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TEXAS CHRISTIAN ADVOCATE

Vol. XLVII. Dallas, Texas, Thursday, May 2, 1901. No. 36

The Missionary Conference

A large party went over the T. and P. Railroad from Dallas to the Crescent City. Many of them came in from various North Texas towns and others from the Territory. Others kept joining us till we reached Shreveport.

When we reached the city we met a great many others from Texas who had gone over the Central and Southern Pacific, and they spoke in high terms of the accommodations of this popular route.

At least one thousand delegates were present at the opening and hundreds of visitors from all over the Church were also present.

THE GREAT MISSIONARY CONFERENCE

This great body met in this city Wednesday morning, April 21, at 10 o'clock. The Talano Hall was the auditorium where the gathering held its sessions.

At the afternoon session Bishop Key presided. The devotional exercises were modest and those were immediately followed by an able address delivered by Bishop J. C. Granbery.

Bishop Hendrix had charge of the opening meeting and guided its proceedings. Dr. C. F. Reid, of Korea, read the Scriptures. Coronation was sung with spirit and Dr. Tarkenton, of Brazil, led in prayer.

The principal address of the morning was delivered by Dr. Alexander Guthrie. His theme was "Oneness With Christ." Below we give extracts from the address.

At the close of this address, Rev. James D. D. of the American Bible Society, spoke on "The Bible and Missions." It was a masterly presentation of the work of transferring the Scriptures into our hundred different languages of the American Bible Society and the influence of this work upon the character of the world.

The unity of the Church makes its power. Our fellowship is with the Father and with his Son, Jesus Christ. There is a technical side to this, namely work—the side of organization. But there is the spiritual side, which all these things rest upon.

At the beginning of the century there were fifty-six translations, including the old Septuagint, the first translation of the Old Testament into Greek. In 1869 the number of translations had risen to 229, and by 1898 it had increased to 323.

The Bible sometimes anticipates the missionaries. For instance, there is a translation of the Bible in the Cambodian language, and although there is no missionary in Cambodia, the Bible is there, waiting for the missionary.

Dr. Fox exhibited a copy of a copy of the New Testament—the "Gospel of St. Mark" printed in the Tagalog, P. I. language. The Tagalos are the principal inhabitants of the Philippine islands and they have a literature, arts and educational system like any other thinking people.

At the close of the address, Bishop C. B. Galloway exhibited the original Protestant Bible that first found its way into Mexico. This historical book is printed in French. It fell into the hands of a Mexican and converted him, and before any Protestant missionary had set foot into Mexico, that Mexican was preaching the gospel to his people.

Thursday morning Dr. James Atkins was chairman and the first speaker was Bishop Hendrix. His voice was in good tone, and he was distinctly heard to the furthest point in the hall.

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CONTINUED ON PAGE FOUR

COMMUNICATIONS.

THE HEATHEN AT OUR OWN DOOR.

(Continued.)

Having considered some phases of the city mission problem in a previous paper, I will take a glimpse this week at the country work. I speak of the black land belt of North and Middle Texas, as that is the field with which I am most familiar.

I think I would be safe in saying that at least three-fourths of the land in said country is cultivated by tenants. In some large sections not a single land owner is to be found. For instance, in one voting precinct, 35 votes were polled at the general election. Soon after a stock law election, in which only land owners were allowed to vote, there were 12 votes polled, and all the freeholders voted, too. To my personal knowledge that community is not exceptional in this regard. In another section I drove eight miles one day in company with one of my stewards and asked him who lived in each house as we passed along, and we found only one man who owned the land upon which he lived. There is hardly a preacher who travels a circuit in the black land but what could give similar examples.

As a rule, these sections are furnished with very inferior and poorly equipped school houses. Occasionally a dilapidated church house may be found, which was built years ago, before the land owners all moved off to the neighboring towns. These old churches and school houses are the only gathering places for the people. Among these tenants are some of as well-bred religious people as are to be found anywhere. It is no fault of theirs that they live without a home, others bought the land while it was cheap, and now hold it entirely out of a poor man's reach. Those who now own it, and who, as in many cases, make a good living and money besides without ever doing a lick of work on it, would never have had any of it if they had been compelled to pay present prices, and then dig the money out of the ground to pay for it. The good people renting this land know full well that they can never own a foot of it, and so don't expect to remain long, but want to push on to some place where there is hope of securing a home of their own. As a result they do not care to invest very much in such public enterprises as schools and churches. They are not sure that they will have the benefit of their liberality beyond the present year. So this class of tenants, who hold up their heads and have a willing mind, are discouraged by the outlook and do but little as a rule.

There is another class, however, who it may be, were some account once but misfortune together with the prospect of life-long homelessness, have so crushed their better nature that they have given up and quit trying to be or do anything. They work all the week, sleep Sunday morning, and walk over the crop in the afternoon, or go over to a neighbor's house and talk of such matters as pertain to their lowly way of living. In this way they finally reach a state of extreme wickedness and take rank among those who never cared for society nor expected to be anything.

Here we have the rural population of the black land country. The Church-loving and Church-going element is so weak financially that enough of them can hardly be grouped together to support a pastor. The town Churches say they support their preachers, and need all their services, which is true. So the best that can be done is for the preacher to go out Sunday afternoon and preach in some school house for the renters, and run back to town and preach for the landlords again at night. This arrangement never has given satisfaction. In the first place the people around the school house feel like they are getting but very little consideration, and in this they are right. And in the second place the preacher soon breaks down under the pressure of these services a day having to ride through the wind so much during the intervals between. The writer has had some painful experiences just here.

Now, what is the remedy for this state of things? How can regular preaching services be brought within easy reach of all these poor and homeless people? It is needless to say that a majority of them live within a Church-going distance of the towns, where there are plenty of churches, and that they could go if they wanted to. This may all be true, but poor people from the country do not love to attend Church in the towns. Let the fault be where it may, it does not alter the fact, if the Conference Mission Board should undertake to cover every such community there would hardly be money enough raised in the whole State to supply the demands in one conference. In the Paris District, where my work has been for the past

five years, it would take at least four additional men to reach all the points and do the work that ought to be done, and this district has about as little missionary ground in it as any other. Fifty additional men could be employed in the North Texas Conference, each having access to hundreds of people who never hear the gospel, at least from the Methodists. And these hundreds are just the people, many of them, who, if enough interest were taken in them, would be more responsive to the gospel than the people in the towns. Having felt that they were somewhat neglected, if the Church would now turn to them with an interest that always characterizes a genuine love of souls, it would save many of them from that final hardening which they are sure to reach if things continue with them as they are. But under the present system of managing our domestic mission affairs we can never reach them.

As a remedy let me cite one well-known case. In a certain city there is a lady who owns a large farm in the country a few miles away. Being a Methodist, she had a Methodist church built on it, and has ever since been supporting a man for half his time to preach to her tenants, and any others who wish to attend that Church. This she does, in addition to her regular assessments in the city Church, where she holds her membership. I do not hesitate to say that if every large Methodist land owner would do as this woman, the "heathen-at-our-door" problem would soon be solved—in fact, this itself would be the solution. Land owners of other denominations would take it up, and perhaps some who belong to no Church. It would cost somebody something, but shall the land owner furnish a better for his tenants' souls and no church advantages for his family? Where several own outlying farms near together they could all throw in and all together could build and support churches without its being burdensome to any. This will appear still more equitable if we stop and think that the owners of this black land are realizing from 25 to 40 per cent on their investment. As a rule, the land is rendered to the Tax Assessor at about \$12 per acre, and rents at \$2 and \$3. I am not contending that the land owners should foot the entire bill, but I do contend that they ought to do vastly more than they are doing.

In a previous article I recommended to cities the "Greenville plan," that is, for the towns that need new missionaries to put up at least half their salaries. In addition to their regular domestic mission assessments. In this I recommend the same plan for the country work. Let the well-to-do Methodists in the smaller towns and villages put up at least half the amount necessary to support men to preach the gospel to the large tenant population around them. This would encourage the tenants and they, together with the few land owners scattered over the field, would put up the other half. This would be the means of saving many a soul, and bring joy to the Christian freeholder that would be worth far more to him, both in this world and the next, than all of his outlay in money. The plan may not be thought practicable, but the writer believes it is. What we need is more preachers. The present supply can never do the work that the population calls for. No man could visit all the people in an average circuit and have any time left for other work. Whatever kind of people we serve we want to give them a fresh, attractive gospel, and this we can not do if we put in all our time visiting.

These are mere hints, thrown out for the consideration of all those Methodists whom God has blessed with large estates. All such acting upon the above suggestions, would make unto themselves friends of the Mammon of unrighteousness, and would have many to welcome them into everlasting habitations when they fall on earth.

If there is any better solution of the home mission problem than the one outlined in these papers, let some one give it, for it is high time we were taking hold of the matter and carrying the saving message to the neglected masses. R. C. HICKS.

Roxton, Texas.

THE MISSIONARY SPIRIT.

It is a lamentable fact that although the glorious gospel of Christ has been shining into the hearts and minds of men and winning the most brilliant trophies from the powers of darkness, and blessing, civilizing and saving millions of human beings for nearly two thousand years, there are yet multiplied thousands of members of the various Churches who are utterly devoid of what has been very truly and properly called "the missionary spirit." It is enough to make one sad to think that there are thousands of people in the great Methodist Church who, if they are not really anti-missionary in thought and spirit, are, to say the least

of it, greatly lacking in their zeal for the evangelization of the heathen world, and utterly indifferent about the salvation of the poor, ignorant, benighted, superstitious people of India, China, Japan, Africa, Korea, Thibet and the islands of the sea. Such people seem to think that if they are saved themselves, and are so fortunate as to get to heaven, that will be all that is sufficient for them, and that they need not bother their brains for a moment about the salvation of the poor heathen across the seas.

But we fear that many of this class of people are so selfish, narrow and un-Christlike that they will never enter the mansions of glory, unless they repent and change their ways. We do not see how men can study the Bible carefully and profoundly, and then study the condition of the heathen world at large, without becoming deeply imbued with the missionary spirit, and having, not only a willing mind, but a burning desire, to send the gospel to the "regions beyond," so that the darkened minds and beclouded souls of the people who inhabit those regions may be enlightened and saved by its uplifting and sanctifying power.

Let us now consider this important subject under three different phases:

- 1. The needs of the heathen world.
2. The remedy for those needs.
3. The importance of cultivating the missionary spirit.

1. No one can fully acquaint himself with the intellectual and moral condition of the people in non-Christian lands without seeing clearly that they are ignorant, degraded and sunken into the very lowest depths of debauchery and crime. Drunkenness, lying, murder, infanticide, lewdness—in fact, all kinds of sin—are found reigning triumphant and victorious over the hearts and minds of men and women, with but little to check them in their downward career. The awful effects of these sins are seen in the physical weaknesses of the people, as well as the moral paralysis that is to be found in all heathen lands.

The social evils that prevail in India, China, Japan and other heathen lands are just simply appalling—they beggar description. One quotation on this point will suffice to show the truth of this statement.

"Cruelty is one of the distinguishing traits of the Burman character. Although taught the laws of the compassionate Buddha, they seem totally devoid of feeling for those who may chance to become the victims of their cruelty. A band of Burman dacoits knows no such feeling as pity for man or brute. While I was in Rangoon a woman was brought into town with both breasts hewn off. This was done to extort money. A mother was sent out to bring in her silver, and not returning immediately, her child was wrapped in a blanket saturated with kerosene oil and roasted on the spot." Rev. F. H. Evelyn, quoted by Dr. James S. Dennis, in "Christian Missions and Social Progress," vol. 1, p. 180.

Dr. Dennis, in his valuable work, which ought to be read by every preacher in the United States, devotes 296 pages of his large book to the description of "The Social Evils of the Non-Christian World," and a gruesome picture it is that he presents.

We see then, at a mere glance, that the moral condition of those lands that have not been blessed with the gospel is awful indeed, and this is a loud and earnest call to all Christians to send the gospel to those poor, benighted brothers of ours, who sit in darkness and in the shadow of death.

Let us consider for a moment the physical needs of the heathen. These are very great indeed, as any one can see who will investigate this subject. The filth and want of sanitation, and disregard of the laws of health, are such that the foulest and most loathsome diseases prevail among those who know nothing about the cleansing influence of the gospel of Christ.

The native doctors are too utterly ignorant and incompetent to remedy the foul diseases that prey upon the bodies of the poor heathen, and they have to submit to the most outrageous quackery and fraud on earth.

That our readers may see how the heathen are imposed upon I take the following quotation from a valuable pamphlet entitled "The First Hundred Years of Modern Missions," by Rev. J. S. Ross, D. D., of Canada.

"The need of medical science in China may be seen from the following prescription by a native doctor:

- Powdered snakes..... 2 parts
Wasps and their nests..... 1 part
Centipedes..... 6 parts
Scorpions..... 4 parts
Toads..... 20 parts

Directions: Grind thoroughly, mix with honey, and make into small pills, two to be taken four times a day."—"First Hundred Years of Modern Missions," page 74.

Now, when we see the terrible condition of the heathen world, this awful

degradation, blind superstition and degrading bondage to sin, their deep ignorance and idolatry, their physical weaknesses, and see how they suffer in every conceivable way, we are bound to realize that it is our imperative duty to send the gospel to them, that they may be delivered from their cruel bondage, degradation and sin; and we are guilty in the sight of God if we do not send the gospel to them.

How any Christian can know the facts as they really are, and then be anti-missionary in spirit and refuse to send the gospel to our brothers and sisters across the sea, is more than I can understand. But the trouble is that the great masses of our people are ignorant of the needs of their fellow-men in heathen lands; and I fear that we preachers are somewhat at fault for not informing them better in regard to these matters.

2. What is the remedy for these great needs? We answer: The gospel, with its sanctifying power and uplifting influence. Nothing—absolutely nothing—else can save the poor, rude savages of heathen lands but the blessed gospel of God.

These people have their forms of religion—Confucianism, Buddhism, Brahminism, Shintoism, Taoism, Mohammedanism and else, but these and all other false systems are utterly powerless to save them from sin, wickedness and crime.

These systems have been tested for centuries, and have been weighed in the balances and found utterly wanting in moral power. They can not satisfy the deep cravings of the human heart, nor give peace to the troubled minds of men and women. Those people need the gospel, and we must send it to them or be criminally guilty of neglect of duty.

They need preachers to expound the Word of God and to raise their groveling minds above the sordid things of time and sense, and to teach them to worship the true and living God who made them. They need medical missionaries, both men and women to heal them of the loathsome diseases that prevail among them. They need teachers to instill into their benighted minds the true ideas of science, morals and literature, and to dispel the dark and murky clouds of ignorance that now envelop them.

We remember that among the other glorious works done by our Savior, he cast out devils and healed the sick also. To the seventy disciples the Master said "And as ye go, preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." (Matt. 10:7.)

Speaking of the value of medical missions, Dr. F. F. Ellinwood, in his recent work, "Questions and Phases of Modern Missions," says:

"The influence of medical missions in opening the way for Christian influence is not confined to the individual patients. In many cases it has overcome the prejudice and hostility of rulers and opened the whole province to the preaching of the gospel. The existence of the United Presbyterian Mission in London, India, is due to the fact that a London medical missionary, while on her way to the foothills of the Himalayas by way of Jeypore, was the means of saving the life of the Rajah's wife when native doctors had given her up." (See pp. 111 and 112 of above book.)

3. But I must close this article by saying a few words on the importance of cultivating the missionary spirit. To do this we must, first of all, have the Spirit of Christ, without which we can not be Christians. (Rom. 8:9.) Christ was a foreign missionary. He left the mansions of glory and came down to this sin-cursed earth to redeem and save poor, fallen men. Now shall we call ourselves Christians, and yet say we do not believe in foreign missions? Shall we claim to be followers of the meek and lowly Jesus, and yet do nothing to send his gospel to our brothers in far-off heathen lands? How is it possible for men and women to claim to be Christians, and enjoy the blessings of religion to be opposed to foreign missions? Saved themselves, and do not want others to be saved? What sort of religion is that?

A Church that is not missionary in spirit and life will suffer and finally die, and ought to die. A man or woman who is utterly void of the missionary spirit, who cares absolutely nothing for the salvation of the heathen, will lose his own religion and become an apostate; if he persists in that course. "To him that hath shall be given, and he shall have more abundantly, and from him that hath not shall be taken away even that which he hath." Rev. J. Marvin Nichols has truly said: "That individual or Church blind to missionary obligation not only forestalls the redemption of a man, or a nation, but this divine law reacts in death and ruin upon their own destiny. These are eternal issues, un-

changeable and unalterable. It is the stone that grinds to powder whosoever it may fall upon. The Church that could save a lost empire, but refuses, harters her own life of national ruin. May the God of our fathers arouse us to the great fact that we may put limitations on the gospel. Oh, the depth of meaning in that passage: "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." ("The Law of Missions," by J. M. Nichols, page 29.)

Would that all the members of our glorious Church could weigh these strong words and feel the force of their meaning. If the 27,000,000 of professed Christians in the United States all had this missionary spirit, they could soon send thousands of new men and women into the foreign fields that are now white unto the harvest, and then very soon the Christless nations would be brought to the feet of the all-conquering Christ.

Then let us become aroused and enthused on the missionary question. Let us pray for the baptism of the Holy Ghost upon the whole Church, and let us have a burning passion for souls that will not let us rest contented until we do our part toward sending the gospel unto the remotest parts of earth. Let us talk more, preach more and circulate more good missionary literature over the land, and arouse our preachers and people to a sense of their duties and obligations along this line.

Writing on this great subject, Dr. Dennis very correctly says:

"The 'missionary spirit,' as it is familiarly and possibly somewhat tritely called, is in reality a majestic sentiment. It is a living, working faith in prophecy. It is an earnest, practical recognition of the reality of God's promises. It is not only enthusiasm for humanity; it is enthusiasm for God. It is, in the experience of the believing Christian, the counterpart of inspired prophecy. It is the response of the heart to the divine meaning of history, the higher destiny of humanity and the power of the Almighty to vindicate his sovereignty amidst the clouds and darkness of these troubled centuries. It is perhaps the highest tribute which the human heart can pay Christ as the Master of history and the Ruler of human destiny. It is the logical and full complement of the incarnation, sacrifice and resurrection of our Lord. A risen Savior, a redeemed world, a reigning Lord, is the surety of the universal triumph of his kingdom."—"Christian Missions and Social Progress," vol. 1, p. 57.

In conclusion, I wish to say that my earnest desire and prayer to God is that this article may do good, and that those who read it may be fired with missionary zeal and a holy enthusiasm for the cause of God and of suffering humanity. May the blessings of God rest upon the great Missionary Conference which convened in New Orleans, and may all who attended that conference be filled with the Holy Ghost and go back home prepared to give the Church the benefits of what they heard and saw in that great meeting, in my earnest and sincere prayer.

W. W. HORNER.

Manhaca, Texas.

BRAVERY AND CRIMINAL RASHNESS.

During the war between the States, in the fall of 1861, while the Federal operations were going on before Fort Esperanza, on the Texas coast, the writer was serving in the ranks of the Eighth Texas Infantry, in defense of that post.

We were outnumbered about eight to one, which seemed more than an offset to our most excellent fort and well-made field works. There was no lack of splendid courage and ceaseless activity on the part of our opponents. On about the third day of continuous fusillade, we found ourselves forced back towards our fort, and perhaps a thousand or more feet from a group of buildings that we had occupied early on the same morning. We had retired from them without burning them, and they were now something like midway between the opposing lines.

Our commander gave an order to have this group of seven buildings burned at once. This writer was sent to do the work. When I had completed my task of firing them, I found myself weakened by a bullet wound, and crawled into an excavation behind a stockade to rest and drink of the water that I saw in it. I had not yet seen the herd of beef cattle that was confined in a stockade close to my right. I was listening to booming artillery, the bursting of shells, the rattle of infantry fire, the singing of flying bullets, the roaring flames of the burning buildings, and the shouts of the excited combatants, and meditating about the sights and sounds of active war.

Just then I heard sharp sounds that I thought were the slow, irregular fire of riflemen very near at hand. I looked, and it was only the sound of a

cowboy's whip, popping away like the of the stockade. He had turned the herd to graze, which was really into the facing line.

And there the back and forth before of cattle on one side moment nearer to foe on the other, popping away like men's skirmish fire, the herd however, beef was needed by space between him had become very narrow succeeded in stopping it back toward line.

He had done the much coolness and he were only herditive prairie. When herd under good hat blow off. He of all that firing, an apparent indifference, waved an adie in blue, and brought into his own camp the bravest thing I called him "Bravo."

A few days later that entirely mate of the man, then "scampered." Bravo Jim was served Confederate according watch upon the in that field of of these scouts had their field glass at camp some two mi. The arms were statural mark of easy characterized the Jim concluded to in that camp. He put his two revolv quietly remarked: to get some meat."

He dashed off to camp of perhaps ments. It was in v ordered him back, was actually amon when he began to u whoever was near the confusion at brief, and a gene upon the bold intru by killed, as every ought to have been I could not think Bravo Jim as one "he died as the fo to distinguish bet net from a proper bravery, and a fool a rational object, hardness.

THE TWENTIETH TESTAMENT.

In the Advocate Greathouse, in text, March 14 on the New Testament, ex that I was too sove of that remarkable while I do not wis the readers of the rehearsal of the con. I believe I o of the salient poin

1. Referring to tory version of J. "For God so lov gave his only Son, believes in him mi all might be saved an erroneous tra omits the word " clearly implied in omission is a very it makes the passu Christ is the only is not true. For God. The sons e joy when the four was laid, when wo forth into the grea and sing forever " us is divine." Jess begotten Son of G the only son of G

2. Referring to Greathouse says: edge there is a di to solve, but I ca difficulty is gratee Century Version t red Version or th My contention w translators of the New Testament has "to God" into th places, causing it t be-living husband God by virtue of Christian wife. T is an unwarrantab Word of God. The by the phrase "to ether version whic It is not in Wescey Testament, nor in as I verily believe

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W. W. HORNER.

CRIMINAL RASH- ESS.

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cowboy's whip, popping rapidly and loudly as only an expert Texas cowboy could do it, with his fifteen-foot lash. He had turned the herd of cattle out of the stockade. The cattle were trying to go where they had been accustomed to graze, which was carrying them directly into the face of the enemy's firing line. And there the fellow was riding back and forth before the surging herd of cattle on one side and getting every moment nearer to the actively-firing foe on the other. He kept his whip popping away like the sound of rifle-men's skirmish fire, determined to turn the herd homeward, for he knew the beef was needed by his comrades. The space between himself and the enemy had become very narrow, when, at last, he succeeded in stopping his herd and turning it back toward the Confederate line.

He had done the whole thing with as much coolness and deliberation as if he were only herding stock on his native prairie. When he had gotten his herd under good return headway, his hat blew off. He dismounted in face of all that firing, and with the utmost apparent indifference picked up his hat, waved an adieu to the firing line in blue, and brought the herd of beves into his own camp. I thought it was the bravest thing I had ever seen. We called him "Bravo Jim."

A few days later Bravo Jim did a thing that entirely changed my estimate of the man. The Federals were then encamped in an open prairie. Bravo Jim was serving with the mounted Confederate scouts that were keeping watch upon the Federal movements in that field of operations. One day these scouts had been looking through their field glass at the Federal infantry camp some two miles or more distant. The arms were stacked, and every natural mark of easy comfort and security characterized the encampment. Bravo Jim concluded to make an excitement in that camp. He mounted his horse, put his two revolvers in position and quietly remarked: "Boys, I am going to get some meat."

He dashed off towards the Federal camp of perhaps two or more regi-ments. It was in vain that his Captain ordered him back. On he went till he was actually among the boys in blue, when he began to use his firearms upon whoever was nearest to him. Of course, the confusion among the men was brief, and a general fire was opened upon the bold intruder. He was promptly killed, as everybody would say he ought to have been.

I could not think of this rash act of Bravo Jim as one of bravery. I think "he died as the fool dieth." I learned to distinguish between a courageous act from a proper motive, which I call bravery, and a foolish exposure without a rational object, which I call fool-hardiness. G. ONDFRDNK.

THE TWENTIETH CENTURY NEW TESTAMENT AGAIN.

In the Advocate of April 11, Bro. Greathouse, in reviewing my article of March 14 on the Twentieth Century New Testament, expresses the opinion that I was too severe in my criticisms of that remarkable publication. Now, while I do not wish to burden him or the readers of the Advocate with a rehearsal of the arguments pro and con, I believe I ought to notice two of the salient points of the discussion.

1. Referring to the Twentieth Century version of John 3:16, which reads "For God so loved the world that he gave his only Son, that no one who believes in him might be lost, but that all might be saved," I objected that it an erroneous translation, because it omits the word "begotten," which is clearly implied in the original. This omission is a very grave mistake, for it makes the passage teach that Jesus Christ is the only Son of God, which is not true. For Adam was a son of God. The sons of God shouted for joy when the foundation of the earth was laid, when world after world went forth into the great universe to shine and sing forever "the hand that made us is divine." Jesus Christ is the only begotten Son of God. But he is not the only son of God.

2. Referring to 1 Cor. 7:14, Bro. Greathouse says: "We may acknowledge there is a difficulty there for us to solve, but I can not see why the difficulty is greater in the Twentieth Century Version than in the Authorized Version or the Revised Version." My contention was and is that the translators of the Twentieth Century New Testament had inserted the phrase "to God" into the passage in three places, causing it to teach that an unbelieving husband is consecrated to God by virtue of his relation to his Christian wife. This, it seems to me, is an unwarrantable perversion of the Word of God. The element represented by the phrase "to God" is not in any other version which I have ever seen. It is not in Wescott and Hart's Greek Testament, nor in the Interlinear, nor, as I verily believe, in any Greek text

on the face of the earth. How it got into the Twentieth Century New Testament I can not imagine. But it is there. Perhaps I ought to add that in this new version the word "human" is added to the passage in 1 Cor 10:12, causing it to read: "God is faithful, who will not suffer you to be tempted beyond your human strength." This is certainly a new idea; and it is not correct. For the context shows that the reason why we are able to bear any temptation which God may allow to come upon us is because he will help us—will make a way of escape for us. "We can do all things through Christ who strengtheneth us." This is another unjustifiable addition to God's Word. For there is nothing in the Greek text corresponding to the word "human."

So you see that this new New Testament teacher:

1. That Jesus Christ is the only Son of God.
2. That an unbelieving man is consecrated to God by virtue of his being married to a believing wife.
3. That Christians have the human strength to bear every temptation that may overtake them.

While I love the Authorized Version, and believe that it has many passages which for strength and beauty of expression are not equaled by anything in English literature, yet I believe that the Revised Version comes nearer giving the true meaning of the original than any other.

JOHN ADAMS, Pittsburg, Texas.

GERMAN-AMERICAN WORK.

We have been blessed with a glorious revival in Fredericksburg. The situation is so exceptional that I beg leave to enter somewhat into details, believing that our experience here may be of some encouragement elsewhere. Fredericksburg is one of the three original German colonies founded in Texas over a half century ago. The town, numbering 1500, with the surrounding country, is almost entirely German. Lying away from the great thoroughfares of intercourse, this section presents a stronger likeness to the German Fatherland than any other part of Texas, or perhaps of the United States.

Religion has not been neglected, and it is hard to find a family who are not, at least nominally, connected with some Church. In Fredericksburg there are one Roman Catholic, three Lutheran and two Methodist Churches—Northern and Southern. There has never been an English Church in the town, for the few American families here were not able to maintain such a service, though some of them greatly desired to hear the gospel in a language they could understand.

About a year and a half ago I was sent by the German Methodist Conference to this charge, numbering nearly 100 German members. About six months before that time Bro. Mills, of the West Texas Conference, under the direction of his presiding elder, Rev. I. K. Waller, had began in our German Church a monthly appointment on Sunday night in the English language. Good was undoubtedly accomplished, but the distance of twenty-five miles had to be driven on Sunday afternoon, and the duties of a full pastorate at home made pastoral attention here impossible.

At my coming this service was given over to my charge, when it was increased to twice a month on Sunday night. The effort seemed blessed of God from the start. Not only the handful of Americans, but also many young Germans of the town evinced a lively interest. An interesting Sunday-school and a live Epworth League followed, in the course of time, all in addition to and held at different hours from the established German services.

Recently we held a protracted meeting with most gratifying results. Bro. B. C. Roach, of West End, San Antonio, came to our assistance and led the meetings with rare ability, tact and devotion. Bro. E. T. Campbell, of Willow City, was also with us a few days and contributed materially to the final success. There were quite a number of genuine conversions, and sixteen members were added to the Church. Several others will soon follow.

The point to be emphasized is, that this good result was wrought primarily through the agency of our German Methodist Church. I could not receive the new members into any Church but the one of which I had charge, and as they are not yet able to build a house or maintain a separate English appointment, they would have proved an embarrassment to any of the rather distant surrounding American charges. They were willing to join the German Church, and the Germans gave them a hearty welcome.

As this is the only situation of the kind in our entire Church, and the movement is not yet past the stage of experiment, we should not be too con-

dent of the outcome. But the fact that during the past two years the German and American elements have worked together without the slightest friction, encourages the belief that this helpful co-operation will be permanent. If in the course of time the growth of the American population should render an independent appointment in English necessary, the separation could be effected without embarrassment with mutual congratulation over the plan that had made such development possible.

The use of valuable space for the above details would seem to be justified by the fact that in other places of our Western and Southern Texas a similar, if not identical, situation prevails. If the arrangement here succeeds, does it not add a new importance to our German Mission by suggesting a field of closer and more helpful connection with the general work of the Church? A majority of our German preachers lack only a little practice to preach acceptably in English. Those now coming in, having been educated at Georgetown, would have no trouble from the start. I have no authority to promise anything in their name, but I believe they would gladly co-operate in the manner indicated, wherever the local situation might demand, and their American brethren desire it.

It is worth noticing that this situation emphasizes the necessity of a German Mission of our own Church. The Northern German Methodist Church here is prospering, and between them and us there exist the most cordial relations. The pastor attended our meetings and co-operated, though having to pray in his mother tongue. Though nearly half of our members gained were people from the North, yet any one familiar with the situation in the South must admit the difficulty, if not utter impossibility, of any Northern German Methodist Church in Texas effecting such an amalgamation as the one described. We wish them Godspeed in their work, but to abandon the field to them would look like shirking our own responsibility toward the Germans in our midst.

In conclusion let me urge that those who labor in the English gospel do not wait for the German Methodists to come and save the Germans round about them. The German Mission has its proper field in the denser German settlements and has never wasted its strength upon scattering German families. Such are by no means traceable by the gospel in English, and it is far better, when possible, to reach them that way. If our German Mission were twenty times as strong as it is at present that would not absolve the American Churches from the duty of most strenuous effort to save the Germans round about them.

A. E. RECTOR.

MISCELLANEOUS NOTES.

As others seem capable of furnishing your columns with heavy theological articles, I will send a few notes for your local readers out West. The crucifixion not a necessity was obscurely and logically argued by G. W. Banks in late Nashville Advocate and the theory ably refuted by J. M. Weems in same paper of April 8.

Logic is as clear as a sunbeam. Why do some writers tangle themselves and their readers up in crude theoretical meshes in an effort to make a simple point?

In a late note to your paper you make me say "Antinomianism" when I wrote "Antinomianism." Surely the last word is big enough; but what proof-reader would not have run his pencil through about one-fourth of the former absurd word?—letters strung out.

Nath. Thompson's last letter leaves the impression that most young preachers in those western parts are engaged in small matters—one of them on the edge of a foreign country "pawing the air"—hence but little scribbling, etc.

These western young men are laying the foundations. We have been along there since 1837. It is best not to shout till you get out of the woods. Some of us old fellows are yet in the woods.

Our preacher, James Hammond, who died in Llano, was a plow-boy in the fields about Seguin before he joined the conference. He came from England and brought the stuff of his noble young manhood with him.

We shall all miss J. W. Vest. In his strong days he was an untiring worker. Social, genial, popular, he fought the Yankees as hard during the Confederate War as he fought the devil after the war.

W. A. Bowen suggests the correct theory of those "breathing wells"—an opening in the earth hundreds of miles away, into which or out of which the wind rushes, nature "abhorring a vacuum," etc. The same principle gov-

erns in the long continued south wind followed by the norther, with the functions of heat, cold and electricity. W. C. Young seems to imagine that local preachers must look sharp and go to District and General Conferences or some of their natural and legislative rights may suffer. Not much in that. Fact is, all our local preachers have such large fields they can't half cultivate them.

Personal.—If Coronel Institute was to have a new President the people are glad to hear that John E. Pritchett has been selected. A postal from John S. Gillett says his health is better. Mrs. H. S. Thrall writes us a cheerful letter. A letter from dear old Wm. Monk in the Advocate would be read with much interest. Everybody seems to enjoy W. A. Bowen's letters in the Advocate. Rev. G. B. Winton says the history of the great Mexican work will be written. Jackson B. Cox, now presiding elder in Mexico, once spent several days with us when we kept "bach" in Seguin. We found him as useful in the kitchen in its sphere as he proves on the district. M. Hodgson, presiding elder in New Mexico, stood his first examination for license under us, and he was as familiar with the doctrines taught by John Wesley as he was with his A B C. Some of our young preachers write us about "hard times." Why, its all a mistake. Note the work and lives of Porter, Gillier, Monk, Myers, Walker, Graves, Yell, Davidson, Brown, Fisher, DeVittius. Most of them are now in glory, while those young fellows down here are "in clover." H. G. H.

THREE IS ONE.

There came a preacher to the school-house where I was teaching one who made the startling challenge: "Your teacher can't prove that three is one." I'm not a Bible student, and don't consider myself very highly educated, but do think that I can prove three is one. I have found other preachers since who thought it impossible to prove three is one. I can prove that millions are one. I can prove quite any number is one. I can prove that three is one.

The father, Son and Holy Ghost are one. How many in your family? The number of persons in your family is one—be it ever so many or few, it is one (family). This nation is composed of about seventy-six million people. They make one nation. The British army in South Africa is composed of one or two hundred thousand, yet it is one (army). In Texas there are a few schools which have hundreds of pupils in them. Counting teachers and pupils they make one (school).

If there are any preachers in Texas who do not think and can not see that three is one, let them come to my school, where I have three pupils in the third reader. When I call the third reader class three pupils will come forward, and then anybody can see that three make one.

W. T. BLAKELY, Graham, Texas.

PRECAUTIONS AGAINST TUBERCULOSIS IN GERMANY.

The Department of the Interior of Germany has just given out the following instructions, writes J. F. Monahan, United States Consul at Chemnitz:

(1) The professional women who lay out the dead must report at once in writing to the police authorities if said person died of tuberculosis of the lungs or tuberculosis of the larynx.

Should the deceased have been treated shortly before his death by a doctor, the doctor has to state the cause of death on the death notice at the request of the laying-out woman. This notice with all the facts, must be handed in to the police before the person is buried.

(2) Doctors must under all circumstances where they have patients with lung or larynx tuberculosis give a written notice to the police. Should the doctors consider that the sick person endangers other persons, they must give written notice to the police.

(3) Every case of lung or larynx tuberculosis in private institutions for the sick, orphan asylums, poorhouses, workhouses, hotels, and lodging houses of all kinds must be reported by the attending physician to the police. Should there be no physician in attendance, the owner, keeper, or person in charge of the above-named institutions must report the same to the police within three days after the same has come to his notice.

(4) The police are compelled, as soon as they are notified of the death of a person suffering from lung or larynx tuberculosis, to have the room and articles belonging to said person disinfected as soon as the body is transferred to the house in the cemetery where it must lie twenty-four hours before being buried. In case of persons suffering from lung or larynx tuberculosis, the room and effects of said



The man who can hardly crawl, and has just strength to get through a day's work, has no strength left for family life. He wants to be quiet, to be alone, out of sight and sound of everybody.

What a difference between such a man and the healthy, hearty man, who runs with his children and rides his laughing baby to "Barbery Cross." What makes the difference? Usually disease of the stomach, involving the entire digestive and nutritive systems.

In Thayer's Medical Discoveries, on the diseases of the stomach and other organs of digestion and nutrition. When these diseases are cured the hindrance to the proper nourishment of the body is removed and strength comes back again.

"I can hardly crawl. I am getting to feel weak and tired. I have no strength left for family life. He wants to be quiet, to be alone, out of sight and sound of everybody."—This is the cry of many men and women who are suffering from disease of the stomach and other organs of digestion and nutrition.

Thayer's Common Sense Medical Adviser, in paper covers, is sent free on receipt of 25 one-cent stamps to the expense of mailing only. Address: Dr. J. C. Thayer, Buffalo, N. Y.

person must be disinfected as soon as he is transferred to another place. Any carrying out the disinfection, any recommendations of the physicians should be observed. It is recommended that the police in disinfecting proceed under the direction of the district physician. The cost of disinfection is to be paid out of the town or city treasury in case the person who has died of is suffering from lung or larynx tuberculosis is too poor to pay the same. The notices of such cases or copies of the same must be sent as soon as possible by the police to the district physician; also all facts or remarks relating to the same.

(5) The police, in the sense of this ordinance, are the city councilors in cities with revised municipal regulations, in smaller cities, the mayors, in villages, the magistrats, in manors, the lord of the manor. In case the death or sickness takes place in the family of the lord of the manor, the district superintendent acts as police.

This is a lawyer's story of his first trial in which a farmer accused his neighbor of stealing his ducks. The lawyer was employed by the accused to convince the court that such was not the case. The plaintiff was positive that his neighbor was guilty of the offense charged, because he had seen his ducks in the defendant's yard. "How do you know they were your ducks?" asked the lawyer. "I should know my ducks anywhere," replied the farmer, giving a description of their various peculiarities, whereas he could not distinguish them. "Why," said the lawyer, "those ducks cannot be of such rare breed. I have seen some just like them in my own yard." "That's not at all unlikely," admitted the farmer, "for they are not the only ducks I have had stolen lately."

If we do what we can, we shall soon do more than that, and we shall soon do more than that, and we shall soon do more than that, and we shall soon do by the steps we take.

KITCHEN EXPENSES.

Reduced By Ready Cooked Grape-Nuts.

"Modern food saves gas bills (cooking) labor, and doctor's bills, and the food I refer to is Grape-Nuts, says a Chicago woman. "We have used Grape-Nuts over a year. I weighed when I began using it about 150 pounds, but have gained 22 pounds since. I have recovered entirely from dyspepsia since using this delicious food. My husband and children enjoy Grape-Nuts as much as I do, and they have all been decidedly benefited by its use. My baby is very much healthier than my other two children were at his age. I attribute the difference to the use I have made of Grape-Nuts Food."

Of course it is a great advantage to have a food that is already cooked and sure to be in good condition. This is not always true of many cereals. Mrs. Geo. S. Foster, 1025 Wabasha Ave., Chicago, Ill.

The Missionary Conference

(CONTINUED FROM PAGE ONE)

for its own purposes, and thus changes human society into the Church and the body of Christ. Christianity organized the brotherhood of humanity when it taught men that their citizenship was in heaven; when it taught the communion of saints; and that the Church existed for the edification of believers and for the conversion of the world.

"Christianity lays bare the world's true need as a need of redemption, and shows a righteous Father against whom and against all whose holy attributes man has sinned. Then Christ came into this world to lay down his life to show men the possibility of forgiveness with God, and the power of endless life in man. There can be no doctrine higher than the fatherhood of God, broader than the brotherhood of man, more complete than the destiny of both soul and body, and more enduring than eternity. Christianity is like the holy city, the new Jerusalem, descending out of heaven, and the length and the breadth and the height of it are equal.

"What Christianity can do for the world's need may best be known by what it once did for the world in which Paul preached it, when the Pantheon was against Christ; all the gods of the ancient world, with the Roman Emperor at their head, deified as 'lord and god' against one whom a Roman Governor designated as 'Jesus that is called Christ.' And yet Christianity became the religion of the Roman Empire; the converts were among the educated, rather than the uneducated; in the cities, rather than in the villages; and before the close of the first century it was recognized even in Caesar's household as greater than Caesar, and some two centuries later was worshipped from the throne of the Roman Empire.

"Christianity stopped human sacrifices; ended the gladiatorial shows and licentious sports of the amphitheater; drove from the European continent the vices which Paul described in his Epistles to the Romans; and which still abound in the Turkish Empire and in India. It established charities of all kinds, and transformed the morals of Europe and of the Roman Empire by sanctifying childhood, honoring womanhood and reverencing old age.

"The real triumph of Christianity was when the Emperor Galerius, who was the real author of the most cruel of all the persecutions, under his predecessor, Diocletian, finally put an end to the burning of temples and sacred books, and the slaughter of Christians, by his historic edict of toleration, issued in 311, which declared that the purpose of the persecutions had failed, and not only gave permission to Christians to hold their religious assemblies, but added this instruction: 'That after this manifestation of grace they should pray their God for the welfare of the Emperors, of the State and of themselves, that the State might prosper in every respect, and that they might live quietly in their homes.' This was when the Galilean indeed conquered, and Paul, who had fallen a martyr before one Roman Emperor, saw another one stand up for prayers—the hope of the whole race, as that of the proudest people of antiquity—a people that, having crucified the Prince of Life, sought to destroy all his followers, revelling in power that was rapidly passing away before a kingdom that should endure forever, is the hope alike of the individual and of the nation that the gospel of Christ is the power of God unto salvation to everyone that believeth."

The next speaker was Rev. J. H. Fritchett, D. D., and his theme was "The Methodist Revival and Modern Missions." Below we give a few of the passages of the address:

"There is a coincidence in the lives of these two spiritual forces of the nineteenth century that entitles them to be classed as revivals. Methodism is a revival of the experiences of early Christianity. Missions are the methods used to make these same experiences known to the world by the spread of the gospel. Christianity is God's revelation of himself by the Holy Spirit. Its initial event is a new man; its culminating event is a new world. Between these lie three things—Christ's mediæval kingdom; the dispensation of the Holy Spirit; the work of the Church. And the combination of these things will bring a new heaven and a new earth. The world's final restoration will surely come, and it is retarded only by the persistence of the human in the Church; by the faithless-

ness and indifference of man. The Christ prophecy was delayed because of the stubbornness of mankind. He came because he was needed for the salvation of the world, although the time was not what might be called opportune. The world was then, probably, least ready for his coming. His coming was like refining fire. Christ's kingdom in the world cometh not with observation. After Luther's work in Europe, Methodism crossed the sea and found a fertile field in the new colonies. Methodism and missions are practically contemporaneous in the United States. From 187 preachers and 15,699 members at the close of the eighteenth century, it grew to 39,909 preachers and 6,000,000 members at the close of the nineteenth century. The mission revival sprang up about the same period, and from half a dozen feeble societies at the beginning of the century, grew to 537 societies, employing 15,469 missionaries and 77,328 native helpers, with 1,217,684 communicants at its close. The free and full gospel preached by Methodism, her inflexible system of evangelizing and her liberal creed have been a mighty factor in this growth."

After this came the address of Rev. O. E. Brown, D. D., of the Vanderbilt University, upon "The Aim and Scope of Foreign Missions."

"The ruling purpose of Christianity is a redemptive ministry. It seeks to realize the highest good in humanity. What is the aim of missions? Is it to practice charity? No, it is possessed of a much more abiding spirit than that which prompts to feed the hungry, clothe the naked and house the fatherless. The aim of missions is not to practice charity for charity's sake, but rather to save the man and make of him a new creature. Indifference to missions is as deep a sin as to refuse bread to the famishing. The aim of missions is to spread Christianity in its simple and essential forms; to teach that the only true creed is that of providential growth in our life; to teach Christ's law of self-sacrifice, of self-effacement, which should apply to denominations as well as to individuals. Narrow sectarianism will never prevail. There must be the ample, sincere, free, spontaneous life of the kingdom of our Lord Jesus Christ; a creation of renewed humanity out of the ruin of humanity. There is need of the simple, vital gospel of sonship to God."

Following this was the address of Rev. J. W. Tarbox, of Brazil, upon "Evangelistic Work."

He prefaced his address by saying that he brought the greetings of the youngest daughter of Methodism—the Church in Brazil, with its 3999 communicants—to the great body of Southern Methodists in the United States of America, and to announce that the work was prospering in Brazil.

As to the subject of evangelistic work: Evangelization began when Christ gave the command to his disciples to go forth into the world and baptize all nations. Our Lord defined the work that the Church has to do in the evangelization of the world. It is essentially the work of the Church, and everything she does is simply a means to accomplish that end. It is not wise to limit overmuch the meaning of the term evangelistic. In a broad and very real sense all of the Church's undertakings are to evangelize the world. Her work may be divided into two departments: To win the world for Christ and to hold the world for Christ. The Church's mission is to convert and develop all generations. The mission of the Church is not to make a hasty invasion of a territory, and, after cursory survey and work, pass on to other fields, leaving in its rear the enemies who will have to be met by other evangelists coming after. The Church must enter a new field of work just like the Israelites entered the land of Canaan: To dwell there, in the name of the Lord, who has committed to the Church the spiritual conquest of the world. The duty of the Church in foreign lands is to help in providing all means for salvation; all agencies for evangelization; to be aggressive if needs be, and conservative also. The chief agencies included in the work of evangelization are: The pioneer preacher; the press and Christian literature; the organized Church and its pastor; the school and the teacher; the hospital and physician, so that the coming generation shall be brought up in the knowledge of the Word of God. All workers in the field are as actually evangelists as the pioneer preacher. Among the aggressive agencies the rank, but he is not sufficient of himself. To make disciples is not accomplished by a hasty proclamation of the gospel. An ideal plan of evangelization in foreign fields would be to have two ministers to preach clearly and simply and with divine power in the language of the people; to have four men to sing in quartette the inspired songs of Zion; to have two colporteurs, supplied with Bibles, hymn-books and

tracts to distribute among the people, and to stop as long as they deem it necessary in one place. The work of those men should be followed up by that of pastors, who should be chosen men of God, without fear and full of the Holy Spirit.

Rev. Geo. B. Winton, of the Mexican Border Mission, spoke upon "Literary Work."

The art of printing by movable types is more closely bound up with modern human progress than any other. The printed page, potent as it is to arouse the mind and thus reach the emotions and will, is of use to the missionary cause, both to awaken interest at home and to propagate the truth abroad. This makes two great classes of missionary literature, one in English, the other in the vernacular of the fields occupied. The Church needs to feel that the obligation to evangelize the world is ours. For this we must have a clear knowledge of our duty as from Christ and of the world's great need. To know this need it is only necessary to know the fields. Books about them, missionary biographies, books of description and travel, of history and social duty, are sure to increase missionary enthusiasm. The preparation of such books is true missionary work, and ought to be provided for. We need, too, careful studies of mission problems, with a view to forming a science of missions. On the fields the missionary uses printed matter as an instrument for spreading the truth. Uncultured nations are awakening to new life. They seek something to read. Books in their own language, tracts, periodicals, and, above all, the Bible, meet a welcome. The work of the Bible societies has laid the foundation for all missionary effort. It is well to have translations of good books if the translations are well made. But better still is the development of an indigenous literature. Christianity has ever been associated with intellectual awakenings. Luther's Bible made the modern German language, and German made Goethe. Even if a language suffers at the hands of Christianity in the changing of its idioms to express new ideas, it will gain more than it loses.

The morning proceedings were closed with a half-hour devotional service, conducted by Rev. and Mrs. Howard Taylor, of our China Inland Mission. This was an intensely spiritual service. Mrs. Taylor made a talk of great religious import, and the entire gathering was in sympathy with the occasion and good was accomplished.

At the afternoon session, Rev. W. E. Edwards, D. D., of Randolph-Macon College, opened the proceedings with an address upon "The Duty of the Pastor as to Equipment and Leadership." He is the son of the late Dr. J. E. Edwards, of the Virginia Conference, and he very much resembles his father in person and in mind. He said in part:

The work will not be delayed another generation. The membership of organization is increasing. More schools have been established.

There is need of greater equipment. Christ forms a Church and expects his flock to connect themselves with it.

The spirit is in the heart, but the Church is visible and is a part of the plan. The organization is worthless if the spirit is wanting. The plan was outlined by Christ when he assigned the work to the disciples.

No sooner did the Savior leave the earth than the disciples assumed more prominence. Paul points out the importance of the clergy and directs the people to obey them. There is no question about the authority of the Church being with the ministers. They are to plan and take the lead in the mighty work that is to win the world for Christ. The members come under the special care and supervision of the ministry. Therefore, the first thing is the better equipment of the clergymen. Every Christian should take the fullest advantage of the circumstances with which he is surrounded.

The minister is to guide the people to the longest work, and must have the best equipment. He must appreciate the importance of missions and be prepared to present the great fields beyond to the people.

The Methodist Church does not demand a special educational preparation for the clergymen, and may she never assume such a position. She sends the men to the fields they are suited for but may the Church never disparage the utmost learning or fail to provide the means for it.

Dr. Edwards drew a brilliant picture of the risen Christ, declaring that all power is given him in heaven and earth, and instructing them to go and carry the gospel to all men.

It was not to stop at Jerusalem, but to extend over the world. Every man is to hear the word in the language to which he was born.

God's thought is the world for Christ. The minister's work is to make this

thought his own and to carry it out. Never was there such an opportunity as to-day. There was never such a migration of people. Science and commerce are developing and governments are comprehending the rights of man, and amongst all this the Church is preparing to drive back the darkness and let in the light on the lives of men.

Let the minister understand what the Church is doing and can do for the people of God. Let him know the world is everywhere open for the Word, and the means of travel are everywhere improved and developed, and the outlook for the future is everywhere brighter and brightening. Failure of knowledge of missionary work is criminal when it can be secured for a few dollars in the publications of the Church.

We see God and God's truth alone in God's own life.

At this juncture, Rev. W. H. Park, M. D., of China, spoke on "Medical Work," and it was a relief, for he spoke without manuscript, which none who preceded him:

He told of the impossibility of getting the people at first to comprehend religion when preached. The congregation is often made up of rabble and arching. The congregation is always moving. Once when Dr. Reid was preaching and a man with fish for sale on both ends of a pole had turned around several times and some street arabs had had a fight or two, two men came in and appeared to be listening intently, and Dr. Reid became vehement and shouted and pounded with his fist. When he thought he was making a good impression, one of the men said: "Crazy as a loon."

The preacher can only reach those who can understand and the colporteur can only reach those who can read. But the doctor gets at the people in their homes. The women are shut up there and gossip. They hear wonderful stories about the missionaries, and invent others.

When I am first called to a family I take pains to speak of my father and mother. They are surprised that I should have a father and mother. They think we are some strange animal.

After calling on a family a few times, the lady will probably come with her sedan chair and servants to see my wife, and she has a chance to talk to them of their family gossip. The women are shut up and have nothing else to do, and that is why there are 500,000 suicides by opium every year.

Medicine is a good means to oppose superstition. When the heathen see the doctors bathing ulcers they are ready to listen.

Mr. Tsang, who sits here, tells me that when he first went to the doctors to have his eyes treated they told him that fire came up from his liver, and then they told him that devils came up out of his garden.

The Chinese believe in all sorts of devils, and every house has a devil protector, because they think a devil can not turn a corner.

When the Chinese are sick they finally come to the hospital. Dr. Park told of a prominent Chinaman who was prejudiced against the missionaries, but when he saw a friend's eyes cured by a small operation he became Dr. Park's friend. He gave money for opium literature, and I wrote the preface to the book against opium, published by Mr. Tsang, and he delivered the preface to the commencement service at the hospital.

After this, the meeting was thrown open for five-minute talks, mostly the workers in the mission fields of the Church.

Dr. Howard Taylor spoke first. Dr. Taylor remembered when his wife and he were on their honeymoon and their visit to Dr. Park's hospital. He spoke on the general subject of medical missions. He referred to Paul so speaking that a great multitude believed, and said that was the way the hospitals were conducted. There are two classes of medical work—one on the seaboard, where all scientific methods are used, and another on the border.

At Sou-Chow it was said there was never a week when there were not conversions in the hospital. The work touches the people. There are 100,000,000 people without doctors or medical science. It is harrowing to see little children writhing because needles have been thrust under their nails by doctors of the heathen. Christ went out to heal as well as to teach. He hoped physicians seeking a field would remember China.

Rev. T. A. Hearn, of China, spoke on evangelistic mission work. He told of his experience since going to China ten years ago. He realized that it required God's power to do the work. In some measure the missionaries represent the five loaves and fishes in their efforts to feed the starving. He urged prayers and recognition on the part of the Church of the need of spiritual help to the missionaries. He was at one time in charge of the work in Sou-Chow, and told of a great revival held

SURE TO FOLLOW

If the Blood Is Impoverished Diseases Which Often Puzzle Doctors Are Inevitable.

From The Tribune, Webster City, Ia.

Physicians are often puzzled by ailments that does not yield to the usual remedies, patients are caused much suffering and expense while experiments are being tried upon them, when in many cases the seat of the disorder is in the blood. If this vital fluid is impoverished disease is sure to follow.

Build up the blood, the diseased part is nourished and strengthened, and health results. This is the simple history of what often appears to be a complicated case. Mr. Ezra Edwards, the well-known merchant of Webster City, Iowa, passed through such an experience. He says:

"I have always believed that my trouble was due to the impoverished condition of my blood. About four years ago my ankles began to swell and cause me great pain. I am quite heavy and as I was on my feet constantly I suffered intensely. Finally the swelling became so bad that I could not walk and for a week I was confined to my chair or bed. Three doctors treated me but did not effect a cure.

"I first heard of Dr. Williams' Pink Pills for Pale People through an advertisement in a religious paper. About six months ago I began taking the pills and I felt good results from the first box. I continued taking them as directed for nearly five months. I am now 42 years old and am the picture of health. I am willing to tell the world that Dr. Williams' Pink Pills cured me and I know they will cure others if they are given a thorough trial.

"Hardly a day passes that I do not tell some one of the benefits I have received from Dr. Williams' Pink Pills for Pale People, for I think that anyone suffering from any disorder of the blood or nerves should give them a thorough trial.

Signed,
EZRA EDWARDS.

Subscribed and sworn to before me this 23rd day of November, 1900.

WILLIS G. BOSNER,
Notary Public.

At all druggists or direct from Dr. Williams' Medicine Co., Schenectady N. Y., 50 cents per box; 6 boxes, \$2.50.

there. There was the demonstration of the Spirit and power at all the places in the city where the meetings were held. There were at times fifty converts under conviction at one time. There was no doubt about the complete conversion of the boys and girls and grown-up people. The missionaries must go with the pure gospel to verify the promise of God that he is with them.

Rev. George B. Winton spoke on "Education." Parker in China, and Wainwright in Japan, and himself in Mexico, were engaged in the same cause. In no way could the influence of the missionary be so great as through education. The people must be evangelized by the sons of their own nation, but they need to know what a call is and what the preparation. He asked prayers of the Church, and said the Church ought to lay its hands on the little children while their hearts are fresh. He had seen the work of the Woman's Missionary Society in China, and revered it. He lauded the Sou-Chow University with delight, and hoped for one in Mexico, and said it was the hope of the nations.

Rev. Dr. C. F. Reid spoke on "Evangelistic Work in China." All the work is evangelistic. The doctor in his hospital is an evangelist, and the man who sits at his desk and translates is an evangelist, and the teacher is an evangelist, but a man who has a great hospital must have some one to aid and conserve his work, and so the preacher is needed. There could be a great university, but the conversions were more easy among the more unsophisticated, and so missionaries were needed in the interior. For every other man sent out there should be two who would work among the people in the interior.

Dr. Newton said the conference was truly ecumenical, and presented Rev. Dr. Goucher, of Baltimore. He gave an illustration of a boy in China who wore only his complexion, who saw a Sunday-school door open and came in, and was taught through form to form, until he went through the college and was converted, and went into educational work, and with his culture and intellect became a teacher of marked influence, and he became second teacher of a high school. Every man he sent up to the Government for a teacher's position was accepted. The Hindoos said Jacob Jacobs must be stopped from teaching, or all the people would be sent to him to be taught, and they

CONTINUED ON PAGE EIGHT.

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Ladies' Summe...
neck, sleeveles...
White Ribbed C...
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The new Umb...
knees, daintily...
per suit, \$175...
and

Ladies' Ribbed...
neck and sleeve...
sleeves, knit in...
the full size and...
at 50c, 12 1/2c, 16...
Fine qualities...
Liste Trid, lace...
trimmed, 35c...
40c, 50c, 75...
and

The knit Umb...
wide knee, lace...
and cool for the...
er, at 25c, 35c...

Ladies' Ribbe...
Vests, high nec...
sleeves, at 25c...
Ladies' Ribbe...
Thread Vests...
sleeves, at 50c...
and

Ladies' Ribbe...
Union Suits, 1...
sleeves, ankle...
at 75c, \$1.00 an...

Children's

For wear, for...
for money savin...
that matches th...
for your boys...
two to twelve y...
only

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20c each, 3 for...
Boys' Halber...
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HOW TO GET THER

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DO FOLLOW

Is Impoverished Which Often Doctors Are

Dr. Williams' Pink Pills for Pale People... I am now 42 years of age...

Dr. Williams' Pink Pills for Pale People... I am now 42 years of age...

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THE BEST PRODUCTIONS of the knitting industry of America are shown on our counters...

HOW TO GET THERE

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A Summer Tour To Europe

Embarking the Ecumenical Conference of Methodism in London, September 15, To leave New York in July.

Notes From the Field.

ANNA. E. G. Roberts, April 23: Last Sunday was a great day for us in Anna...

MASON. D. A. Gregg: Our second Quarterly Conference has passed...

BASTROP. Mrs. Emma Holmes Jenkins, April 25: Friends to old Bastrop all over the State will rejoice to know that God has given us a gracious revival here...

MARRIAGES. McAllister-McKay - At my residence, in Wood County, Texas, April 2, 1901...

A TEXAS WONDER

HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles...

Read This. Groesbeck, Texas, September 25 - This is to certify that I have been cured of kidney and bladder trouble with one bottle of Hall's Great Discovery...

HEWITT. S. W. Turner, April 25 - This is a newly-organized and arranged work in the Waco District...

members. We have had penitents at the altar at our regular Sunday services...

Langner and weakness, due to the depleted condition of the blood, are overcome by Hood's Sarsaparilla, the great vitalizer.

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THE BLOOD'S PURITY AND ITS CIRCULATION. A TREATISE OF NATURAL LAWS which man may employ and control the circulation of his blood...

Special Bargains in Pianos. Write the Great Jesse French Piano & Organ Co., Jesse French Building, Dallas, Texas.

Impure blood is responsible directly and indirectly for many other diseases. Purify the blood at once with Dr. Simmons' Sarsaparilla...

THE SUMMER INSTITUTE OF THEOLOGY

To those who desire to attend the Summer Institute of Theology, we are authorized to announce that first-class board can be obtained at rate of 50 cents per day.

Only he who works in the world can live above it.

TEACHER

W. L. NELMS, Sec'y. Only he who works in the world can live above it.



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NATURAL LAW DISCOVERY. A TREATISE OF NATURAL LAWS which man may employ and control the circulation of his blood...

TWO TESTIMONIALS

From Mrs. Prof. R. A. Long, Terrell, Texas: This is to certify that I have been afflicted with nearly all diseases common to woman ever since I was 15 years old...

Bond's Folding Seat



LET THE CHILDREN GO, TOO. This seat is adjustable and can be quickly placed ready for use...

Coronal Institute

A SAN MARCOS, TEXAS A. ANNOUNCEMENT.

On January 1, 1901, Prof. A. A. Thomas resigned the presidency of Coronal Institute...

Prof. J. E. Hopkins, Trezevant, Tenn. has been elected to the presidency of Coronal Institute...

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BOOKS FOR SALE

Pop's Theology - 1 vol. Clarke's Bible Dictionary. Kurtz's History Christian Church - 2 volumes.

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The Home Circle

HOW BEAUTIFUL TO BE ALIVE.

How beautiful it is to be alive!
 To wake each morn as if the Maker's
 gifts
 And as afraid from nothingness de-
 rive
 That we might sing "How happy is
 our life!"
 How beautiful it is to be alive!
 To read in God's great Book until we
 feel
 Love for love that gave it, then to
 kneel
 Close unto Him whose truth our souls
 will share
 While every moment's joy doth more
 reveal
 How beautiful it is to be alive.

Rather to go without might increase
 Our weekly standing than our souls
 derive
 Of frequent speech with God, or than
 to cease
 To feel through having wasted health
 or peace
 How beautiful it is to be alive.

Not to forget, when pain and grief
 draw nigh
 Into the ocean of time past to dive
 For memories of God's mercies, or to
 try
 To hear all sweetly, hoping still to
 cry
 "How beautiful to be alive!"

Thus ever towards man's height of
 nobleness
 Strive still some new progression to
 contrive
 Till just as any other friends, we
 press
 Death's hand, and, having died, feel
 none the less
 How beautiful it is to be alive.

SOCIETY OR RELIGION—WHICH?

By R. O. Braswell.
 No. 2.

Some one in room No. 24 wishes to
 see you, Mr. Slader," the clerk said as
 he recognized his stately form at the
 register.

In response to his knock Karl open-
 ed the door and excitedly said
 "Father, this is my wife." "May God
 bless you both," was all the gray-
 haired man said as he took each by
 the hand.

It would not have taken a Sherlock
 Holmes to have detected the chilly
 ways of mistrust and apprehension
 that passed over that Christian home
 when the news was broken by Mr.
 Slader. Large tears of grief appeared
 in Mrs. Slader's eyes when Ida, the
 most sympathetic one of the family,
 placed her hands on her mother's
 shoulder and interrogated: "Mother,
 why do you object so bitterly to
 Pearl?"

"Because she is a worldly, wicked
 girl," she replied as her sobs grew
 more audible.

"She possibly is not so wicked,
 mother, and even though it be true she
 can't possibly influence Karl to forsake
 the dear old religious principles that
 have become a part of his nature," Ida
 said tenderly.

All things are influenced by en-
 vironment, even a stone is worn and
 shaped by the constant dropping of
 water, or the frequent and persistent
 tread of the pedestrian, and Karl's life
 will be warped and twisted by this
 cyclone of hell."

"While these words were falling,
 with the weight of tons from the
 mother's lips Karl and wife were
 standing in the hall unobserved.

"I leave this house now, and its mas-
 sive doors shall never close me in
 again," Pearl said to Karl as they
 walked down the path which led from
 the house to the lake.

Two years later Mr. Slader met Karl
 on the street.

"Good morning, father, I am delight-
 ed to see you. How is mother and
 family?"

"All well except your mother, who
 is gradually growing more feeble. But
 Karl what is the matter with your
 eyes? They look red and inflamed,
 and you look so worn out," Mr. Slader
 said anxiously.

"We have had company for several
 nights, and have been up late, besides
 the baby has not been well," Karl re-
 plied shamefully as he hung his head
 and gazed at the ground.

"Now, Karl tell me the truth. Are you
 participating in cards and wine?"
 inquired the devoted father with a
 quiver in his voice.

"Well, no! Well, yes! We play in-
 nocent games of poker and euchre oc-
 casionally," Karl replied as he raised
 his eyes to meet his father's tear-
 stained countenance.

"There is no innocent gambling, my
 son, and the so-called innocent games
 that are deceiving its thousands to hell
 annually in a swift stream that flows
 through our harbors and rushes on to
 eternal despair, burdened with immor-

tal souls and leaves in its wake thou-
sands of innocent lives, who were
doomed by associations, hopeless on
the shoals of a bleak eternity."

"Do not speak that way, father; it
most takes my breath. My whole sys-
tem suffers as from cruel blows," in-
terrupted Karl as he staggered away.

A few months later the morning pa-
per contained an account of the arrest
and conviction of Karl Slader for gam-
bling in a gilded gambling hall on Wil-
low Street. The article also revealed
the fact that he was a prominent mem-
ber of a fashionable Church of the city.

Four years rolled drearly by on the
wheels of time and stopped as it al-
ways does to let one off at his destiny.
This time it was Karl Slader's time to
dismount. The wind blew the hall and
rain against the windows of the lonely
home of a weeping, forsaken wife. Two
little children lay unconscious in the
arms of innocent slumber. Occasionally
one would half awake and call, "Papa,
papa, why don't papa come?" For
four days the situation had super-
vened. In her dreary desolation the
consoling angel "Hope" winged its
flight from the "incurable to more
suspicious surroundings. About 2 a.
m. on this comfortless night this lonely
wife and mother heard the rapid step-
ping of horses on the asphalt pavement,
it was approaching. It stopped in front
of her home. Loud voices and profane
language was heard. The door bell
rang. "Here is your husband, madam,"
said the gruff cabman as he dragged
in the debauchee. "You had better
keep an eye on him. He is not a safe
creature to have around," the cabman
said as he returned to the carriage.

"O' Karl! my darling husband, why
did you do me this way? All the joy
and happiness of my life has turned to
gall, while the sweet hope for better
days has transformed itself into a his-
sing serpent that coils contentedly
around my soul. Oh! my God! what
will become of me and my precious in-
nocent children?"

Mrs. Slader's heart could no longer
find utterance in words, but gushed
out in untold agonies of sobs and tears
as she threw herself down by his side.

This angered the half-conscious
spectator of "high society's hell," and
with curses and blows he sent he
whirling across the room. She fell
against the baby carriage that con-
tained the sleeping babies and knock-
ed it over, throwing its contents on
the floor. The screams of the babies
made him furious. He took the baby
boy by the feet and hurled him
against the wall, crushing the skull. In
quick succession he followed suit with
the 2-year-old girl, with the same re-
sult. By this time his wife regained
consciousness and screamed for help,
but before the echoes of her cries died
on the stillness of the night Karl
Slader drew a pistol and fired. Mother
and two babies lay lifeless in their own
blood, and the drunken murderer lay
helpless in a fit of delirium tremens
when the neighbors responded to the
appeal of the helpless woman.

Karl Slader was found guilty of murder
in the first degree and sentenced to
public execution. His last words on
earth were as follows:
"Ladies and Gentlemen: You all
know me. You are aware of the fact
that I am the son of prominent re-
ligious parents and that my conduct
brought them to premature graves;
that I married against their wishes
and better judgment; that at the time
of my marriage I had not tasted liquor
or knew anything of cards; that I knew
nothing of high society, as it is called,
but in reality it is low society; that
I had a fortune that took the wings of
morning and flew as swiftly as a bird
of the air; that my standing was pre-
minent and my prospects most auspi-
cious. Soon after my marriage I
burned cards and took wine, rather
reluctantly at first, but in rapid suc-
cession to my limited indulgence the
Satanic desire overpowered my will
and took possession of me. The
familiarity that exists in this corrupt
circle caused me to doubt my wife's
sincerity and led me to believe she was
not true. Then I began to play and
drink at the various clubs, staying at
home very little. At first I was suc-
cessful, but later on began to lose, and
the more I lost the harder I drank, and
the harder I drank the heavier were
my losses, until all the money I had
was gone and my home mortgaged to
the limit of its value. In this dilemma
I drank with that delusive idea—that
drink would ease conscience and drown
trouble, but I found that troubles mul-
tiplied faster when fed by whiskey than
any tangible surrounding. While un-
der the Satanic influence of liquor I
murdered my wife and innocent chil-
dren. This is my simple story, and I
relate it at my dying moment to warn
young men and women to shun society
for it is impure and will blight your
prospects in this life and damn your
souls in the life to come. Eternity
alone can reveal the slime and cor-
ruption upon which society followers
subsist. O' young men and women
remain in the pure, plain path of
Christianity. I desire no sympathy.

for justice is being measured out to
me."

The rope was placed around his
neck; the cap covered his face; the
trap fell; the body dangled in the air
and the soul of Karl Slader went to
meet the God who gave it.

JUDY, A NAUGHTY DOG.

If you could have seen Judy on the
back porch, keeping patient guard over
Mrs. Lemond's little, laughing baby-
girl, you would not have believed that
Judy could be naughty.

Well, you shall hear of two or three
of her pranks and then judge as to
whether or not Judy was a rogue.

For some time, one summer, there
had been hardly any eggs found in the
hen-shed, and at the same time Judy's
appetite had decreased, to the notice of
everybody.

At last Mr. Lemond's children early
one morning hid behind a barrel,
where a large heap of egg-shells had
been found the day before. They had
not been long in their hiding-place
when Judy sneaked in. Yes, sneaked
in. First, she looked around in all di-
rections. Then she put one paw over
the threshold and sniffed, as though
she would say, "There is something
strange in the air."

But I dare say she was very hungry
for her breakfast. At any rate, Judy
was soon near one of the nests; and,
stretching herself up to it, with a
sharp quack she opened a nice warm
egg and licked up the delicious con-
tents with great relish. She was just
about lifting her paw for a second
whack on a second egg, when the chil-
dren burst from behind the barrel, and
off went Judy, not to return until late
afternoon, when she brought up the
cows in a very proper way and came
for her usual cracker to the side door,
just as though nothing had happened
but what was good and right.

The next day, too, Judy appeared at
the side door at the right hour for her
cracker.

"Have you brought home the cows?"
questioned old Hannah, as usual.

Judy wagged her tail. But that tail
did not seem to Hannah to stand up
joyfully, as it did when Judy felt she
had honestly earned her cracker; and
Hannah thought it well enough to
have a look into the barn and, sure
enough, the cows were not there.

"You naughty dog!" Hannah scolded.
"You go right down to the pasture
and fetch those cows!"

Off Judy ran. Do you think she knew
she had told a falsehood? And in a very
short time there was such a stampede
toward the barn that everyone ran to
see; and there was Judy, bringing in
the cows at full speed. And then she
came again, with her tail very joyfully
wagging for her cracker.

One cold day in the winter Mr. Le-
mond was at the well, as usual, giving
the cows water. The path from the
barn was very slippery; and it was
very icy, too, about the pump and it
was slow business. After all had
drunk, Mr. Lemond spoke to Judy:

"Take the cows into the barn."

Judy at once barked, as she did in
the pasture, which meant "Go!" and
the cows started. Judy led them all
pass along, in line, as cows ought.
Then she followed; but she did not
walk quietly, as a dog in charge ought
to walk. Oh, no! she seized hold of
the last cow's tail and had a beautiful
slide to the barn, down the long, slip-
pery path.

After Judy had indulged herself in
these slides a few times, the cows be-
came nervous about going to the well,
and she was given to a friend and had
to go away a long distance to live. But
I dare say she found ways to amuse
herself in her new home.—Helen H.
Bell, in Little Folks.

ONE BY ONE.

"Pile them up straight and evenly,
my boy."

Will's father came and stood near
him as he was piling up some wood.

"But then I shall have to lay every
one separately," said Will, in a com-
plaining voice.

"That is a good way—one by one."

"One by one! Oh, dear! It takes
so long. I like to take a half-dozen
at a time. Just think of going all
through this great pile, laying the
sticks one by one."

"One by one, little by little, is the
way most of the great things are done
in this world," said the father.

"It's the way I'm laying this walk
one brick at a time," said Robert,
Will's older brother, who was working
near by—"one brick and then another."

"It's the way I'm doing this knit-
ting," said grandmother, with a smile
from her seat on a bench in the shade
—"one stitch, and then another."

"If I had my way about things, I'd
have it different," said Will. "I'd have
things done in one big lump."

"I don't think I'd like that," said
Robert. "I like to see things grow under
my hand."

"When we think how many things
are made up of one small thing added
to another," said his father, "it gives
a great deal of dignity to little things.
Look at the leaves on the trees—

The Blood HEALTHY OR DISEASED

When there is a natural and healthy circulation of the blood, the entire
quantity, estimated at one-eighth the weight of the body, passes through the heart
every five minutes. This rapid flow of the blood through the system prevents the
entrance of disease germs and impurities of every description. It filters out all that
is not necessary or good for the growth and development of the body and nourish-
ing and strengthening the muscles, tissues, nerves and bones. But, unfortunately,
few persons can rightly claim an absolutely pure blood supply and perfect and
unpolluted circulation, and in consequence are exposed to innumerable diseases.
Contagious Blood Poison, the greatest enemy to mankind, enters the system
through the blood, and Cancer, Scrofula, Rheumatism, Catarrh, Eczema, Salt
Rheum, Psoriasis, Tetter—in fact the majority of human ailments—are caused by
poisons or humors that are engendered and fostered in a sluggish
and impoverished blood. Old
sores, chronic ulcers and rheumatic pains are com-
mon, especially among old people, whose blood
naturally grows thin and pale because of the lack of the red corpuscles that give
color and strength to youthful blood. Sallow complexions and rough, oily skins
evidence some constitutional or blood trouble, which salves, lotions, powders nor
any external treatment can cure. Diseases that originate in the blood, whether
they manifest themselves as ulcers, tumors, itching eruptions, muscular or bone
pains, require a tonic and blood purifier such as S. S. S., which not only antidotes
and neutralizes blood poisons and humors, but possesses health-giving tonic prop-
erties that no other blood medicine does. It goes down to the very foundation of
the disease and eliminates from the system every-
thing of a poisonous character or that obstructs and
clogs the circulation. It builds up and imparts
new strength and vitality to the old, unwholesome
blood, and when the arteries and veins are once
more filled with new rich blood, the general health begins to improve, muscles
grow stronger, and sores and eruptions of every kind disappear.

Polluted Blood Breeds Disease

The Blood is the Source of All Strength

S. S. S. is the only guaranteed purely vegetable blood purifier, and the purest
and most reliable in all blood diseases. It has been tested in thousands of cases
during the past fifty years and is more popular today than ever. We will be glad
to send you our book free, and if in need of medical advice write our physicians all
about your case; this information will cost you nothing and comes from experi-
enced and educated doctors. All correspondence is conducted in strictest
confidence. THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

How they wave in the soft wind, every
now movement giving them a new
gleam in the sunshine.

"I don't think I'd fancy a tree with
just one big leaf," said Robert, "or a
lawn with one big blade of grass to it."

"Water is made up of drops, land
of grains of sand or earth, and the
sunshine of separate bright rays," said
his father.

"Sure enough; there are plenty of
"littles," said Will, who was becoming
interested in the discussion.

"But," the wifine coming back to his
"eyes," there's so much tug, tug, to
it. At school it's day after day, and
day after day. And it's one figure after
another on your slate, one line after
another in your lesson."

"Well," said Robert, "what would
there be for us to do if it wasn't one
thing and then another? Would you
like to get through, and then have
nothing more to do?"

"No," said Will. "I really didn't
think of that. No I don't think it
would suit me to be all through with
everything."

"I think," said his father, "it is well
for us sometimes to remember how
few of the great things in the world
are done by just one person or through
a single great effort. They come of
the united force of a dozen or a hun-
dred or thousands of men, and from
all these through the adding of one
day's effort to another. So now, hav-
ing preached my little sermon, we will
go to dinner."

"And after I've finished this wood-
pile we'll have our game of ball," said
Will.

"That will be one pitch after another,"
said his father.

"One bite and then another," said
Robert, with a smile at his brother,
as they were at the table.

"Yes," said Will, laughing. "I
shouldn't like it all in a lump"—N. Y.
Observer.

NAN'S SOUVENIRS.

Nan was going to have a birthday
party out at grandma's house. Ten
little girls were coming to spend the
afternoon and stay to supper.

There was only one thing that
troubled Nan, and she went out into
the kitchen where grandma was frost-
cakes, the afternoon before the party,
to talk about it. The cakes looked so
good that Nan never could have stood
it if grandma had not baked her tast-
ers, in patty pans, of every single kind
of cake.

"Everything is too good for any-
thing," said Nan, leaning her elbows
on the table, "except I wish I did have
silverware for the party."

"Godness me!" said grandma, "what
is that?"

"Things for them to take away to
remember the party with, for always,"
answered Nan. "Silverware is the best
part of a party, I think, grandma."

"Oh, yes, souvenirs; yes, I see. Well,
we must see about them, then. Didn't
you tell me there were twelve kittens
down at the barn?"

"Yesum," said Nan, "and—oh,
grandma, you said they'd have to go,
some of them anyway, 'cause the farm
was getting overrun with cats; but
grandma, you wouldn't say so if you
could see them once; they are the
sweetest, enningest, dearest—"

"Yes," grandma, calmly, "they al-
ways are. But why give them to the
party for souvenirs?"

"Oh, grandma, you are the dearest!
You always think of the perfectest
things! Of course, there'll be one

apiece and two for me—and you don't
mind the two for me, do you, grand-
ma?"

And of course grandma said she
didn't mind.

So the next day, when the ten little
guests went away, after having the
most charming time, they each took
with them a kitten in a box with slats
fixed so that it could breathe; and after
they were all gone Nan went down to
the barn. When she came back she
looked very sober.

"I wouldn't have thought," she re-
marked, "that I could have felt so lone-
ly without those ten kittens. I hope
I'm not getting selfish."

And grandma smiled.

The next day grandma was upstairs,
when she heard Nan calling, and then,
rushing up the stairs, accompanied by
a chorus of meowing, she burst into the
room, her cheeks very red and her eyes
very bright, with ten boxes piled up in
her arms.

"Oh, grandma," she cried, "the party
all came back and brought their silver-
ware! They said their mamma's said
they were just as much obliged, but
they had so many kittens now they do
not really need more, and say—oh,
grandma, don't you think we can keep
them now?"

And of course grandma, when she
got through laughing, said yes—
Churchman.

No Fatalities—Mrs. Gooph: "I told
my husband I should simply die if he
did not get me a new Easter bonnet."
Mrs. Wooph: "And did he get it?"
Mrs. Gooph: "Well, you haven't seen
any funerals leaving our house, have
you?"—Baltimore American.

FOUND OUT.

A Trained Nurse Discovered Its Effect.

No one is in better position to know
the value of food and drink than a
trained nurse.

Speaking of coffee, a nurse of Wilkes
Barre, Pa., writes: "I used to drink
strong coffee myself, and suffered
greatly from headaches and indiges-
tion. While on a visit to my brothers
I had a good chance to try Postum Cer-
real Food Coffee, for they drank it al-
together in place of ordinary coffee.
In two weeks after using Postum I
found I was much benefited and finally
my headaches disappeared and also
the indigestion."

Naturally I have since used Postum
among my patients, and have noticed
a marked benefit where coffee has been
left off and Postum used.

I observe a curious fact about
Postum used among mothers. It
greatly helps the flow of milk in cases
where coffee is inclined to dry it up,
and where tea causes nervousness.

I find trouble in getting servants to
make Postum properly. They most
always serve it before it has been boil-
ed long enough. It should be boiled 15
or 20 minutes and served with cream,
when it is certainly a delicious bever-
age." Mrs. Ella C. Burns, 309 E. South
St., Wilkes Barre, Pa.

RAINY.

Do you know w
girls.
On a cold, darl
Just stand at the
The little rai
They're as ventu
As the Famous I

See' fifty or mo
Plunge into th
This must be, th
For the rai
What daring di
No more fer

Right here on
Some are play
And yonder ten
Are unfurling
While up on the
Some are havin

What else do yo
Are doing this
Just look for yo
At their funn
While watchin
You'll forget the

THE EDUCAT

Jemima is a
eyebrow bows
is a very well
strongly marke
name, and she
comely dresse
first day of her
household she c
tle mamma a
When Dorothy
that morning, sh
dren in the nur

"You must be
said: "you mus
cross. Do you
There was so
face that Dorot
afraid I shall h
child," she said

"Sure enough,
from school the
hurricane in th
stylish French
upon the floor,
dren Jemima w
seemed perfect
Dorothy hurried
breathless.

"I've had suc
"I'm afraid I
brought up well
"Why, what's
papa.

"Jemima's b
other dolls and I
in the closet."

"Bless me!"
we to send her
Margaret?"

"Oh, no." Do
"I'll have to tea
pretty hard for
"The children
good," she told
I just can't do
They want their
and they don't r
ly thing it is bec
such a bad exa
keep her shut u
time, you know


"You'll have-
will," said mam
"Do what?" a
ly

"Our will is w
do things," Mr
Jemima wants
time she's willi
that her own v
and that she ou
you?"

"It's so har
said Dorothy w
But Dorothy i
not disposed to
know that ever
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Dorothy labors
nima, day after

"I really thi
Dorothy told
winds her own
minds a great
shut up in the
But she does tr
If I ask her to
to put off doing
something else-
sometimes that
tell the truth,
quite awe-struck

"It is pretty
mammas, "you
things has a r
call it 'procast
to be the thief
Jemima of this
for her own sa
the other child
ing the truth—
I should get fixe
for life. You r



HEALTHY OR DISEASED

of the blood, the entire system passes through the heart. It filters out all that is of the body and nourishes. But, unfortunately, it supply and perfect and to innumerable diseases. Catarrh, Eczema, Salt ailments—are caused by

is the Source of All Strength

the red corpuscles that give tone and rough, oily skins, blotches, powders, spots, eruptions, muscular or bone diseases, which not only antiseptics health-giving tonic proper- ties from the system every- where or that obstructs and

It builds up and imparts vitality to the old innutritious arteries and veins are once again to improve, muscles supple, cool purifier, and the purest tested in thousands of cases than ever. We will be glad to write our physicians all and comes from experi- ments conducted in strictest

NY, ATLANTA, GA.

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at day, when the ten little away, after having the ing time, they each took kitten, in a box with slats it could breathe; and after gone Nan went down to When she came back she

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les.—Mrs. Gooch: "I told I should simply die if he me a new Easter bonnet."

"And did he get it?" "Well, you haven't seen a leaving our house, have more American."

said a wealthy but rather barrister, "should be ad- ber who has not an in- ended property."

sk, sir," said a witty and ish lawyer, "how many a wisacre?"

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Ella C. Burns, 309 E. South Barre, Pa.

RAINY-DAY FUN.

Do you know what to do, boys and girls.

On a cold, dark, rainy day? Just stand at the window, and watch The little raindrops play. They're as venturesome, I hold, As the Famous Brownies bold.

See! fifty or more at once

Plunge into the wayside pool; This must be the day, I think.

For the raindrops' swimming-school What daring divers they are! No more fear than the shooting star.

Right here on the window-pane

Some are playing a game of "tag," And yonder ten millions or so

Are unfurling a rainbow flag, While up on the roof unafraid,

Some are having a gay parade.

What else do you think these sprites

Are doing this afternoon?

Just look for yourselves, my dears, At their funny antics, and soon,

While watching the raindrops play, You'll forget the dull, dark day.

—Selected.

THE EDUCATION OF A DOLL.

Jemima is a rag-doll. Of course everyone knows what this means. She is a very well-formed doll, with a strongly marked and open countenance, and she is very neatly and becomingly dressed, but from the very first day of her advent into Dorothy's household she caused that anxious little mamma a great deal of trouble. When Dorothy went to kindergarten that morning, she left all her doll children in the nursery.

"You must be good and kind," she said; "you mustn't play rough or get cross. Do you hear, Jemima?"

There was something in Jemima's face that Dorothy did not like. "I'm afraid I shall have trouble with that child," she said to herself.

Sure enough, when Dorothy returned from school there had been a regular hurricane in the nursery; even the stylish French doll was lying prone upon the floor, and of her seven children Jemima was the only one who seemed perfectly calm and collected. Dorothy hurried down to lunch quite breathless.

"I've had such a scene," she said; "I'm afraid Jemima hasn't been brought up well."

"Why, what's the trouble?" asked papa.

"Jemima's been slapping all the other dolls and I've had to shut her up in the closet."

"Blame me!" cried papa. "Oughtn't we to send her straight back to Aunt Margaret?"

"Oh, no," Dorothy quickly replied; "I'll have to teach her better." It was pretty hard for Dorothy.

"The children have always been so good," she told her mamma; and now I just can't do a thing with them. They want their own way all the time and they don't mind a bit well. I really think it is because Jemima sets them such a bad example. I don't like to keep her shut up in the closet all the time, you know."

"You'll have to educate Jemima's will," said mamma.

"Do what?" asked Dorothy, anxiously.

"Our will is what make us do or not do things," Mrs. Holmes replied; "if Jemima wants her own way all the time she's willful. Can't you show her that her own way is not always best, and that she ought to choose to please you?"

"It's so hard to bring up children," said Dorothy with a sigh.

But Dorothy was brave and she was not disposed to give up the battle. She knew that every good mamma should make her children good also, and so Dorothy labored patiently with Jemima, day after day.

"I really think Jemima improves," Dorothy told mamma; "she doesn't want her own way so much and she minds a great deal better. She isn't shut up in the closet very often now. But she does trouble me in some ways. If I ask her to do a thing, she wants to put off doing it, or she wants to do something else instead, and I imagine sometimes that she does not exactly tell the truth," and Dorothy looked quite awe-struck.

"It is pretty bad," said sympathizing mamma; "you know that putting off things has a rather long name. We call it 'procrastination' and it is said to be the thief of time. You must cure Jemima of this bad fault, by all means, for her own sake and for the sake of the other children; and as for not telling the truth—dear! dear! if that fault should get fixed she would be ruined for life. You must teach her to look

you straight in the eye and to tell things just exactly as they are. This is of the utmost importance."

Poor Dorothy almost groaned under the weight of her motherly duties. She was glad to run off to kindergarten and to forget all the serious problems involved in the bringing up of a family. But, of course, Dorothy had no idea of shirking; she knew she owed a duty to Jemima and to all the other children, and so a day or two afterwards she came again to mamma asking advice.

"There are so many of these little things," said mamma; "but really, after all, they are not little things, because if they are not corrected they become habits, and by and by they form into something we grown-ups called character; and then they are fixed and it's pretty hard to get rid of them. I think you must cultivate above all, another something we call 'conscience'; this is the voice inside us that tells us when we do right or wrong. You must teach Jemima and the other children to listen to this voice and to obey it, and never, never to do anything it tells them not to do. This would help you to set right all the little wrong habits that trouble you."

Dorothy looked very thoughtful. She had led a very bright, happy little life, but mamma had been obliged to correct some little faults in her, and Dorothy did not realize how bad they were until she had herself tried to deal with them in the person of her own dolly, the troublesome Jemima.

If you imagine that this little story is very far-fetched because Jemima is only a doll, you are a very greatly mistaken person, and you do not know Dorothy. Jemima is the unhappy child to whom Dorothy's vivid fancy has transferred all her own little failings in away, and a very good way, too, because other people's faults stand out so much plainer than one's own. The singular thing about it is that Dorothy is improving in her conduct almost faster than Jemima, and by the time Jemima's education is complete Dorothy will surely be quite a model for girls and dolls.—Zion's Herald.

A WOULD-BE PHILOSOPHER.

An affection of profoundness of thought, or maturity of learning, in a young person is exceedingly disagreeable besides being absurd. A magazine writer tells the following story of a young lady who had spent her vacation at a summer school of philosophy—as a "fad" of course. She was asked by her Sunday-school teacher to give with other members of the class a definition of "right." Her reply was "Right is the awful yes-ness of the over-soul meditating on the howness of the thing." Of course, the whole class burst into a laugh, and the would-be philosopher was so offended that she went home in tears.

Avoid pretense of any kind, young woman, young man, be yourself. Naturalness and sincerity are the most charming qualities of youth. It is unfortunate if we lose these qualities later in life, but not so fortunate as to part with them in youth because not so unbecoming. A sweet and modest simplicity has ever been, and ever will be, a lovelier and more estimable characteristic of youth than much smattering of knowledge or a gab familiarity with the jargon of the philosophers.

WHY NOT BEGIN NOW?

"Mother," a little child once said, "how old must I be before I can be a Christian?"

The wise mother answered: "How old will you have to be before you love me?"

Why, mother, I always loved you. I do now, and always shall (and she kissed her mother); but you have not told me yet how old I shall have to be.

"How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know." And she climbed up into her lap.

The mother asked again: "How old will you have to be before you do what I want you to do?"

Then the child, half guessing what her mother meant, whisp-ered, "I can now, without growing any older."

Then the mother said: "You can be a Christian now, my darling. Love and try to please the One who says, 'Let the little ones come unto me.'"—Selected.

DON'T BLAME THE WATER.

A farmer drove up to our mill door with a grist. He had a fine team of horses, but was a sleeky, moaner-looking creature. As he handed out his sacks of wheat, he came to a water-bucket half filled with apples.

"Here, boys," said he, as he passed the pail to the miller, "would you like some apples? I never eat them myself."

I asked him why, and he replied that they always made him sick. So the

half dozen hands about the mill soon devoured the ripe, golden fruit with a relish, for they had been taught that nothing was more nutritious than a good, ripe apple. I asked the man, who so kindly gave us what he could not use himself, why he thought he could not eat the fruit. His answer was that they distressed him, but upon further inquiry I found that everything he ate distressed him to a greater or less degree. When asked what he lived upon, he said:

"Principally salt meat, sausage, eggs and white bread. But," said he, "the water is bad where I live, and I guess my only resource for better health is to sell out and move away."

Noticing his sleek-looking horses, I asked: "Do your horses drink the same water?"

"Oh, yes," said he. "They have no other."

"I see you use tobacco pretty freely," I remarked.

"Oh, yes, I could not live without that."

"But," said I, "your horses seem to thrive on the water. Do you think if they had to chew the tobacco that you do, and live on your diet, they would thrive, or would the water make them sick, too?"

"Well," said he, "I hadn't thought of that."

He went home, changed his diet and left off tobacco, and now the water agrees with him to perfection, and he eats apples with impunity.—St. Louis Magazine.

WHAT ONE BOY COULD DO.

He was small for his age, worked in a signal-box and booked the trains. One day the men were chaffing him, about being so small. One of them said, "You will never amount to much. You will never be able to pull these levers; you are too small." The little fellow looked at them. "Well," he said, "I can do something that none of you can do." Ah, what is that? they all cried. "I don't know that ought to tell you." They were all anxious to know, and urged him to tell them what he could do that none of them were able to do. Said one of the men, "What is it, boy?" "I can keep from swearing and drinking," replied the little fellow. There were blushes on the men's faces, and they didn't seem anxious for any further information on the subject.

MORNING THOUGHTS.

People need from us nothing so much as good cheer and encouragement. Life is hard for most and needs inspiration.

The best friendship is that which inspires us to do better, to do our best.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but sinking into the flower makes it sweeter.

Strength and beauty combine in the making of the truest manliness.

Two good rules for life are: Never be discouraged; never be a discourager.

There is a blessing in hardness. Enduring it with courage and persistence makes us strong.—Rev. J. R. Miller, D. D.

HIS HEAVY BASKET.

Passing along a busy street the other day, I saw a boy carrying a basket full to the brim, which seemed to tax his strength to its utmost capacity.

Indeed, at times it looked by his jerks and extra efforts as if its weight would bear him down beneath it in spite of his plucky determination. I observed to him:

"My boy, that basket is rather heavy for you to carry, is it not?"

"Yes, sir," he replied. Then an even more determined expression came into his bright young face, as he added, "But I'd rather carry it than that my mother should have to do it."

Brave boy. He had the right idea of life, although his clothes were shabby and old.—Selected.

THE LINE FENCE.

A good lawyer learns many lessons in the school of human nature and thus it was that Lawyer Hackett did not fear to purchase the tract of land which had been "lawed over" for years.

Some of the people wondered why he wanted to get hold of property with such an incubus or uncertainty upon it. Others thought that perhaps he wanted some legal knitting work and would pitch in red hot to fight that line fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the fields one day.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"I insist," replied his neighbor, "that your fence is over on my land two feet at one end and one foot at least on the other end."

"Well," replied Hackett, "you just go ahead just as quick as you can add

A Cup of Good Coffee

To get a really good cup of coffee you'll have to start back of the actual making; you'll have to look to the roasting and the grinding. In ARBUCKLES' you have a coffee that's scientifically roasted, and delivered to you with all the pores of the berry hermetically sealed. You're sure of a good cup of coffee because all the coffee flavor and aroma are kept intact until you want it. The taste of ARBUCKLES' induced other coffee packers to put out imitations of it. These imitations cost the grocer (and you) a cent a pound less than ARBUCKLES'. But don't be tempted to buy a package of some other coffee when you can get

Arbuckles' Roasted Coffee

for it is actually less expensive than the cheap kind; goes further—besides being better flavored, more satisfying.

You will find a list of useful articles in each package of Arbuckles' Coffee. A definite part of one of these articles becomes yours when you buy the coffee. The one you select from the list will be sent you on condition that you send to our Notion Department a certain number of signatures cut from the wrapper.

ARBUCKLE BROS
Notion Dept.
New York City, N. Y.

set your fence over. At the end where you say that I encroach on you two feet, set the fence on my land four feet. At the other end push it on my land two feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused, abashed. He had been ready to commence the old struggle, tooth and nail but this move of the new neighbor stunned him. Yet he was not to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wasn't nothing in the fight anyway but the principle of the thing.—Christian Observer.

It is already noticeable that the number of Minister Bogolepoff has brought a decided reform in the Government. First of all, the Czar has appointed for Minister of Public Instruction General Van Novsky with quite unlimited powers, for two years. General Van Nov-

sky is known to be progressive, anti-pathetic to the students and favorable to reforms. In his imperial rescript appointing him the Czar said: "The experience of recent years has shown the existence of defects in our scholastic system that are so material that I think the time has come to undertake an immediate and thorough revision and improvement."

In the second place, it shows the rising power of the Czar's Cabinet, since, in connection with this appointment, it has practically compelled the Czar to rescind his decree for the punishment of the students. Prince Kourakine says this is the first time in Russian history that a Russian Cabinet has presumed the powers of a responsible ministry. Thus it may be that the coming historians will date the beginning of constitutional government in Russia from the student uprising in 1901.

God gives us power to bear all the sorrows of His making; but He does not give the power to bear the sorrows of our own making, which the anticipation of sorrow most assuredly is—

Ian MacLaren.

God gives us power to bear all the sorrows of His making; but He does not give the power to bear the sorrows of our own making, which the anticipation of sorrow most assuredly is—

Ian MacLaren.

A FEW OF TEN THOUSAND GOOD THINGS

all guaranteed, contained in our new spring catalogue mailed free on request. Everything used in the home and on the farm, with a list direct at wholesale prices. **Cyprus Wood Saver**, saws all kinds of grain, diameter of groove a inch, only \$1. **Easy Grip Sheep Shears**, finest material, \$1.50. **Stable Posthole Digger**, **Fastidge Razor**—English steel, full ground, posthole digger, **Family Hair Clipper**—brush comb adjustment, \$1.50. **Scissors**—best material, **The Hair Restoring Horse Clipper**—\$1.50. **and American**, **W. H. and Son**, Station #10, 417 Broadway, New York. **Hand Lanes**, **Planer**, **W. H. and Son**, Station #10, 417 Broadway, New York.

SUTCLIFFE & CO., 226 Main St., Louisville, Ky.

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Because it isn't mounted on **THE IMPROVED HARTSHORN SHADE ROLLER.**
A perfect article. No tacks required. Notice name on roller when buying your shades.

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Outside of preachers in the regular work Rev. W. A. Bowen is the only authorized traveling agent for the Subscription Department of the Texas Christian Advocate.

A GREAT MISSIONARY COLLECTION.

Last Sunday night at New Orleans there were packed into Tulane Hall more than three thousand people, and upon the platform were seated many of the most distinguished men in Southern Methodism. Bishop Wilson was there, late from China, and made a statement regarding the needs of the Szechow University. Then Bishop Gallowsay, one of the most eloquent men in American Methodism, was introduced and preached to the great throng. The responsibility of the hour was most momentous and upon its success hung the fate of many long-cherished hopes. But the man and the hour had met and the Bishop, aided by the Holy Ghost and the prayers of a responsive audience, surpassed all of the efforts of his life. He swung clear and swept the field like a conqueror. The vast audience hung upon his lips with an intensity rarely ever witnessed, and all were wrought up to a high spiritual temperature. Then followed the most remarkable collection ever taken from a religious audience. When it was over, there was paid in cash and good subscriptions \$59,150! And this for the completion of a great university in a foreign mission field. This insures its success. The Chinese themselves have pledged a large amount to this institution, and it will now be built beyond the peradventure of a doubt. This shows what Southern Methodism can do when she gets in dead earnest about a matter.

We have received the following letter, without signature, with \$1 in silver enclosed. Will the person who sent it please supply the signature at once? Yours, Texas, March 23, 1901. Kind Sir—My subscription ran out October 28. I will send you one dollar to pay for six months subscription.

Wanted, the address of Mrs. J. H. Calhoun, who wrote to us March 24 without giving her postoffice address.

REV. R. J. BRIGGS AND HIS FRIENDS PROTEST.

Some time ago we were in Austin and conversed with more than one person upon the subject of the disaffection of Rev. R. J. Briggs toward our Church. Upon the strength of this information thus received we wrote a short editorial upon the subject, and among other things said that before the independent movement was publicly inaugurated, Dr. Briggs and his friends had made a systematic canvass of the membership of the Tenth Street Church. To this latter statement they make denial. It is not the purpose of the Advocate to do Dr. Briggs or anybody else an injustice, and rather than even seem to do this we cheerfully correct the statement. Beyond this we have nothing further to say upon the subject. The fact is, that the matter of Dr. Briggs leaving our Church and organizing another one is not of sufficient importance as to merit further notice in the columns of the Advocate. The Church will suffer no inconvenience from the disappointments of any one man or set of men who wish to nurse a real or a supposed grievance.

TEXAS PERSONALS.

Mr. H. K. Wilson, of Melakoff, Texas, was in Dallas the past week, and was a pleasant caller at the Advocate office.

Rev. J. R. Atchley, of Cedar Hill, and Bro. J. M. Freeman, of Duncanville, were pleasant callers at the Advocate office this week.

Rev. E. L. Spurlock, of Cooper, was in Dallas last week. He reports his work in fine shape. We are always glad to see him.

Rev. John R. Nelson, of Waco, is arranging for a summer tour to Europe. He sets forth the facts in our advertising columns.

Rev. J. L. Pierce, of First Methodist Church, this city, will preach the commencement sermon at the North Texas Female College the first Sunday in June.

Rev. Thos. Gregory and wife sail in a few days from New Orleans to England and make a visit to the old folks at home. We wish them a happy voyage. Bro. Gregory is stationed at Cuero.

We have received a good letter from Sister M. J. Fryor, of Bowie, in which she says many good things about the Advocate, and she also deprecates the growing use of tobacco, especially among preachers.

In the Woman's Department of this issue of the Advocate appears a write-up of Mrs. Mary S. Young, who is the wife of Rev. W. C. Young, of Dallas. The engraving, as well as the write-up, will be a complete surprise to Sister Young.

The press dispatches contain the information that Rev. J. Sam Barons, of Missouri Avenue Church, Fort Worth, has been elected to the presidency of Clarendon College. It is said he will take charge at an early day. The pastorate losses thereby a very useful preacher.

Bishop Hendrix will preach the commencement sermon at Southwestern University the last Sunday in May. Dr. J. W. Clark will preach the sermon to the undergraduates. Judge E. B. Perkins, of Dallas, will deliver the literary address. Hon. W. H. Atwell will speak to the Alumni Association.

There were a great many of our Texas preachers and laymen at the great Missionary Conference at New Orleans, but they are too numerous to mention them by name. We will say, however, that among them there was no one who enjoyed the proceedings more than the Rev. J. M. Binkley, of Sherman.

Rev. Horace Bishop, of the Northwest Texas Conference, was the only Texan on the New Orleans program, and he made a happy hit. As he stood before the great throng he said he would throw away his manuscript and talk like a Methodist preacher, and this caught the audience, and his speech was a success.

Rev. P. C. Archer, of Denison, sends the following note. The good old brother was "changed in the twinkling of an eye": "Rev. S. S. Cobb, a superannuated member of our confer-

ence, died suddenly at his residence in this city of "heart failure." Friday afternoon, April 26, at 1 o'clock. He had been in unusual good health and had an appointment to preach at the Cotton Mill on Sunday. We laid his body in Oakwood Cemetery, after funeral services in his home. The preachers of the city acted as pall bearers. He was 66 years of age and had been preaching in Texas more than 20 years.

Prof. Cody, of Georgetown, informs us that Bishop Mallien, of the Methodist Episcopal Church, is engaged in raising a fund with which to place a suitable monument over the remains of Dr. Ruter at Navasota, Texas. This is practical fraternity. For while the Doctor was a Northern man, yet he did his best work and died in Texas.

Bro. R. D. Mavis, of Palestine, called on the Advocate this week. He is an enthusiastic Methodist, having been in the harness many years. He says it has never affected him. It is a perfect fit and he expects to wear it into eternity. He enjoyed the limotype room of the Advocate. Setting type by machinery was a new experience to him.

Since the last issue of the Advocate went to press we have received the following sad note from Rev. A. F. Hightower, from Ponder, Texas, under date of April 23: "Please give notice of my brother's death of Bright's disease, Rev. E. C. Hightower, L. P., of Ozona, Texas. He had been in ill-health for some time and he went to Marlin Wells, but he did not improve. I brought him to Ponder the 4th inst. and he died the 17th, and we buried him in the Acton Cemetery, Hood County, the 18th.

The Missionary Conference

(CONTINUED FROM PAGE FOUR) interdicted him and named him a "sutra," an outcast. When he saw the cards posted up, what did he do? He had the third blessing the blessing of common sense, and he knew he was called to the defense of the gospel and not himself, and he did not tear down the posters and taught along. The cards came down some way, but the people talked and said if he succeeded so well that the school was overcrowded with high-caste boys and girls.

At the night meeting there was a rush for seats. The program was a peculiarly inviting one, and nobody wanted to miss it. The singing was wonderfully exhilarating. Dr. Sutherland presided, and Dr. J. F. Goucher, of Baltimore, was the first speaker, and his subject was "Missions and Education." We give below some of his most striking sentences, not always, however, in their proper connection.

The objective of Christianity is fellowship between God and man. The missions of a Church interpret its ideals and life and should embody the essentials of Christianity. They are its organized agencies for inaugurating in the regions beyond its world-conquering purpose. The commission which God gave the Church to be his legacy and the test of true discipleship, necessitates and limits the work of missions. The mission of the Church and Church missions are essentially educational. Christianity is a revelation, and its ministry must be a teaching ministry, and they must be learners. Missionary activity from the nature of the case, must be educational. Every true system of education must aim primarily at the development of character. There is no distinctively Christian arithmetic, geography or spelling, but these and kindred studies are worthily included in a mission school only in proportion as they are necessary to the regeneration of humanity. They should be accompanied with moral and religious training and given an atmosphere truly Christian. Secular education may destroy faith in the ancestral belief, but it has nothing to offer as a substitute.

There are three objects in particular attainable through education for which Christian missions are under obligation to provide. First, to train native helpers; second, to bring the un-Christian youth of the community under systematic religious influence with the hope of their conversion; third, to assist in the development of self-supporting and self-propagating Churches.

The purpose of missions is the inauguration of the kingdom.

While scientific investigations, industrial organizations, social clubs and community experiments may be proper for and obligatory upon members of the Church, they are outside of the legitimate use of the general missionary funds. The missionary conquest of the twentieth century must be a great intellectual, as well as a great spiritual, struggle. The demand is for

larger educational and administrative ability and greater care in selecting agents who are called and consecrated to and qualify for leadership.

The necessity is for strong personalities in which comprehensive education is wedded to deep piety. The desultory firing of an extended picket line has given way to the well-defined and compact battle lines of the contending armies, eager for the inevitable conflict. Personal valor is important; skill, endurance, organization, generalship, conservatism and utilization of force are essential. If Churches would cooperate with each other, combine and not dissipate their funds, supplement each others' activities, be as eager to obey the commission to "go teach" as they are to avoid difficulties or to devote their energies to non-essentials, there are resources enough at command to secure the establishment of the kingdom of Christ and cause every knee to bow and every tongue to confess him Lord before this dawning century shall have reached high noon.

The address was the best one thus far delivered, and it made a most pleasing and profound impression. Dr. Goucher is a man of fine physique, striking tone of delivery, and a mind of rare depth and culture. His entire address was closely followed and without any diminution of interest from beginning to close.

After a number of beautiful songs, the venerable Dr. Young J. Allen, for fifty years our missionary in China, was introduced, and he was received with prolonged applause, and he spoke on "The Missionary Outlook in the Far East." We have selected a few of his wonderful words:

The Chinese believe that they are the elect of the earth and that all other nations are barbarous, plunged in ignorance and darkness. Their notions of foreigners were decidedly queer. They called Europeans "sea devils," not "foreign devils," as the popular translation of the Chinese word is. They believed that foreigners dwelt in the sea, and that if they ever came upon land they would not be able to walk. After the English occupation of India, and the extension of commerce East, the English and the Portuguese tried to open up commercial relations with China, and they met with such opposition, and with such show of force, and even of open hostility, that the English Government sent a representative to China with a protest against such treatment. The Chinese, not recognizing the existence of any Government save theirs, treated the English envoy like a supercargo and would not listen to him. War then became inevitable and the result of the clash was the treaty of Nankin and the cession of Hong-Kong to the British Government. After the British came the merchant and tradesmen and the missionaries. Dr. Allen said that he told a Chinaman high in authority that the Chinese might as well try to stop with bulrushes the course of the Yang-tse-Kiang, a river with a mouth bigger than that of the Mississippi, than attempt to stop the tide of commerce into China, or prevent the coming in of the missionaries.

The anti-foreign hostility was first dispelled in the Province of Ho-Nan, whose inhabitants are now eager and intelligent readers of the books issued by the Foreign Missionary Society. After having lost the regency the Empress Dowager wanted to come back to power. The Emperor was promulgating decrees in favor of improvements, and this alarmed the Tartar element, who recalled the Empress to Peking. She came, and soon after her arrival she deposed the Emperor and shut him up in a recess of the Palace. Then she promulgated decrees against foreigners and ordered the execution of such as were in sympathy with the reform movement.

Dr. Allen next spoke of Russia's sly diplomacy, asking in return for having driven the Japanese away from Manchuria, the privilege of running a railroad to Vladivostok in Siberia. This is how Russia obtained a foothold in Manchuria. England is the only power that can go around the world without saying "by your leave." The other powers could not do that and they were therefore unhappy and they were fishing around for an island. It so happened that two Catholic missionaries were murdered by members of the "Big Knife" Society, and as Germany had assumed protectorate over missionaries, she sent men-of-war to China and occupied an island. After Russia had occupied Port Arthur, in stepped England with the seizure and occupancy of Wei-Hai-Wei.

The troubles in China were caused partly by this foreign interference as above related, and partly by Tartar intrigue, and by dissatisfaction among the Chinese. The Empress Dowager believed that the "Boxers" in Shan-Tung were loyal subjects, invulnerable soldiers, who had a pact with heaven and would drive away or exterminate all foreigners. She therefore issued

decrees to all the viceroys, ordering that all foreigners be killed. Some of the Viceroys in the South obeyed, but those in the north, advised by Li Hung Chang, disregarded the order, knowing full well that to obey this order would mean the destruction of the Chinese Empire. The Tartars and Chinese Viceroys are even now agreeing on one point, that the Tartars shall cease to dominate China as they have done. This is the direct outcome of the recent war in China.

This country has done more for China than all the countries of the world together. (Applause.) The situation in China now is due to the attitude of the United States of America. (Applause.) This country will regenerate China. When the isthmian canal is built then will come the vast, irresistible trend of commerce to China from America. In religion I am an expansionist. When it comes to commerce, why America must find places to dispose of her surplus commerce.

Is America prepared to avail herself of the opening of trade in China? As to the Church, we are just beginning to realize what is coming.

Dr. Allen said that he had much more to speak of; that he had, in fact, not yet touched upon the outlook. All this has been but preliminary, and as the hour was late he would postpone further talk until next Tuesday night.

At 10:15 the conference adjourned, with the benediction by Bishop Gallowsay, until 9 o'clock next day.

Friday morning the day was beautiful and the air was laden with the redolence of flowers. The attendance upon the opening session of the day was good and Dr. J. W. Newman, of Alabama, was in the chair. The first topic was, "Problem of Self-Support and Administration." Dr. D. C. Kelley spoke and the following is a synopsis:

The wrestling with the proposition evoked by the subject to be discussed has been for a long time one of the vexed problems with which we have had to deal. To-day in the older conferences, at least, this is our mired wheel. We have charges that have been treated as missions for sixty years or more and that are no better off than at the beginning. Happily, the Ecumenical Conference has thrown light upon our problem. Missions abroad and missions at home are essentially one. The two discoveries in connection with the foreign work which are to help us at home are these: First, that the physician and teacher are equally essential with the preacher, and second, that a movement towards self-support is a necessity for the well-being of any mission. To-day leaders in missionary thought and leaders in scientific thought have reached an identical conclusion: That environment is more potent than heredity.

To-day the printing press has supplanted the old-time methods of preachings and propaganda. As the world moves on and civilization grows older, we move forward and upward. Unfortunately, there is a retrogressive class. By what methods can that class be reached and reformed? So our work lies in trying to remove environment and to uplift these down-trodden and ignorant people. The preacher and the doctor will find work there. Our effort is now to change the surroundings of the unfortunate and to save him. The hospital, the school, the Christian home, all preach the Gospel as eloquently as the formal sermon. Since the work at home and abroad is one, why not have one head? This was once our plan, and was discarded for insufficient reasons. Our conference Mission Boards need the guidance and help of a trained expert in order to solve the many and intricate problems connected with this work. Our Secretaries have supplied a list of questions and answers which conclusively show that the average member of the Conference Board is not a trained expert. As to self-support, while it is clear that the duty of the Church is to send the Gospel to those who have it not, it is also clear that those who have accepted the Gospel ought to be trained from the beginning to support their own ministers.

Rev. Horace Bishop, D. D., of Texas, followed in an address upon "Problems of Self-Support and Administration." Dr. Bishop was wise enough to tell the audience that his speech was written, but that he was going to throw his paper away and talk like a Methodist preacher. This he proceeded to do and he carried off the palm as the most popular speaker of the morning. He said in substance:

We have Boards of Missions who appreciate their work and magnify their office. Boards of Missions should be solvent. The rule should obtain not to issue any drafts until the money is actually in the treasury to pay

pay them. Every Methodist that I see is financially going on. The men of Missions ought to be men, who have it and esteem of the most carefully selected and required of the work and of the right and proper.

Every missionary port every year to stions, giving a count of his church.

Dr. Bishop's domestic mission home church so the foreign church your home mission your foreign mission.

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Dr. W. H. LaPra spoke upon "The Workers in City M

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pay them. Every board in Southern Methodism that has adopted the policy is financially solvent and able to go on.

Dr. Bishop said he believed in domestic missions. St. Paul built the home church so that he might sustain the foreign church.

In dealing with the school problem and in dealing with city missions we have to use our best means and endeavors.

Relative to mass-meetings Dr. Bishop said that he always proved failures. In making appropriations the board should make the appropriation to the mission for the support of the preacher, and not to the preacher for the support of the mission.

"For more than a quarter of a century," continued Dr. Bishop, "I have been connected with a Conference Board of Missions, which has seen its conference grow in that time from thirty-eight preachers to 250, and its 5,000 members to 65,000.

"The board should hold a mid-year meeting. Both presiding elders and men in charge of missions should report to the meeting. Every effort should be made to make the mission self-supporting.

Dr. W. H. LaPrade, of New Orleans, spoke upon "The Need of Trained Workers in City Missions."

It is assumed properly that our regular Church agencies have accomplished something in city mission work. In many instances this something has been much. Some impression has been made; some points of importance in outlying districts have been seized and held, but results have in the main fallen far short, not only of the desire of the Church, but of any due proportion to the labor and money expended.

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love of power combine to keep them active and strong. Nor is their opposition simply incidental and secondary; it is of set purpose with reference to many of its elements, and self-protective with reference to all. Their very existence is put in jeopardy by the effort of the Church to reach the non-Christian masses.

It follows that exact and thorough comprehension of these antagonizing forces and of the conditions of character and surroundings produced by them is absolutely necessary. If we would accomplish anything worthy and permanent, zeal must be "according to knowledge."

"The untrained worker may thoroughly understand the truth he would teach, but he may not thoroughly understand its relations to the life of his pupil—or, if he does, he may be utterly unable to bring the truth into contact with the life. It is not enough that truth shall not be misstated; it must not be misapplied. It must come to a man on the plane of his life, and in terms which he can comprehend.

He who shall succeed must not only have gone with the Master through vineyard or corn-field burdened with purple or golden harvest and yielding, as well as garner of precious truth; he must also, and chiefly, have sat with him at Matthew's board, and in the house of Simon, the Pharisee, and learned from him how to win and to hold the outcast. He must be trained to intimate acquaintance with the people to be reached.

G. W. Dyer, M. D., discussed "The Growth and Character of City Population in the South."

A great many rural inhabitants flocked to the cities after the Civil War. Conditions precedent were quite changed. The Southern people saw no future in agriculture exclusively, but a great future in manufacture and commerce. They were burdened with debt and hampered by misfortune.

In 1870 the South possessed much less property than the New England States. In 1890 the South possessed \$3,000,000,000 worth of property, more than the New England States. The growth of city population was caused by the influx from the country of young men seeking employment. The South has greatly suffered since the war, because people have grossly misrepresented the character of the Southern people.

Dr. Dyer had much more to say, but the "time limit" had expired. The bell tinkled, and the speaker retired. It seems that there occurred a misunderstanding as to the hour at which Dr. Dyer was to speak. He came on half an hour late, and had only ten minutes in which to have his "say."

Here a general discussion ensued, in which a number of five-minute speeches were made, and the conference adjourned.

At the afternoon session Dr. Hammond was Chairman, and the "Negro Problem" was the general theme. Dr. R. J. Bigham was the next speaker. Dr. Bigham was very earnest and dramatic in his exordium, in which he pictured the unfortunate condition of the negro in the South—a condition due to the ignorance, the shiftlessness, the vicious habits of some of them.

"My interest in the negro is not diluted," he continued, "because he is poor, ignorant, vicious, downtrodden. The lower the negro sinks in this country, the more he needs the help and the sympathy of the white man. We will never do for the negro what we ought to do for him, unless we resolve to treat him just as we would treat any other man, irrespective of color. At the close of the Civil War our Church had 200 missionaries among the slaves, had spent over \$2,000,000 on the work and gathered nearly half a million members. As late as the year 1864 we raised \$100,000 for this cause. In 1873, at their own request, the remnant of these members were set apart into an independent organization—the Colored M. E. Church. This Church has looked to ours for sympathy and support, and not altogether in vain. We are sustaining a college for the benefit of its young people—the Paine Institute—and helping in the support of another—the Lane Institute. But we might do more. While grateful acknowledgment is due the people of the North and East for the money and labor they have expended in educating the negroes, the fact remains that the final solution of what is called the negro problem must remain with the South. It is to be desired that Northern liberality be combined with Southern practical information. This would be to our mutual advantage and the furtherance of a good cause. The negro needs not only material help, but training and intellectual development. While he must of necessity remain a negro, he is also a citizen.

"He has in him the same blood that we have. What about the splendid conduct of the negro during the war—the negro on the plantation who remained to guard his 'ole misses' and the 'young masters' while the men of the family were away? Why did they act so nobly and truly? Because circuit-riders and preachers had traveled in the South and had taught the slaves the Sermon on the Mount and other stories of the Savior, and they felt it was their duty to stand by their master's family.

"We have never taken the right and proper view of the negro question, and until we do we will never arrive at a proper solution of the problem." The next speaker was Rev. Geo. W. Walker, D. D., who discussed "The Needs of the Paine Institute."

The only definite work the M. E. Church, South, is doing for the colored man is this Institute for the children of the former slaves. It was organized, and put to work in 1884. It is situated at Augusta, Ga. The speaker's mother, sister of Bishop Wightman, said this was a noble work, but she wished that God had called some other mother's son to do the work. There was a prejudice against that school. Dr. Morgan Calloway was its first President. The school began in rented rooms. At the end of the year there was a small sum of money—\$25—and three teachers to pay. The money to partly endow Paine Institute was bequeathed by Mr. M. U. Paine, of New Orleans, who gave \$25,000 for paying the teachers, with the stipulation that the interest be used to pay white teachers.

Later the M. E. Church, South, donated \$6000. Little by little the school grew and developed, and pupils began coming. The colored man did not think the white man would give the little negroes more than an elementary education. In the Paine Institute a number of young colored preachers are annually placed to be educated. The Paine Institute needs a stove, the buildings need to be painted, the dormitories should be enlarged, the endowment should be increased. The Colored Methodist Church has confidence in the Paine Institute. The outlook is hopeful, but what is being done is just a drop in the bucket—just a beginning.

Following this, Dr. G. W. Hubbard spoke upon "The Medical Education of the Negro."

Since the war the following medical schools for negroes have been established: Medical Department, Howard University, Washington, D. C., 215 graduates; Meharry Medical College, Nashville, Tenn., 410 graduates; Leonard Medical School, Raleigh, N. C., 190 graduates; Louisville National Medical College, 65 graduates; Med-

ical Department, New Orleans University, 43 graduates; Medical Department, Knoxville College, Knoxville, Tenn., 2 graduates. Of the 410 graduates of Meharry College, 339 are now practicing their profession.

In reply to inquiries, it was found that 118 of these had an average professional income of \$1441 per year and owned real estate averaging \$2486 each besides personal property to the average value of \$3075. This represents in almost every case accumulations since they began practice. In addition to the medical course the Meharry College has since 1888, offered one in dentistry, and since 1889, a pharmaceutical course. The need for physicians of their own race among the negroes of the South is manifest, when it is considered that the death rate among them is nearly twice as high as among the whites. During slavery it was lower than the rate among the white people, but has rapidly risen since, especially in cities. This is due especially to the ravages of consumption, a disease unknown among slaves, but now both general and fatal among the negroes. The relations between negro physicians and others of the same profession are most cordial throughout the South.

Booker T. Washington, the well known negro teacher and orator, was introduced and the audience gave him a rousing reception and he delivered one of the most eloquent speeches heard during the conference. His theme was "The Negro and Industrial Education."

Chairman Hammond introduced Prof. Washington as follows:

"I now introduce to you a man whom I am proud to call a Southern man and citizen. He does not know me, but I know him. I have read his 'Autobiography.' We are proud to have him here with us, and he must be proud and happy to be able to speak to us about his work."

Prof. Washington thanked the conference for having devoted one hour to discussing the negro question. He thanked the gentlemen who had spoken for their kind and earnest words. I stand before the conference as a Southern man—a Virginian and an ex-slave. I am glad to see this large assembly.

First speaking of the denigration and the colonization idea, Prof. Washington said that those who favor sending the majority of the negroes to Africa should remember that six hundred negro babies are born every day before breakfast. As for colonizing in some remote part of this country, there will be need of a wall to keep the negroes in, and five walls to keep the white man out. Some say that the negro may disappear by assimilation with other races. How can that be? Since only 1 per cent of colored blood in an individual makes him a negro, then the negro race is stronger than the white race, and it will assimilate the white race.

Now, did not the negro come here at the pressing invitation of the white people? The latter came in 1492 against the earnest protest of the original inhabitants. If we were so very essential to your interests, then do not blame us if we want to stay.

Let us remain here, side by side, and work out the problem to the satisfaction of all concerned.

Prof. Washington thanked Dr. Bigham and Dr. Walker for their generous words; he thanked them for their perfect freedom from race hatred and race prejudices. There was a time when he himself was prejudiced against the white race, but thank God, by prayer and education, he had freed himself from prejudice.

If the people of the South do not care to contribute their money for the industrial and "book learning" benefit of the negroes, let them at least teach their able-bodied employees of the colored race to be more intelligent, more respectable, clean and hygienic in their habits, their dress and their work. This much will surely make better Christians of the negro servants.

No people should have more vital interest in the negro than the Southern white man. No people have so much to gain from his success, no people have so much to lose if he fails. A degraded womanhood of the negro race means in many cases a degraded manhood in the white race. We go up together and we remain down together. There are potential reasons why it is a privilege for me to thank and congratulate most cordially the Methodist Episcopal Church, South, for its deep interest and generous help to my race. In its name I thank you for the aid and encouragement you have given for Church Extension in hundreds of local communities and especially for what you have done and are doing at Paine Institute, Augusta, Ga., as well for help in education at other points. Every dollar that your Church puts into the education or evangelization of the negro will be an

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WHEN BABY DIED.

The dusky fingers were so cold. The white robe hid each well-laid foot. And all in place for the curls of gold. When baby died.

PREACHING AND PREACHER.

It would seem, therefore, as if the business of preaching were to be the conspicuous and absorbing business of the Church of God until the end of the Gospel age.

ONLY ONE.

There have been four great poets: Homer, Dante, Shakespeare, and Goethe; four great historians: Herodotus, Thucydides, Livy, and Gibbon; four great novelists: Scott, Dickens, Thackeray, and George Eliot; four great philosophers: Plato, Aristotle, Bacon, and Kant; four great orators: Demosthenes, Cicero, Webster, and Gladstone; four great generals: Alexander, Caesar, Hannibal, and Napoleon; four great statesmen: Pericles, Pitt, Washington, and Bismarck; four great preachers: Paul, Luther, Wesley, and Spurgeon; but there is only one Jesus Christ.

There was nothing in his surroundings to make Jesus. A great human actor needs not only to be an original force, but to touch conditions to awaken him to think, to will, to do. The parentage of Jesus was found in Joseph and Mary, who were surprised at the independence of their Son, who said, "I must be about my Father's business."

It follows, secondly, that no modern device of human wisdom, no possible agency of any sort can supplant the preaching of the word or subordinate the preaching to any other means of Gospel conquest. And by preaching is meant not simply nor chiefly, printing Bibles, or holy living, or the use of habit and ritual, but the public, au-

thoritative, personal proclamation of the truth of God to men by a living man. Such preaching as Paul meant when, facing corrupt Corinth, he said to the Christians there, "I am determined not to know anything among you save Jesus Christ," or when, facing imperial Rome, he said, "As much as in me is, I am ready to preach the Gospel to you that are at Rome also;" or when itinerating the pagan provinces, he went everywhere triumphing in Jesus Christ. Such preaching as Peter's, not so much when he wrote his two epistles of consolation for the world's bruised and broken hearts as when under the power of God at Pentecost he poured his ardent spirit down the channel of public speech and won three thousand souls to Christ. Such preaching as Timothy was charged with when he was apostolically enjoined to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and teaching."

But look at the so-called "settlement" that is silent in all its public speech as to the Gospel settlement for sin. Look at the sociological movements that swell with reform and shrink to the last degree of littleness at any thought of spiritual regeneration, so that there is no room for the new birth in their remedial agency. Look at Christian Science, that preaches more often the word of a woman than the word of the Master. There is danger even in some of our best meant devices of Gospel propaganda that they subordinate, and so dishonor, God's ordained method of reaching and saving men by retiring the preaching of the word and bringing to the front with boasting activity and insistent emphasis the leaves and fishes of a more material and social life. We want clean streets, and fine parks, and good drainage, and municipal reform. But Paris has all these. Is Paris any nearer clean hearts?

What think ye of the peace only the one gives to troubled hearts? His peace does not waste away; losses and bereavements do not consume it. Not a dead peace such as is found in the cemetery, but a living peace that converts houses into homes, earth into heaven, is the peace that passeth all understanding. The Master said one day to a smiling mother, "Give me the jewel that shines upon your bosom." "No so," she replied. The Master said: "With you this jewel may be set; but with me it will not be lost. Mine is mine." So the child went up to heaven; but peace came down to an aching bosom. And so Amen to Bethlehem—Prof. B. J. Hoadley, D. D., in Western Advocate.

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A MORE EXCELLENT WAY. "And yet I show unto you a more excellent way."

Last week's Advocate brought to me the sad information that our Church in one of our best cities had been blown into atoms by a storm.

In conclusion, I offer this resolution: Whereas, The insurance question has long since been proven not only wise, but scriptural, and

A CURE FOR ASTHMA. Asthma sufferers need no longer leave home and business in order to be cured.

We no longer take up the sword against any nation, neither do we learn any more to make war.

SWISS NOTES.

Switzerland is a country without a language—it is a potlot of them all. At Geneva, for example, when we asked to be driven to the railway station they took us to the "Gare," and when we reached Lucerne the train ran into the "Bahnhof."

There is one thing in the composite Swiss language, or rather, in Swiss nomenclature, that I will gratefully and lovingly adore so long as memory holds her seat in my distracted notebook.

At certain seasons of the year a Swiss lake is not a comfortable thing to fall into, even for a mormon. The boys made me (some things) they dared me to go in swimming with them in Lake Lucerne in October.

But I am sure I shouldn't. She would tell me all her aches and pains, and find some fault with everybody in town.

BERTHA'S LESSON.

"There," said Bertha Lane, "I believe that I am ready. I am so glad you had some errands for me to do."

"O mother!" cried Bertha, with a little pout, "why will you be continually having such horrid things occur to you? Miss Esther might enjoy it."

Advertisement for Iner Seal biscuits, featuring the text 'Have you seen the sign?' and an illustration of a biscuit tin.

Advertisement for Gillett's Pens, featuring the text 'THE MOST PERFECT OF PENS' and 'GILLOTT'S PENS'.

Advertisement for Agents Wanted for the Illustrated History of Methodism, featuring the text 'AGENTS WANTED' and 'FOR THE ILLUSTRATED HISTORY OF METHODISM.'

Advertisement for Confederate Veteran Reunion, featuring illustrations of soldiers and the text 'Low Rates to Memphis' and 'Confederate Veteran Reunion'.

Advertisement for Shreveport Gateway and the Katy Flyer, featuring an illustration of a train and the text '1/2 DAY SAVED TO THE SOUTHEAST' and 'SHREVEPORT GATEWAY'.

Advertisement for Pearl Line soap, featuring the text 'Pearl Line - better -handier than Soap' and an illustration of a woman.

Advertisement for DRS. DICKEY & DICKEY, featuring the text 'RUPTURE AND PILES' and 'CURED QUICKLY, SAFELY AND PERMANENTLY'.

Advertisement for Austin White Lime Co., featuring the text 'Austin White Lime Co.' and 'Manufacturers of WHITE LIME'.

WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 178 Masten Street, Dallas, Texas.

NOTES FROM WOMAN'S HOME MISSION SOCIETY, EAST TEXAS CONFERENCE.

Since the annual meeting of the Conference Society the resignation of Mrs. L. M. Fowler as Second Vice-President has been tendered and Mrs. V. A. Godbey Tyler, elected to the office thus vacated. The rotation of the itinerant wheel vacated the office of Secretary, Palestine District, to which office Mrs. J. W. Mills has been elected.

In taking a retrospective view of the work during the last quarter we note some progress made and many hopeful signs for the future.

There is a gain of four auxiliaries, with an increase of 109 in members, placing the connectional membership of the conference at 553. With this increase in membership has come also an increase in payment of dues, though the amount of dues paid does not yet quite correspond with the number of members reported. From the efficient Treasurer come these hopeful words: "I find that with scarcely an exception there has been a decided gain in the dues of every auxiliary, and our work is in very much better condition financially than this time last year."

Surely Miss Bennett's recent appeal reinforced by the persuasive letter of our Conference Corresponding Secretary, was not in vain. The strongest in membership and average attendance of the new auxiliaries, as well as of the entire conference, is that of Marvin Church, Tyler. The newly organized Juvenile Auxiliary is also in Tyler District, at Malakoff. The Auxiliary Third Vice-Presidents have in their work with the children a large field of usefulness, which, judging from the small number of Juvenile Auxiliaries (four), has long been neglected. We are losing golden opportunities for training our recruiting force.

Because of inclement weather and the prevalence of sickness the past quarter is in this section of our State the most trying of the year, so that two-thirds of the auxiliaries held every meeting of the quarter is strong evidence that many of our workers are in earnest, "fervent in spirit, serving the Lord."

A greater number of auxiliaries have reported more fully and accurately than formerly. In this regard Marshall and Tyler Districts lead—every auxiliary in the two districts reporting. Of the six District Secretaries only one failed to render a report. In a large measure the success of the work depends upon the faithfulness of the District Secretaries, and East Texas Conference has never had a more devoted band of these officers than at present.

The lines of work along which we have retrograded are the reading course, use of mite boxes, and a small decrease in number pledged to tithing—all too important interests to be overlooked or used carelessly and indifferently.

The character of local work being done is as varied as are the demands. One auxiliary is raising money for church pews, one helping to raise funds for a new church several have expended money on parsonages well repairing and furnishing, while others are heroically striving to clear church property of the incumbrance of debt. Marshall District parsonage has been supplied, though not alone through the efforts of the Home Mission Auxiliaries.

Twentieth Century money continues to come—\$26.50 being the amount of the quarterly remittance, the larger portion of which is directed to the Mission Home and Training School at Dallas. On the current expense fund for this institution we have always been behind and our contribution this quarter averages less than \$1 from each auxiliary.

The importance of the circulation of Our Homes can not be overestimated. Our gain in subscribers is not such as the paper merits, nor such as to admit of contentment with past efforts. Less than one-half our members are subscribers to this invaluable paper; yet Beaumont District claims the unique distinction of having 53 subscribers to Our Homes and 43 members, the paper being more largely circulated in Orange than in any other one auxiliary. To Orange belongs also the honor of being the only auxiliary in the conference to observe Loan Fund Day.

We would not fail to acknowledge our indebtedness to those ministers of the conference who encourage our workers with helpful sympathy and wise counsel, and forward every interest of the work as they have opportunity. Very seldom do we now hear of the pastor who will convert his Home Mission Society into an Aid Society.



MRS. MARY S. YOUNG.

THE INFLUENCE OF A CHRISTIAN WOMAN.

In the various charitable enterprises and in various departments of organized efforts for the uplifting of humanity it is often the case that a certain individual connected with such work will exert a marked influence for good upon the work in hand. In thinking of the women of our Church, in North Texas Conference, who have thus exerted such an influence there comes before my mind's eye one whom I can but connect in a special manner with "the good and the true" in the efforts being made for elevation of humanity. In Mrs. Mary S. Young, of Dallas, wife of Rev. W. C. Young, we see an embodiment of a true Christian woman as wife, mother, and friend. An Alabamian by birth, (born in 1839 near Evergreen, Ala.), the daughter of Rev. J. F. Pipkin, a local Methodist preacher, and having spent most of her childhood and young womanhood in a Southern State (Arkansas), she is by nativity and association a Southern woman, loyal to the traditions and interests of the South. In early life she gave her heart to God and became a member of the M. E. Church, South, and when quite a young woman, in 1857, became the wife of an itinerant Methodist preacher. At the close of the Civil War in 1865 she came with her husband and three small children to Texas and settled in Dallas. From the time of their arrival in Dallas until this good day the efforts of Sister Young, as an individual member of Christ's visible Church, as wife of a Methodist preacher, as mother of a family of nine children, as neighbor and friend in the community in which she has lived, as a worker in local organizations for the relief of the needy, have ever been active and effective. When the work for fallen women, "the rescued work," as it is called, became inaugurated in our midst several years ago, of which the Mission (or Rescue) Home in Dallas, under the leadership of that noble Christian woman, Mrs. W. H. Johnson, is the result.

Mrs. Young entered zealously into the efforts to raise money to build and equip a home for these friendless ones. Those who have heard her as she has stood before audiences at the Annual and District Conferences, and on other occasions, pleading the cause of the outcast, and asking for money to provide an asylum for them, "a way of escape from the fowler," know how well and how eloquently she can talk, and what an influence a Christian woman can exert by her voice in the public assembly when it is lifted in behalf of the needy. She has thus been instrumental in raising hundreds, even thousands of dollars, to add to the fund which went into the building of the Ann Browder Cunningham Mission Home (the Rescue Home) and Training School at Dallas, an institution which stands to-day a monument to the benevolent Christian woman, Mrs. Cunningham, who gave the five acres of ground for the institution, and also an enduring testimonial to the zealous efforts of the noble women who labored to raise the money to erect the buildings.

Mrs. Young has ever been loyal to the institutions and interests of Methodism, having in her veins the blood of an ancestry which has in its connection ten Methodist preachers, traveling and local. As a member of First Church, Dallas, she is active in the work of the W. H. M. Society and the W. F. M. Society and ever exerts her influence in behalf of any cause which has for its object the uplifting of humanity and the helping of any who need help.

Thus it is that a consecrated Christian woman is one of the finest examples of a noble life, giving herself, time and talents to the service of God, following in the footsteps of our blessed Savior who "went about doing good," and blessing the world in her day and generation. May there be many others who will thus consecrate their lives to the service of God.

A FRIEND.

ciety. There are only enough of these to emphasize the pleasing contrast between their attitude and that of the presiding elder, who not only insists upon, but aids every pastor in his district in organizing a Home Mission Auxiliary, and will in his District Conference hear no apology for the existence of an Aid Society, East Texas Conference has such a presiding elder. MRS. G. V. RIDLEY, Reporter Conference Society, Mineola, Texas.

To the W. H. M. Societies of North Texas Conference: Please take notice: Mrs. L. P. Smith, the former Corresponding Secretary, has resigned on account of protracted absence from the conference, and Mrs. L. S. Barton was elected on April 12th to that office. Mrs. Barton's address is 179 Cantegral Street, Dallas, Texas. She will be glad to hear from the auxiliaries and to help them in any way.

We welcome the "notes" from Mrs. Ridley, the reporter for the W. F. M. Society, East Texas Conference, which appear this week, and hope other conference societies of the W. F. M. Society and of the W. H. M. Society in Texas, will follow the example thus set by our sisters of the East Texas Conference. It would be well if each Conference Society in the State would at their next annual meetings appoint some member to represent their work as a reporter for publication in the Woman's Department of our Texas Advocate. This method of reporting their work would insure that each Conference Society would be represented in this department, and we

would be glad to welcome such articles for publication at least once a quarter from each Conference Society in Texas.

Program for the district meeting of Woman's Home Mission Society, to be held in Rockwall, May 19, 1901:

From 2:00 to 2:30 p. m., reports from the auxiliaries of the district; from 2:30 to 3:00, a paper, "How Can We Make Our Monthly Meetings Interesting and Instructive?" followed by general discussion; from 3:00 to 3:30, a paper, "Our Relation as a Society to the Home Mission Work," followed by general discussion; from 3:30 to 4:00, a paper, "The Relation of the Pastor to the Home Mission Society," followed by general discussion; from 4:00 to 5:00, business session; at 7:30 in the evening an address.

MRS. FANNIE MATHEWS, District Secretary, Terrell, Texas.

Program for the annual meeting of the Woman's Foreign Mission Society, of North Texas Conference, to be held May 8-12 in Bonham, Texas:

Wednesday—8 p. m., devotional service, Mrs. J. H. Bowman; address of welcome, Mrs. Robert Stegar, of Bonham; response, Mrs. S. D. Thruston, Dallas; annual address of President, Mrs. J. H. Bowman; report of Corresponding Secretary, Mrs. L. H. Potts; report of Treasurer, Mrs. G. W. Gray.

Thursday—9 a. m., opening devotional service, Mrs. L. H. Potts; business session; closing devotional service, Mrs. M. A. Covert; 2:30 p. m., opening devotional service, Mrs. Abbie Allen; a paper, "Our Juvenile Work," follow-

ed by a discussion; "Our Literature, It's Value in Creating a Missionary Conscience," Mrs. W. T. Beverly; closing devotional service, Mrs. C. W. Horn; 5 p. m., sermon by Rev. S. C. Riddle.

Friday—9 a. m., opening devotional service, Mrs. G. W. Gray; reports from auxiliaries; closing devotional service, Mrs. A. P. Boyd; 2:30 p. m., opening devotional service, Mrs. Florence E. Howell; "Ways of Raising money for Missionary Purposes," Mrs. C. M. Treadgill, followed by ten minutes discussion; "Methods of Promoting Missionary Interest in Auxiliaries," Mrs. P. W. Horn; 8:00 p. m., devotional service; Fields Occupied by the Woman's Board of Foreign Missions, represented by six ladies of Bonham Auxiliary in costume; solo, Mrs. Dixie Potter, of Gainesville.

Saturday—9 a. m., opening devotional service, Mrs. E. J. Robinson; reports of standing committees; closing devotional service, Mrs. Eva Adams; 2:30 p. m., opening devotional service, Mrs. R. W. Thompson; Echoes from the General Missionary Conference held in New Orleans, by delegates; a paper, "Spirit of Missions," Miss M. J. Cox; election of next place for annual meeting; election of officers; closing devotional service, Mrs. N. A. Searey; 8:00 p. m., sermon by Rev. J. J. Clark.

Sunday morning—Sunday school hour, children's meeting, led by Mrs. S. D. Thruston; 11:00 a. m., annual sermon by Rev. P. C. Archer; 2:30 p. m., love feast conducted by Mrs. W. C. Young; 8:00 p. m., sermon by Rev. J. A. Black. MRS. J. H. BOWMAN, President. MRS. L. H. POTTS, Cor. Sec'y.

At a recent meeting of the Executive Committee of the W. H. M. Society of the North Texas Conference, upon the resignation of the beloved Corresponding Secretary, Mrs. L. P. Smith, the following resolution was offered and endorsed by a rising vote:

Be it resolved, That as an executive body we express our reluctance in accepting the resignation of our Corresponding Secretary, Mrs. L. P. Smith, and heartily wish her a safe return from her visit abroad and a great renewal of health. Our love, our sympathy, and our prayers will follow her on her travels—prayers for renewed strength and for knowledge to be increased to further the service for the Master. MRS. L. H. POTTS, MRS. W. T. BEVERLEY, MRS. W. M. CROW, MRS. W. H. JOHNSON, MRS. J. W. ROWLETT.

Not suffering but service is the mark of the Christian.—Ram's Horn.

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UNANSWERED LETTERS.

April 25—W. T. Ayers, sub. T. W. Ellis, sub. C. N. Morton, sub. S. N. Allen, sub. E. G. Roberts, sub. W. A. Gilchrist, sub. C. A. Clark, sub. J. N. Broyles, subs.

April 26—A. E. Blount, sub. S. W. Turner, sub. W. T. Melugin, sub. J. H. Overstreet, sub. G. C. Summers, has attention. H. P. Shrader, sub. H. H. Pasmore, sub.

April 27—C. R. Wright, sub. J. M. Sweeton, has attention. S. Crutchenfeld, sub. I. A. Hanson, sub. S. Richardson, sub. J. D. Crockett, sub. G. R. Hughes, has attention. Ed. R. Wallace, sub. J. D. Dorsey, sub. C. C. Davis, sub. W. F. Mayne, sub.

April 28—O. A. Shook, trial sub. W. J. Morris, sub. A. A. Kidd, sub. B. R. Watter, sub. J. C. Carter, sub. S. J. Drake, sub. C. D. West, sub. R. S. Collet, sub. J. Sam Barrens, has attention.

April 29—J. D. Hudgins, sub. L. W. Carleton, sub. J. D. Malar, sub. R. D. Moreland, sub. C. E. Gallagher, sub. D. W. Perkins, sub. J. W. Holt, has attention. H. W. Guber, sub. W. H. Matthews, has attention. E. S. Williams, sub. S. F. Chambers, sub. T. W. Ellis, sub. G. W. Harris, sub. B. T. Hayes, change made.

May 1—D. L. Cain, sub. S. W. Turner, sub. S. N. Allen, sub. A. A. Kidd, sub. E. M. Menefee, sub. J. T. Hudworth, sub.

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If a dollar spent in China adds to the value of a Chinaman, it will add to the value of a negro in Louisiana. If a dollar spent in India adds to the value of an Indian, it will help the negro in Alabama. If a dollar spent in the Philippine Islands makes a better citizen, it will also make a better citizen in your community. You can not by any process of reasoning escape the duty which every white man owes to the negro in his community. If for no higher reason, the standard of negro life should be raised in the interest of self-protection. In its wise, prudent and broad effort to assist in the education of the negro, the Methodist Church South should have the hearty and generous support of the white South. The right kind of education for the negro will make the whole South more prosperous, more productive, more law-abiding, and will cement the friendship between the races that will forever set at rest all fear of racial disturbances. We want not only to educate the negro, but we must be sure while doing so that we fit him to appreciate his present surroundings and the opportunities that are about his door.

The negro should be educated to believe that every Southern white man is not his enemy, and that a friend in the South is as valuable to him as one in the North. The negro should be taught that he will get upon his feet and be respected in proportion as he leads a simple, humble, pure life; that in proportion as he makes himself useful to the community in which he lives, he earns to do a common thing in an uncommon manner, he will be recognized and appreciated. No man who wants to do a thing, however humble it may be, better than anyone else, is ever left without reward.

The negro will gain more by making himself worthy of privileges than by merely demanding them. No one can force himself into recognition, but any one can make himself worthy of recognition. With worth will come reward.

I think I am safe in saying that in every part of the country the negro recognizes now as never before that in too many cases he began at the bottom; that he omitted to recognize that true citizenship and power has its foundation in ownership of property, tax-paying industry, intelligence and high Christian character. Whereas a few years ago the negro looked with contempt and derision upon industrial education, he now in most cases hails this form of education with delight. On two vital points I very much fear that the black man has been and is now misdirected. My own life is largely spent among the rank and file of my people and I feel that I know the feelings and ambitions of my race pretty well. The intelligent negro is not seeking in what is termed social equality, nor is the intelligent negro seeking to get to the point where he can exercise political control over the white man. What the intelligent negro is striving for is the opportunity to earn a living, to be sure of protection of life and property, and to be safe

in those privileges which are guaranteed to all citizens by the State and Federal Constitutions.

A large part of the money in the South is invested in agricultural lands. The negro is the one on whom the white man depends in a very large degree for agricultural labor. It is most important for the negro's own sake, as well as for the sake of the white man, that he be encouraged to remain in the agricultural districts. In agriculture, the negro, as a rule, is at his best. In city life, in too many cases, he yields to temptations and is not equal to the severe competition which city life demands. The negro, however, will not remain in the rural districts unless he is sure of protection of life and property. Neither will he remain in the country districts unless the school facilities are as good as they are in the cities. Every lynching, every act of lawlessness in the country districts drives hundreds of negroes to the city. Every withdrawal of school opportunities in the country districts tempts the negro to move his family to the city where the schools offer more inviting opportunities.

In nearly every part of the South where I have traveled I have found the intelligent, law-abiding, industrious, property-holding, tax-paying negro respected and honored by his white neighbors; and, further, I have found them ready to protect such a man in the exercise of his rights as a citizen. I have sometimes heard it said by the Southern men that the South is too poor to educate the negro. I beg to reply that the South is too poor not to educate him. In the education of my people, however, I wish we should remember that the education of the head alone increases one's wants, and that the hand should be educated so as to increase his ability to supply these increased wants along lines at which he can find employment. A negro who has received education of head, hand and heart is not the criminal negro. The criminal negro is in nine cases out of ten without a trade and lacking of moral and religious training.

The negro who learns to make fifty bushels of corn grow where only twenty grew before, is the benefactor of every white and colored man in that community, and is laying the foundation for the highest civilization.

In saying what I have, I can not, I do not, forget the generous manner in which my race has shared with you in distribution of State and local school funds. In addition to this, I believe that you will agree with me that the time has come when the highest and most cultured and Christian manhood and womanhood of the white South should take hold in each community and give the negro such a helping hand as will make the peace, the security and prosperity of the South secure during all the years that are to follow.

In the State of Georgia the negroes pay taxes on \$14,000,000 worth of property, and they have bought and paid for 1,750,000 acres of land. This ought to make the Southern people feel proud.

No man can assist another without being made better thereby. As you help a black man up, you yourself come up and are and feel a better Christian.

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Secular News Items.

Oil companies have been organized in nearly every city and hamlet in Texas—and the end is not yet.

The London Daily News says that in Milan there is a certain house of religion much visited by English travelers which displays this legend:

Appeal to Charitables. The Brothers, so-called, of Mercy ask slender arms for the Hospital. They harbour all kinds of diseases, and have no respect to religion.

The Burlington, Great Northern and Northern Pacific Railroads have formed a trust, amounting to \$942,293,254. These combinations ring the death-knell of the old industrial system of competition.

The Tennessee Legislature has passed, and the Governor has signed a child labor bill. The bill prohibits any owner or foreman of any industrial plant from employing a child under 14 years of age. The Grand Jurors are charged by the provisions of bill with powers to enforce it.

Certainly the largest straight deal for land made in Jefferson county was closed up April 23, when Leon and J. Viterbo sold their rice farm in this county for \$40,000 cash to Right, Blodgett & Co., of Saginaw, Mich., one of the largest concerns in the world.

The Louisiana Purchase Exposition National Committee met in St. Louis, Mo., April 24, with all nine members present and completed its permanent organization. Ex-Senator Thomas H. Carter of Louisiana, was elected President and Hon. Joseph Flory, of Missouri, Secretary. Mr. Flory was the Republican candidate for Governor at the last election.

A well-drilling machine manufacturing company at Corsicana has booked \$17,500 worth of orders for oil well machinery since Sunday, and several orders were refused because the company would not agree to deliver the machinery within the time demanded. The large concern is working full capacity night and day to supply the demand from local and Beaumont oil companies.

The temperance people of Georgia—and there, as in nearly, if not quite, every other State, they are in the majority—propose to make the prohibition of the liquor traffic a political issue in the next State election. If they persist intelligently and intently in this course they will get what they want. There is more than a juggling with words in this remark of a great temperance reformer. The saloon gets its merchandise from the still-house, but it still its continued existence from the gett Church.

A dispatch from Charleston, S. C., April 13, says: The cold wave has apparently not affected the cotton crop in Greenwood, Spartanburg and other counties below Piedmont, because the seed planted was not up, but disastrous results are expected from sections of the low country. Many farmers are now plowing up their cotton, some replanting it and others are sowing grain crops. Cotton seed is scarce, nearly all of it having been sold to the oil mills, and at this late season it is expensive to plant cotton, as grass comes up with it.

London Illustrated News: Mr. H. G. Wells, the novelist, predicts that we shall presently tire of steam. He wonders that we have put up with the locomotive so long. It is a cumbersome mass of metal that runs on rails because it is too heavy for roads; and we are still content to be dragged behind it in stuffy and vibrating boxes called railway carriages. Some day we shall all travel by motor-car, which will call for us at our own doors, and speed along a great broad highway, or on a special track, with no more rails and cuttings, no more embankments and tunnels.

Sidney Cole, of Parkersburg, W. Va., shot and killed William Terry, a carpenter, on the steamer Keystone State. Cole's house on the river bank had seven feet of water in it. The Keystone State was about to land near it. Cole feared the swell would float his house away and warned the officers not to land. They persisted and Cole fired three shots, one passing through the heart of Terry. Cole was arrested and held without bail. Pittsburgh, Pa., April 24. Steamboat men leaving tomorrow for the South will go heavily armed and if their boats are fired on from the shore the crews will return the fire. The killing of Terry, carpenter on the Keystone State, has incen-

ded the river men to a high degree of anger. Every Ohio River packet and towboat arriving at Pittsburgh this week reports having been fired on by people along the bank who claim that the waves from the boats endanger their houses during the high water. The matter has been placed in the hands of the government authorities for action.

Arkansas has just passed the severest anti-gambling law of the country. It makes the running of any gaming table or device a misdemeanor to be punished by a fine of from \$500 to \$1000, one-half to go the informer and the other half to the school fund. Whoever holds or controls a building and shall permit gambling therein shall be fined from \$500 to \$1,000, the fine to be a lien on the building. Any prosecuting attorney, city attorney, or mayor who shall know or be informed of any violation of the law and fail to cause the arrest of the offender, will be fined from \$500 to \$1,000, forfeit his office, and be disqualified from holding any other office in the State.

An important decision of the United States Supreme Court was handed down April 15. It is to the effect that when a divorce is granted in the State where the husband and wife have made their legal residence, it is valid in any part of the United States; but when a divorce is granted in a State in which the parties thereto are not legal residents, the divorce is invalid. This seems to mean that the wholesale exodus of parties to the Dakotas and to the Territories, where divorces are easy, must stop, and that discontented married pairs will not hereafter find legal separation so rapid a process; and this is a great gain for morality, a long stride toward the elevation of the home and the restoring to the popular mind of a proper conception as to the inviolable sacredness of marriage vows.

A mass meeting held in Buffalo, N. Y., a few evenings ago, protested against the opening of the Pan-American Exposition on Sunday. Rev. J. W. Hathaway, of New York, General Secretary of the American Sabbath Union, called attention to a mass of signed petitions containing over 1,000,000 signatures, asking that the gates be closed on the Sabbath. He also read a letter from Secretary Cortelyou in reply to one he had written President McKinley on the subject. The letter inclosed an abstract from a letter from J. H. Brigham, chairman of the Government Board, reading as follows: "It has been the invariable rule of the Government Board not to open the Government buildings on Sundays. It will be entirely safe to inform persons interested that this rule will not be departed from at the Pan-American Exposition."

Partial confirmation of the recent reports of many deaths by freezing at Cape Nome, were received at Seattle, Wash., April 23. The Nome Digger of Jan. 30 says: "Dr. Felton of Oakland, Cal., was frozen on the night of January 1 near Solomon. Dr. W. F. Baum perished while carrying medical assistance to a sick miner. He was a native of Mobile, Ala., and saw service in the Cuban War. This afternoon United States Marshal McLean brought in the remains of Alexander Snow from Solomon. A horrible story was told at the Chamber of Commerce meeting Monday night of sixteen men and women huddled together in a maimed and mutilated condition from frost-bite, in a cabin on Filgrim River, unable to lie down because of the crush, and with the added horror of starvation facing them. An appeal to the military was resolved upon, and within two hours an emergency supply of food was flying over the trail by moonlight, drawn by swift dogs. The next day a number of the victims arrived in town and told their story. Some of them were badly frost-bitten and had endured severe hardships. Dr. Tam was frozen to death on Saturday, Jan. 19. Two unknown men were found dead near Mary's Igloo."

Census Bulletin No. 61 is devoted to information about the refining of petroleum, which is treated for the first time in the census as a manufacturing industry. Petroleum has been difficult to classify because it was hard to determine whether it belonged to the realm of manufacturing, mining or agriculture. The value of the products of petroleum refineries has increased 48 1/2 per cent in the last ten years, though the number of refiners is smaller. There has been an increase in both the number of wage earners employed and in the wages paid. There are 12,199 persons now engaged in refining petroleum. The capital invested is \$95,327,892. In 1899 42,234,664 barrels of refined petroleum were produced, forty per cent of which was exported to foreign markets. The United States is now the largest exporter of petroleum in the

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world. The value of the products of petroleum in 1899 was \$123,929,381, which is more than the capital involved by over 25 per cent. It is no wonder therefore that oil wells pay. The principal products obtained by the distillation of crude petroleum are kerosene, benzine, gasoline, naphtha, heavy or lubricating oils, residuum, and, according as the crude oil has a paraffin or an asphaltic base, paraffin or asphalt. The qualities of crude petroleum and the qualities or specific gravities of the refined oils distilled from it are almost infinite in their variety. More than half of the total amount refined in the year is made into illuminating oils, 25,171,259 barrels, or nearly 29 gallons of oil for every man, woman and child in the United States.—Cumberland Presbyterian.

Senator Platt, of Connecticut, the author of the amendment that has caused so much discussion in the United States and opposition in Cuba, says: "The essence of the proposals of the United States is that the Cubans recognize the right of this Government to maintain the independence of Cuba and the stability of its government." Senator Platt, endorsed by President Schurman, of Cornell University, asserts that the property-owners and the conservative class desire the protection of the United States, and it was the revolutionists, adventurers and those that had nothing at stake who are clamoring for absolute independence. It is only a question of time when all the Cubans will accept the overtures of the United States, for the conviction in Cuba is strong that the island must rely on the United States to maintain independence and a stable government. The Constitutional Convention in Cuba, April 15, elected five prominent representative natives to visit Washington and confer with the authorities, regarding the future political and commercial relations between Cuba and the United States. The purpose of the United States in asking for the Isle of Pines and for the incorporation in the Constitution of the guarantees to consult the United States before concluding treaties with foreign powers is simply in the interest of maintaining the integrity of the Republic of Cuba.—Central Christian Advocate.

When pain is properly controlled, in the vast majority of cases, nothing else is needed. Nature removes the cause. Antikamin tablets soothe the nerves instead of benumbing them—they never derange the normal processes. One to two five-grain tablets every hour or two always relieve pain promptly.—Western Medical News.

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DEDICATION
Our new church at Nash, on the Foreston charge, is to be dedicated the third Sunday in May. All the former pastors are cordially invited to be with us on that occasion.
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Vol. XLVII.

EDITO

A SURVEY OF THE CONFERENCE

The Missionary Conference held in New Orleans place in the history one of the most missions in the progress of the world. So far there anything of its import in the conferences. The kind to it was cal Conference of a year ago in New one sustains the our Church that Christendom. The New Orleans Conference by the one it was a happy pur birth and development twelve months it was growth in the mission inaugurated it and it a source of anxiety. Its possibilities were successful realization gone conclusion. This was tentative, for the tent by which to come. But in faith earnest work the earned the responsibility or failure toiled best. Then the New Orleans select the experiment. our Church press with matter bearing prise, and a great d response filled or ally the day for and the Crescent swarming with rep Church from the conference of the only were the delegators by the hundred witness the proceeded inspiration of the than twenty-five Methodists made u of the conference foretold of success conference opened of expectancy. The faces that greeted crises brought a of the members of the mittee. They saw labor had not been large investment o and sacrifice was r Therefore the open pitched upon a loft siasm was at high Now that the let us glance at it see some of the be tended to teach th

The first thing th the vital interest have in the success terprises. Sometime trifle impatient at was the indifference and people upon th gelizing the world ence proves beyond Church is neither to this great cau laymen left their and spent their m tion and inspiratio matters. An indiv not bear this sor this conference ha