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Editorial.

REMEMBER THE ORPHANAGE.

One of the most humane institutions supported by the Methodists of Texas is our Orphanage at Waco. When it was first established it was thought by some to be a tentative movement, and it had a hard struggle to force its claims upon a generous public. But we had the right man at the head of it, a man who had faith and perseverance as well as good business judgment and consecration. He threw the whole of his heart and mind, soul and body into the enterprise. He kept on until he got the conference to recognize it and to make a regular assessment for it annually. By and by Brother Vaughan secured the co-operation, gratis, of the indomitable and unique Abe Mulkey, and in the course of a very few years a magnificent house with all necessary equipments stood complete upon the campus. Its apartments were soon filled with children. Other improvements followed and today we have one of the best plants of the kind in Texas, a credit to humanity and an honor to the Church of God. Brother Vaughan has never had a thought or put forth an effort since the institution began to take on shape that has not had for its aim the permanent success of the Orphanage. He has emphatically been a man of one idea. That idea has rolled about in his head by day and assumed the form of phantoms by night as he has wrestled with its needs and problems, until some people have imagined that he is cranky on the subject. A man never does anything until some one thought has gained complete possession of him. He has to shut out everything else while he is developing and carrying forward the one enterprise that has mastered him. He must become what the world denominates a crank before he brings large things to pass. That is exactly what Bro. Vaughan has become and is today, and owing to this fact the Orphanage is a success. It represents his energy, his thought, his sweat and his blood. He is a martyr to it, and nothing short of this condition could have given to it birth and growth. We are not at all surprised that he can see nothing else today in the work of the Church but the Orphanage, and we are not surprised that it is a mystery to him how anybody can see or think of anything else but the Orphanage. It has become an inseparable part of his body and also of his soul. It takes just such a man to make an enterprise a success. We love him for himself and for his work's sake. And we are glad to add that he has forced the Church to believe in the Orphanage and to plan for its maintenance. The collections for it have become one of our permanent benevolences. Therefore let no pastor go to conference without having his collection for the Orphanage in full. It will take every dollar assessed for it to meet its current expenses. In fact, the assessment is the minimum amount necessary to run it through the year. What a pity that any preacher limits his congregation to their assessment for the Orphanage. The collections for it ought to go far beyond the assessments.

If the matter were put upon its own merit and the people were urged to come to its help, it would never lack for funds. Nobody objects to helping the Orphanage. Everybody feels kindly toward it. Orphan children appeal to people. Their needs touch all hearts. And it is not the fault of the people if the funds of the Orphanage are not full and running over. Then, in addition to funds, if the matter were often presented the people would supply it with other necessary appliances. They would not let it lack for anything. They would send it boxes of useful articles, poultry, meats, flour and groceries. There are people who do not always have ready cash, but they have these non-perishable articles whose value is as good as cash; and these are in demand at the Orphanage. Let us remember the Orphanage. This is a good time to do it. We are prosperous. God has filled our baskets and storehouses. We are in a condition to do large and liberal things for our Orphanage. We can make no mistake when we contribute to this worthy and pathetic enterprise. Whatever we do for it, God will look down upon and smile, and it will make the heart of the Master glad. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

THE SKATING RINK ONCE MORE.

Not long since we expressed our views of the skating rink craze. Since then we have had larger experience with it as a Church and as communities; but this experience, instead of modifying our former opinion of it, has made it more emphatic and pronounced. We are more convinced than ever that what was started as an innocent and pleasant recreation has degenerated into a vice and, in many instances, into an immorality. Its influence has become hurtful and demoralizing to an alarming extent. True, there are good people who will continue to patronize it, people who are above reproach, but this only tends to give support and encouragement to its abuses. Their example is made to commend the rink, and while they do no wrong, yet under the cloak which they furnish it as a reputable place larger harm follows. If none but the bad elements of society would patronize the rink but little evil would come of it, but the fact that good people attend it is an excuse for the innocent and the unwary to go likewise, and many of these fall into the snares of the devil. We know of cases of this sort, the result of which ought to condemn the rink in the esteem of people who love the integrity of the home and the virtue of girlhood. Some of the most disgraceful scandals have originated in more than one skating rink in Texas. We are not surprised. When a married man goes crazy over the rink and puts in his time flying round with some woman, not his wife, until a late hour at night; and when a married woman forgets the duties of her home and whirls over the floor of the rink with a man, not her husband, until after midnight, and is then escorted home by him, it is time to think seriously of the rink habit and influence. As a result we have heard of a number of family disturbances and occasionally

of divorce proceedings. As to its influence over young people, we have heard of some distressing incidents, not proper to relate in these columns. In all our centers of population, if such things are not common, they have occurred too often for the good of the home life of the people. In fact, the excesses, not to say the actual evils of the rink experiences, are rapidly stamping it with a suspicion, yes, with an odium, that challenges its right to claim the presence and co-operation of religious people. It has reached a point when a married woman has no business in the skating rink, mixing with the sexes, in the absence of her husband. And a self-respecting young woman had better be at home or somewhere else after nightfall rather than in the promiscuous company of the skating rink. The familiarities of contact under such influences and associations are not conducive to that higher and nobler relation that ought to become the sexes. It is a great deal worse than the associations of the ball-room. In the ball-room, as bad as it is, there are only those present and participating who are invited. But in the skating rink, the world, the flesh and the devil are given its freedom, and if there are any wholesome restraints imposed or required, those who attend are said to but observe them with laxness and frivolity. Our advice to members of the Church is to refrain from the appearance of such evils. And if religious mothers want to place the best of safeguards around their daughters they had better curtail their skating rink habits and associations. We have made close inquiry and we have read newspaper accounts of the influence of this institution, and its tendency is evil and only evil continually. Now if in the above we have written plainly, and even severely, it is because we prize the honor of home and the sanctity of virtue.

SAVE THE CHILDREN TO THE CHURCH.

The importance of saving our children to the Church becomes more largely imperative as the years come and go. They ought to be saved on their own account and for their own sake. They have deeply susceptible natures, and they are easily influenced. If taken in hand in their pliable state, it is not a difficult matter to bring them to a saving knowledge of Christ. And to save them while they are children is to save them from the habitual sins of after life, and to forestall the influence of such sins on conduct and character. There is nothing to be gained and everything to be lost by permitting children to grow up and sow their wild oats before putting forth special effort to bring them to the Savior. Youth, childhood, yea, babyhood, is the time to save them from the power of darkness and to place them under the dominion of the Spirit. Their own immortal souls demand it and their characters in the years to come make it a necessity. Not only so, but the Church needs them, and it needs them now. From some cause or other there are, apparently, less inroads being made in the ranks of grown men and women by the Church of God than in the years gone by. Many of us can well re-

member when the fruits of the revivals were mostly among matured people. Occasionally it is true today, but not generally. Grown men and women seem harder to reach through the preached Word than formerly. This is a worldly-minded and commercial age. People are running wild after the pleasures of life and the greed of the world. They do not seem to have time to get religion and come into the Church. And it happens that many of them coming into the Church are doing so in a perfunctory way. A deep spiritual experience is the exception. We are, therefore, coming to regard the salvation of children as indispensable to the growth of the Church. We are looking to them as the source of our membership. And the tendency in this direction is a wise one. The children of today will be the men and women of tomorrow. If they are saved and brought into the Church, and then trained in matters of religion and real service, the next generation of Christians will be a great improvement on the present one. We will have more intelligent and more earnest members, for it is easier to make good Church members out of children as they grow up than it is to make good members out of converted grown people. They learn to bear the yoke in their youth, and it does not burden them when they reach manhood and womanhood. The great bulk of our consecrated and intelligent Church workers today are mostly those who began in early life to grow in grace and to increase in the knowledge of our Lord Jesus Christ. It takes all of life to mature ripe Christian character. The Church is entitled to her children. Catholics and Episcopalians gather nearly, if not quite, all their children into their communions. They do not lose many of them. Not so with Methodists. Other Church organizations grow fat and strong upon the childhood of Methodism. Such ought not to be. Every child in a Methodist home ought to be brought up a Methodist, and he ought to become a Methodist Church member. All our Sunday-school children ought to become Methodists, and the Church ought to have the benefit of their membership. We have no patience with the latitudinarianism of some our Methodist people. They seem not to attach any importance to the Methodist membership of their children. Just at this point we are limping, and have been limping from time immemorial. Thousands and thousands of our children have gone to swell the membership of other denominations. We are surely entitled to our own, and it is neither bigotry nor narrowness to claim them. We have done enough to foster other sects in this way, and it is time that we ought to be turning the whole tide of our young Methodist life into the Methodist Church. You may call it narrow-mindedness, if you will, but we believe in Methodist children becoming earnest Methodist members.

While God is love and his nature always ready to forgive, yet he can not look upon sin—sin unrepented of—with the least degree of allowance. The sinner must either be forgiven or punished.

Devotional and Spiritual

PUBLIC TESTIMONY.

REV. LOUIS ALBERT BANKS, D.D.

Paul says in one of his letters that a man believes unto righteousness with his heart, but that he makes confessions unto salvation with his mouth. The Christian religion is a personal religion. God does not deal with us in companies, but as individuals; and as each of us has an individuality peculiarly our own, so Christ died for every one of us, and he has personally called each one of us to be his disciples. How surely this is indicated in the figure which he uses in the Book of Revelation, where he says: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." What a definite personal relation is suggested there. Christ calls personally to open the door and let him in. And after we have let him into our heart, we certainly owe it to him that we shall gladly make known his presence and bear grateful recognition to the kindness and honor which he has shown us.

There are several places where this public testimony to Christ is very important to us. First of all it is important that we should bear frank witness to Christ in our own homes. The first thing for anyone to do upon becoming a Christian is to tell the relatives and friends at home about it. When Jesus found, in the land of the Gadarens, the poor demoniac possessed with so many devils, and had driven the evil spirits from him so that he became gentle and amiable who had before been so wicked and violent, it was very natural that this man should want to go with Jesus wherever he went; but Jesus told him to go home to his friends and tell them what great things God had done for him. So nothing could be more appropriate for us, when we have broken off from our sins and given our hearts to God, than to share our joy with all those who know us and love us best. Sometimes those will have least faith in the abiding quality of our new life, but that is no reason why we should keep it secret; we should at once bear testimony to this new purpose formed, and then every day's good deeds will give honor to Christ, and, according to Christ's own figure, the light which we receive from him will shine abroad, and it may be that some of our own dear ones will glorify God as they behold our good works.

Another place where we should confess Christ at once is in society. We should let all our circle of acquaintances and friends know, without delay, that we have turned over a new leaf and intend to lead a new life, following after Christ. Many a man has failed in his Christian life because he did not let all his acquaintances understand at first the complete and radical change which it was his intention to make in his conduct in the future. A young man told me, not long ago, that before his conversion he was accustomed to

take an occasional glass of beer or a glass of wine with some of his friends when he met them; but after he gave his heart to Christ he felt that the only right course for him was to break off entirely from all such things, and so the first man he met who asked him to drink with him, he said, kindly, but frankly, "I am not going to drink any more; I have taken Christ for my Savior, and I am going to live a Christian life, and I feel that the consistent thing for me is not to drink at all; so you must always count me out on everything of that kind in the future." He said that the frankness with which he said this to all his friends so astonished and convinced them of his sincerity that not one of them asked him to drink the second time, and ere long friends he had knew of the change that had come to him and respected him for it.

Another good place to let everybody understand the purpose of your heart to serve Christ is among the people with whom you work in business. Even among wicked and rough men the knowledge that one of their number loves God and is genuinely devoted to the services of Christ, will have great influence for good. Many an oath will be choked back where it is known that a kind, brotherly fellow worker who is within hearing is pained and hurt by listening to such an expression. I have known several instances where non-Christian in which they were able to win a number of their comrades to Christ by their daily testimony to him. Not that they often talked about it, but they let it frankly be known that they loved Jesus, and then so lived that those who worked with them could not help but see that they had been with Jesus and had been taking lessons from him.

Still another place where we should become accustomed to bear testimony for Christ is in the social meeting of the church. It is said in one place in the Scriptures that the people who feared God met often with one another and conversed together concerning him. The two disciples walking out to Emmaus from Jerusalem, after Christ's resurrection, were talking to one another about Jesus, and recalling tender little incidents concerning him, when Jesus himself came and walked with them. It was such wonderful conversation that afterwards remembering it, they said to each other, "Did not our hearts burn within us as he talked with us by the way, and opened unto us the Scriptures?" Christ still meets with his disciples when they get together to talk about him. By talking about Christ in public, in the church, we please three parties: First, we please Jesus; we know this because he says, "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." In the second place we please and help brothers and sisters who hear us. Somebody is always comforted and helped when the humblest Christian does honor to Jesus by public testimony, even though it be in a very simple way. And, finally, we please and strengthen ourselves. We go away with the consciousness that we have done right toward the Lord, and our conscience approves us and gives us joy on account of it. Let us ever hold our torch aloft, however small it may seem, that we may do our part in helping it light up this dark world.—From "Chats with Young Christians."

AN OLD ADAGE SAYS

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Take No Substitute.

ers. If the witness of humanity should fail us, we would be like men who had lost their way in a trackless wilderness, after living in a world of roads and paths. For God who has made himself known in Christ, makes himself partially known in godly men. Every shining face, like that which Moses brought from long communion with God, is a true testimony to God's character and love. Every considerate word and deed bears its witness to God's loving consideration. Even the better hours and qualities of evil men tell us something of God's plan of what a man might be.

When we plan our lives so as to spend them in the conscious presence of God, we are planning also to make them an attractive power for him. When God is manifestly with his people, as all men felt that he was in Wales during the revival years, the meeting together of God's people was in itself a great attraction. Let the church become a place where God in his power and love is manifestly to be found, and there will be no more difficulty about church attendance.

It is true, of course, that no man is a complete reflection of God's will or character. But there is no real difficulty in discrimination. What appeals and responds to the highest in us may be sure is higher on the upward way than what we find on the lower levels of our own thought. And even where we have come most into the likeness of Christ, we shall set in new conditions and so removed out of the glamour of our own self-consciousness.

The direct way of this reflecting quality of life which God has planned for us is not the way of strain and effort, but of simple faith and steady faithfulness. We are not to force our light to shine, we are to keep away all hindrances that it may fulfill its own nature as a light, kindled and fed by God. How often those in whom we find most that is divine are quite unconscious of their shining. The way of influence, indeed, is Enoch's way, the way of walking habitually with God.—Exchange.

WARNING VOICES.

It is reported that some one warned and exhorted the men on board the steamship Maine to be praying and a prayer service was held on the ship just before the torpedo struck it and it went down with its cargo of human souls.

At a certain camp-meeting a young woman felt impressed while on her way to morning services to speak a few words of reproof or warning to a reckless boy, who, with his mother, was tenting on the ground, but was not attending the place of divine worship, as children of Christian parents should do. She did not promptly obey the spiritual admonition, and in perhaps an hour or so, a second chance was out of the question, for before noon a spring wagon carrying an officer appeared on the ground. It also contained some clothes to be identified. They were soon recognized as belonging to the disobedient boy who had in opposition to the direct command of parental authority, gone to the river to swim. He had gotten into bad company and was drowned. The grief-stricken mother will doubtless never fully recover from the awful shock received by that news.

Three o'clock was set apart for devotions, in a home where children from various places were being trained for God and instructed in righteousness. A busy day came along, and as one was attending to a certain piece of work yet unfinished, the clock struck twelve. It especially attracted her attention as she said, "Is that so?" meaning, had the hour found her with all that uncompleted work on hand. The devotional exercises were deferred for a time, but the work was suddenly and forcibly stopped in a few moments as the newest child who had lately

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come to the home came flying through the kitchen and out of the door screaming at the top of his voice in agony and pain. As the worker followed him out of the door a sad sight met her eyes. One end of a finger hung down and a piece of bone was exposed. He had disobediently thrust his fingers between the cog wheels of the printing press and before the printer could stop the press the work was done. The time for devotion was spent in running for the doctor and waiting in grief for him to come. He bound up the fingers but a portion of the one was amputated later. That boy will go cripple through life because of a little tardiness in spiritual duties. How many souls are wearily waiting for the messenger of light to come bearing a word that shall with the divine touch prove the turning of their pathway from eternal night to heaven.

The moments are flitting by—then seize them eagerly and fill them with jewels that shall sparkle on you in the eternal day.—The Wesleyan Methodist.

DO NOT GET MAD.

No man is at his best when he has lost control of himself, and the time of all times when he is being attacked. Yet how many men deceive themselves into thinking that they actually gain in force and effectiveness by letting go of themselves—"getting mad" and showing it—under provocation! To do so is both to weaken one's self and to uncover that weakness to others. The man who can continue to smile inside and out, no matter what the provocation to do otherwise, has a weapon that makes him hopelessly invincible to his enemies. The man who "gets mad" hands over his best weapon to the opposition.—Sunday School Times.

CO-WORKERS WITH GOD.

What does it mean to you, reader, to believe that the Holy Spirit is to be with you individually, working in you to will and to do the one thing that shall please God above all things else and secure for you all that the gospel promises to a child of God? You are breathing now the air of the supernatural. The Lord fulfills now his promise to be with his disciples always: "Where two or three are gathered together in my name, there am I in the midst." That is a promise of an outpouring of the Spirit that is universal, and its fulfillment is equivalent to a reincarnation of the Son of God in every believing soul on earth at the same time. The "twos" and "threes" to whom this promise was given are separated from one another by continents and oceans, but not from God. God, who is a spirit, seeketh to be worshiped in spirit and in truth, needs no elaborate machinery to manifest his presence, nor visible channel to convey his blessing. Wherever there is heart tuned for his touch that touch will be given.

Intercessory prayer for others rests on the same basis as prayer for ourselves—that is, the promise of God. The wonders of God's grace in the souls of men surpass the wonders of science in the natural world. "As high as the heaven is above the earth, so great is God's mercy toward them that fear him." Wherever there is a praying heart

there is a prayer-hearing God. This one thing, then, we will do: We will press forward in the Christian life without doubt or delay, having the offer of the help of God who will work in us to will and to do, on the one condition that we purpose to do what we promise. There are two parties to this transaction, God and yourself. You bring into the partnership nothing but a sincere purpose. God on his part pledges all the resources of his kingdom. He will give grace and glory. This grace we can trust; this glory we can wait for.—Exchange.

If the wish is awakened in our soul to be ever in his presence, let us go to him this moment, and ask him what to do, and how to feel, believing that he is more ready to hear than we to pray. He will give us realization of his love, and convictions of duty. Let us follow those convictions implicitly; let us ask him every day to teach us more, and help us more; and we shall soon say, with Paul, "Thanks be unto God for his unspeakable gift!"—William R. Huntington.

Carey was a cobbler, but he had a map of the world on his shop wall, and outdid Alexander the Great in dreaming and doing. Many a tinker and weaver and stonemason and hand worker has had open windows and a sky and a mind with wings. What thoughts were in the mind of Jesus at His work-bench? One of them was that the kingdoms of this world should become the kingdoms of God—at any cost!—Selected.

NO DWADDLING

A Man of 70 After Finding Coffee Hurt Him, Stopped Short.

When a man has lived to be 70 years old with a 40-year-old habit grown to him like a knot on a tree, chances are he'll stick to the habit till he dies.

But occasionally the spirit of youth and determination remains in some men to the last day of their lives. When such men do find any habit of life has been doing them harm, they surprise the Oslerties by a degree of will power that is supposed to belong to men under 40, only.

"I had been a user of coffee until three years ago—a period of 40 years—and am now 70," writes a N. Dak. man. "I was extremely nervous and debilitated, and saw plainly that I must make a change.

"I am thankful to say I had the nerve to quit coffee at once and take on Postum without any dwaddling, and experienced no ill effects. On the contrary, I commenced to gain, losing my nervousness within two months, also gaining strength and health otherwise.

"For a man of my age, I am very well and hearty. I sometimes meet persons who have not made their Postum right and don't like it. But I tell them to boil it long enough, and call their attention to my looks now, and before I used it, that seems convincing.

"Now, when I have writing to do, or long columns of figures to cast up, I feel equal to it and can get through my work without the fagged-out feeling of oil." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a reason."

tain of pleasure always at hand. He knows nothing of the tasteless tedium of monotony or of the bitter pangs of ennui. Sir Fred W. Herschel said: "If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of cheerfulness and happiness to me through life and a shield against its ills... it would be a taste for reading." He who loves to read not only has a means of escape from weary hours of loneliness and a solace for his hours of sadness, but sometimes, walking on lofty sunlit plains, breathing a rarer, purer atmosphere, he feels the thrill of joys divine that other men know not of.

Literature a Safeguard in the Life of The Young.

A love for literature is a splendid safeguard against those peculiar temptations which beset idle brains and empty hands. It has been said that the ruin of most men dates from some vacant hour. How much of evil and sin might be avoided in the lives of our young people if their time and thoughts were always well occupied! One of the best means of keeping boys and young men off the street is to cultivate in them a love for good books. Nor do the boys alone need this safeguard. How much that is silly and hurtful in the lives of our girls might be avoided if they always had at hand a pleasant and profitable means of occupying their time and thoughts. Take, for instance, that all too common sin of gossip. Some people's fondness for gossip furnishes another example to illustrate the old law of physics that nature abhors a vacuum. It is simply the effort of an idle brain seeking for something with which to occupy itself. It is Wordsworth who speaks of the blessing literature has proved to him in this respect:

"Nor can I not believe but that hereby Great gains are mine; for thus I live remote
From evil speaking; rancour, never sought,
Comes not to me; malignant truth or lie."

A Splendid Investment for Spare Moments.

But literature does not merely supply a safeguard against temptation. It also provides a most profitable investment for the hours that sometimes hang so heavily upon our hands, or the few leisure moments snatched from a busy day. It is the use a young person makes of his leisure time which determines in a very large measure what the future is going to be. Those men who, like Commodore Vanderbilt, Russell Sage or Jay Gould, have built up great fortunes by their own unaided efforts, have been men who knew the value of a penny and who not only knew how to save the pennies, but also how to invest them to the best advantage. And in like manner those who would achieve the largest success must be those who realize the value of time, who know how to treasure up the moments and to invest them to the best advantage. We see this in Benjamin Franklin, who guarded his hours for reading with miserly care. As a boy he boarded himself that he might save money for the purchase of books, and he would eat a cold lunch at his brother's printing office and save for reading the time that would have been spent in going to dinner. We see it in Abraham Lincoln lying on elbow to read by the flickering light of a pine torch after a hard day's labor and later, as a clerk in a country store, carefully husbanding the leisure time other young men would have wasted on dominoes or pitching horse shoes. We see it in our own Jno. J. Tigert, who, as a boy, used to carry a book with him on his delivery wagon that he might snatch a moment for reading here and there.

Literature and the Larger Life.

This brings me to the thought which I would emphasize most of all in this hour—literature as a means to the larger life. By the larger life I mean not simply the life that is more conspicuous in the eyes of the world, but rather the life of the larger self—the larger mind, the larger heart, the larger soul. There are many ways in which literature ministers to this larger life that we can only touch upon a few of them.

Literature Broadens the Vision of Life.

Literature ministers to this larger life by the larger and loftier visions it supplies to mind and soul. A man whose views of life are narrow and circumscribed must perforce live a small and narrow life. That was a profound truth of Drummond that life is measured by correspondence to environment. No life hemmed in by a mean or narrow environment can be a great life. Whatever then serves to enlarge the range of one's environment serves to enlarge the life. Literature possesses a wonderful power to emancipate one from the narrow and sordid environment which circumstances seem to have determined for him. For example, here is one who dwells in some obscure mountain val-

ley far away from the ebbing tides of the great world's busy life. Yet those mountain peaks that hem in his little valley do not limit his life's horizon, for in his reading he catches visions of that which lies beyond and even here he feels the pulse beat of the world's great heart. Here is one bound down to a life of sordid toil—it may be the seamstress plying busy fingers all day long, or the grocer's boy handling lard and flour and potatoes. And yet if their leisure hours are spent in the companionship of great books I am persuaded that life's vision for them will include something more than cloth and fashions and potatoes and lard.

A Citizen of the World.

Books make one a citizen of the world. Nothing broadens a man's view like travel. But very few of us enjoy the opportunities of unlimited travel. Yet in books we may all travel to the ends of the earth without labor and without expense. And he is not limited to the hurried tour which leaves only a confused jumble of things and places, but he can go leisurely along stopping wherever he likes until he has not simply mastered the history and geography of the place, but also knows the people and feels himself almost able to enter into their thoughts and feelings.

A Contemporary of the Ages.

But books do even more than this. They not only make one a citizen of the world, but also a contemporary of the ages that are past. All the past as well as all the present is brought within the range of his vision. With Sheba's Queen he visits the court of Solomon and gazes upon the majestic beauty of the temple that he reared. He stands upon the massive walls of Babylon and looks down upon the quiet, determined army of the besieger while from within the palace hall he catches echoes of Belshazzar's drunken feast. He walks the streets of Athens in the days of Pericles and feasts his soul upon her architectural beauty. He stands within the Roman forum in the days of the Caesars and sees the sunlight glitter on the golden eagles and burnished shields of victorious legions while the air is rent with the shouts of the populace and the groans of captives.

He is a spectator and a witness of every great event in the world's history. He stands with Moses at the Red Sea, with Leonidas and his brave Spartans at Thermopylae, with Napoleon in the somber shadow of the Pyramids. To quote the eloquent language of another:

"I go into my library and, like some great panorama, all history unfolds itself before me. I breathe the morning air of the world while the scent of Eden's roses yet lingers in it.... I see the Pyramids building, I hear Nemnon murmur at the kiss of the first morning sunbeam. I sit as in a theater. The play is the play of the world. What a spectacle it is!"

A Companion of the Greatest Minds in Their Highest Moods.

Few things influence one more powerfully than his companionships. Nothing so helps one to become cultured and refined as association with those who are cultured and refined. Nothing inspires one to be good and great more than association with the good and great. In literature we have the privilege of companionship with the greatest and noblest of all ages and that, too, in their highest and best moods. It matters not what select circles our poverty and humble birth may bar us from, the poorest and lowliest of us may, in our reading, enter into the charmed circle of earth's immortals whenever we please. In "Sesame and Lilies" Jno. Ruskin says that only once or twice in a lifetime may we catch a passing glimpse of a great poet or hear the sound of his voice, that we count it a rare good fortune to be able to intrude for ten minutes upon a cabinet minister or to arrest the passing glance of the Queen, and we eagerly covet these things while there is continually open to us a society of poets, statesmen, Kings and Queens, who are always ready to talk with us as long as we please, no matter what may be our rank or occupation.

Is it not a wonderful privilege to have Longfellow and Tennyson and Browning for our bosom friends? And yet are they not our friends when they reveal to us their deepest thoughts, when they confide to us the most sacred feelings of their hearts? Mrs. Browning has beautifully said, "Call no child fatherless who has God and his mother. Call no youth friendless who has God and the companionship of good books."

A Source of Inspiration.

These are only a few out of the many ways in which literature ministers to a larger life. I would mention but one other, that is the inspiration which it affords. Not only does literature supply broader visions of life, but along with these and growing out of them come larger purposes, higher and holier ideals. Many a youth con-

tent with a small and mediocre life has felt the kindling of a sacred fire within his soul as he read some great book. The reading of a great book or poem oftentimes marks an epoch in a life because of the new purposes and ideals which it creates. Abraham Lincoln once said that among all the great events of his life two stood out in his memory as among the greatest. One was when, in his boyhood, a neighbor loaned him Irving's "Life of Washington." The other was when he opened the New Testament and began to read the memorabilia of Jesus Christ.

A Word of Warning.

Now in conclusion I would add this word of warning. All reading does not minister to this larger life of which I have been speaking. On the other hand, there is much reading which tends to weaken the mind and to poison the soul. That which has such a wonderful potency for good has a fearful potency for evil. Hence it behooves our young people to take heed how they read and to be exceedingly careful as to what they read. With reference to a choice of books I have time for only one or two brief and hurried exhortations.

Read Good Books.

Take heed that you read only good books, books written by high-minded, pure-hearted men and women, books with a high and holy purpose, books that leave a sweet, pure fragrance in the heart and inspire you to a nobler, truer life. And we have a great abundance of just such books as these. Yet there is not lacking a multitude of the opposite kind—books that are reeking with deadly poison and slick with the slime of serpents and hot with the fiery breath of hell. And I am persuaded that the evil influence of an evil book is as great if not greater than the good influence of a good book. A noted minister, Rev. Jno. Angell James, tells of the deadly influence exerted upon his own life by an impure book which a boy loaned him at school. He read it only a few minutes and then passed it back. But in that brief time he says that a poison entered into his soul which he was never able to wholly eradicate and which became a source of bitterness and anguish in his later life. Then does it not behoove those of us, who are in a position to influence young people, to do our utmost to guide them to a proper choice of books? I know a busy mother whose children are insatiable readers who will not let them read any book that she has not first read herself. And is she not wise? For what is the use of being so careful about children's associates if you are going to suffer evil-minded men and women to whisper base suggestions into their hearts in books? Some one has well said that it is as dangerous for a young person to read the first book that falls into his hands as to make a companion of the first man or woman he chances to meet on the crowded streets of a strange city.

Read Great Books.

My other exhortation is that you read great books. Life is very short and you can never hope to read one in ten thousand of all the books that have been written. Then why not choose out of them the greatest and the best? Why waste your precious time and run the risk of mental dyspepsia in swallowing a great mass of chaff from mediocre minds when you might be sitting at the feet of the great masters and drinking deep from living fountains? Do not be as the muck-rake man in "Pilgrim's Progress," who spent his life raking among the sticks and straw for treasure when just above his head and easily within reach there hung a glittering crown of purest gold. Take heed lest you squander on the daily paper, the popular magazine or the late novel time that might suffice to acquaint you with the great masterpieces of all literature.

And suffer me to add this other suggestion. Do not try to read too many books. The books you read but do not assimilate become a source of weakness rather than a source of power. I fear sometimes lest the multiplicity of books should prove a curse to the youth of today. The great intellectual giants of a century ago did not have access to one-tenth so many books as are read by the average youth of today. But the few books they had were great books, and they read them over and over until they mastered them. Let us learn a lesson here. While you may read many books hurriedly and casually, be sure that you choose out a few great books which you shall read and study until you have mastered them. Ponder well their deepest thoughts. Memorize their most beautiful passages. Read them again and again until you have grasped their hidden meaning, until the iron has entered into your blood and the beauty into your soul. For it is only thus that you can ever hope to realize the greatest blessings of literature and to enter upon that larger life which it unfolds, the life of the broader vision, the larger heart and the nobler soul.

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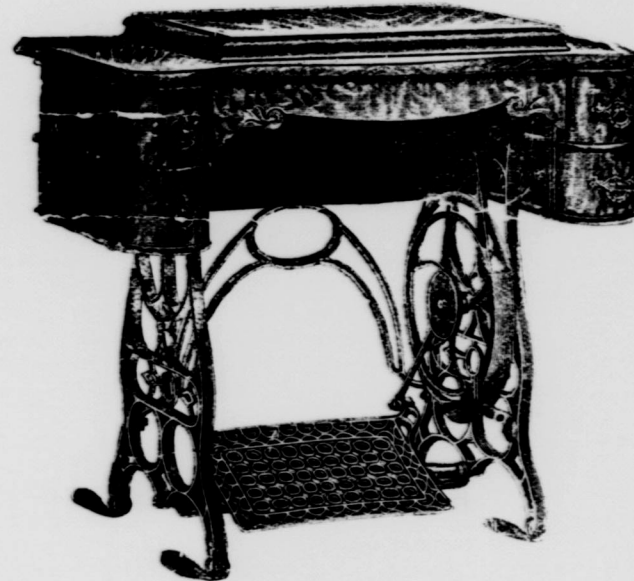
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