

# TEXAS CHRISTIAN ADVOCATE

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## Editorial.

### CHARACTER AND CONDUCT.

Character is the product of a lifetime of growth and development. The experiences and transactions of every day enter into it and these results make it what it is, and the character is the man. Into it he builds his mind, his heart and his life. The relation then of character to conduct is vital, and the one is inseparable from the other. Our Savior gives expression to this statement when he says: "The hireling fleeth because he is an hireling." It could not be otherwise. He had the character of an hireling and he acted the part of an hireling. The conduct was the result of his character. So it is with every man. A good man has a good character. He is right within and he acts right without. A bad man has a bad character and he is bad without because he is bad within. A drunkard drinks because he is a drunkard, a man steals because he is a thief, and a murderer kills because he is a murderer. Back of the deed is the character and conduct follows it as effect follows cause. The act of no man is better than his life. It grows out of it and is a part of it. A pure life is incapable of corruption. Its sources of thought and conduct are clean and the conduct following is equivalent to its fountain. Fill the heart and the mind with truth and justice and righteousness and those qualities will produce conduct like them. And the reverse is true. When God dwells within his holiness flows through the channels of our lives, even to the smallest words and deeds. Therefore the importance of so living every day as to develop pure and noble character; as the good Book puts it, "Keep thy heart with all diligence, for out of it are the issues of life."

### THE TERRELL ELECTION LAW.

The Terrell election law passed by the last Legislature is now undergoing a great deal of discussion among the politicians of the State. Many of them are bitterly opposed to it, and a few of our party papers are ridiculing and otherwise degrading it in public sentiment. But is there any just ground for opposition to this law? Let us examine it and see. The main purpose of this law is to make the poll tax amendment operative and to scrupulously guard the sanctity of the elective franchise. Such were the corruptions practiced on the ballot box before this amendment was adopted and before this election law was passed that an honest election in Texas was hard to accomplish. The party primary elections for county and State officers were in vogue, and the laws governing these primaries were so lax and vague that in the populous counties in which large cities are located these primaries were nothing short of farces and frauds; yet they determined the State election which followed them. Men securing nominations in those primaries were sure of election. Hence in the large cities hundreds of fraudulent votes were polled through the influences of gamblers and saloon bums. So that the Demo-

cratic party properly had a poll tax amendment submitted to a vote of the people and it was carried. Under that amendment no man can vote until he has paid his poll tax, and when he goes to the polls he has to produce his receipt before casting his vote. This applies to the primary as well as to the general election. Soon after the amendment was adopted and before any election law had been passed, saloon men took advantage of the interim and rushed hundreds of names into the Tax Collector's office of this city, got the receipts, put them in their safes, and when the so-called local option election came off here in February last these receipts were given out to everybody they could use and then voted them against local option. So that when the Legislature met, that body, after long discussion, adopted what is known as the Terrell election law. True, it is rather a lengthy and cumbersome document, but in the main it is a first-class law; for under it fraudulent voting is well-nigh impossible. Through its operation local option has no trouble in being carried, for an honest election generally gives us local option. But it has taken away the power of the unscrupulous politicians, it has deprived the election bum and the ward-healer of their remunerative jobs, and it has purified the ballot box. Hence with whatever faults it may be burdened, it is nevertheless the best law for the protection of the ballot box and the honest voter that the State has ever had passed. It may need a few changes, but not many by the next Legislature. The great body of its provisions ought to remain just as they are at present. The most of the men, and the papers as well, now denouncing it are doing so because it contravenes their ability to control the elections as heretofore, and they want it abolished. But the people better see to it that this law is not to be seriously tampered with in the next Legislature by the wily and unscrupulous politicians who may become members thereof. Local option has never had such an ally and protection as it finds in the poll tax amendment and the Terrell election law. We are heartily in favor of both. The amendment is beyond the reach of the legislative meddler, but he will do his best to break the force of the other. Therefore we hope that our people generally will not permit politicians to blind them to the splendid merits of this law. Upon its maintenance depends the moral and political integrity of Texas.

### ANOTHER BLOW AT LOCAL OPTION.

Our Court of Criminal Appeals, with one of their number dissenting, has taken one more whack at our local option law. They recently held that the County Commission had no right to designate two or more justice precincts in which to hold a local option election; that this combination is a "creation" of territorial districts instead of a "designation." So that all the counties in Texas, including several that held elections in several precincts and thereby got rid of the saloons, will now have to hold elections in all the precincts in the county in order to conform to the law. Thus a number of them will have bar-rooms thrown back upon

them until they can order new elections. We are now not surprised at anything a majority of this court will do touching the question of local option. They never fail of late to knock it out at every possible point and to reduce its advantages when it comes before them as a question at issue. Judge Henderson rendered this last decision, and it was concurred in by Judge Davidson. To their decision Judge Brooks appended the following: "I dissent from the opinion of the majority. It has neither parallel nor precedent in the previous decisions of this court, or of any court. It is in the face of the Constitution instead of a construction of the same. It violates the statute authorizing the election herein under consideration. It is at variance with previous decisions of this court since the adoption of the amendment to the Constitution in 1891; it is at variance with the decision of the Court of Civil Appeals at Dallas, and is also at variance with the decision of the Court of Civil Appeals at Fort Worth. I will write my views at length." This was signed by the dissenting Judge. When a member of the Court of Criminal Appeals is constrained to use such language as this concerning the decision of his two associates, what are laymen to think of their work? We do not impugn their motives, but their judgment must be very faulty when they go at "variance with the previous decisions of this court," when they "violate the statute authorizing the election herein under consideration," in order to turn down a phase of the local option law. We do not charge them with this defect of judgment, but one of their own number does over his own signature. What will the majority of this court do next?

### READ MRS. STODDARD'S STATEMENT.

On the eighth page of this issue we print a statement of Mrs. Helen M. Stoddard, the President of the W. C. T. U. organization of Texas, and it contains matter for our earnest thought. The liquor forces are making their final grandstand performance at the present time. A few hold-over State Senators, backed by a number of other politicians, and the whole of them backed by the whisky and beer interests, are holding secret meetings and devising plans to carry a sufficient number of counties in favor of men of their way of thinking so as to control the next Legislature in the interest of a bill closely akin to the Willacy bill of the last Legislature; and the whole purpose of the movement is to so amend our local option law as to cripple its efficiency. They are leaving no stone unturned. Dallas, Fort Worth, Houston and San Antonio are the centers around which these agitators are holding their weekly meetings and from which they are sending forth their organizers to carry out their underground schemes. If all their hold-over Senators who voted for the Willacy bill in the last session still stand by them, then they will only have to elect three more new Senators of their sort to control that body. Hence our principal fight is to be made for members of the Lower

House. If we can secure the needed majority in that body the Senate will be estopped from interference with our local option law; otherwise we will be overwhelmed. Now let our dry counties see to it that no man is elected by them to the Legislature who is willing to give his support to the liquor forces. Now is the time to give this matter attention, and just as soon as a man announces himself for that position make him come down in black and white on that subject before you support him. This is not a matter of politics, but of morals, and temperance people must see to it that they are not deceived in these candidates for the Legislature. The fight is on us and it is brought by the whisky and beer dealers, though they are too smart to put themselves in the forefront of it; but if you will make these few agitators who are figuring as the prime movers in this fight stand apart so that you can see through the opening thus made, you will behold the bar-rooms, beer dives and the wholesale brewers and whisky producers lined up close in the rear. On with the battle!

### AN UNJUST AND AN OPPRESSIVE LAW.

Recently in this city the United States Grand Jury found a bill of indictment against a widow of reputable character on the charge of sending obscene matter through the mails. Last week she was brought to trial. The first day of the trial closed with the case pending and she was sent to jail and kept over night. The next day the case was not completed and she spent another night in jail. The next day was Saturday and the case was given to the jury in the afternoon and by night no report was made. She was taken back to jail and kept there Saturday night, all day Sunday and Sunday night. Monday morning she was brought into the court room and the jury promptly reported their verdict of not guilty! This a reputable woman, with little children, was thrown into jail during this period and treated like a criminal while her case was being tried and at the end of the time was found not guilty of the charge preferred against her. Such is the law, so we are told, that there was no other alternative but for her to go to jail as though she were a guilty wretch! The court had no option in the matter, neither did the officers of the law, but to consign her to a felon's prison when, according to the jury, she was guilty of no wrong. Where is the justice or the humanity in such a law as this? It is an outrage on justice and humanity and it ought to be changed. This woman could have furnished all the bond necessary to guarantee her presence at the trial, but under the law no sort of bond could be accepted. She had to suffer this outrage and this unpardonable indignity. And any citizen is liable to the same treatment. In cases of capital offense this law may be all right, but on a charge of this character to consign a helpless woman to the prison before the charge is proven smacks of mediaeval times. There is a remedy badly needed and needed at once!



# Laymen in the Bishop's Cabinet

I, as a layman of the Church, want to endorse all that Dr. Greathouse said in the Advocate of some two or three weeks since in regard to laymen being in the Bishop's Cabinet in making appointments of the preachers. I am of the opinion that if the law of our Church was so modified that one layman from each P. E. District was a member of the Cabinet, it would do away with some pretended objection of the laymen to the appointments of the preachers. I also think in addition to laymen being in the Cabinet, the law should be amended so that the presiding Bishop would not have absolute power in the appointments. I would be in favor of the law being so amended that the Bishop should make the appointments, and they should be submitted to the Cabinet, and if more than one-third or one-half of all of the Cabinet, both laymen and preachers should fail to approve the appointment, the Bishop should change the matter or appointments that the objection were so made to. Some of the reasons why the law should be amended are: First, the outsiders, both people that are friendly to our Church and those that are not, claim that our Bishops have and exercise too much authority. While I do not think there is anything in this contention, as a matter of fact and practice, yet it has a bad effect on some people, and it could be eliminated without doing any sort of harm to the Church, and we as stewards, when we go to collect from this class of people, would not have to make this defense to our Church and its operation, and the people would understand that they had something to do in the appointments and would feel under more obligation to make the appointment a success. Second, it would put the laymen of the Church in closer touch with the Church, and they would in my judgment work more faithfully to carry on the work of the Church than they do now. Whenever you put responsibility on a man, together with a knowledge of the workings of the Church, nine times out of ten he does more and better work. Third, it would make the preacher and people who compose the membership of the Church feel easier as to the appointments, for the reasons, that they both would feel that the people that have in a way charge of the appointments are nearer them in practical things of life and habits than the Bishop is, and could, from the nature of things, be, and if perchance a preacher should get a bad appointment, he would take it with better heart than he does now, because it is human nature that a man will stand punishment dealt out to him by one of his equals better than if it is given to him by one he knows that is above him in all conditions of life. While I do not want to be understood to say that our Bishops are in fact and practice above the preacher, but their office makes them higher than the preacher and apparent elevation in the party inflicting the punishment is as bad to the party receiving the punishment as real elevation. The writer of this is now by profession a lawyer, and has been in time past a physician, and I know as a fact that some people stand well with their profession and do not stand so highly with the people; while others stand high with the people and not stand extra high with their profession; hence a preacher may stand high with the preachers and get better appointments than the people think he is entitled to; hence it is well to have an all-round even-up Cabinet so that all parties will fare as well as can. I have heard preachers say not by word, but by act, that certain Bishops in our Church were not as considerate as they should be, and it appeared that they did not consider a common preacher as they should, and as the law of our Church now is the preacher can not do anything, if he makes a protest, the man who he protests against has his destruction in his hands, as he, the Bishop, can send the preacher to some little work that will not support the man; hence he is compelled to hold his peace. While I think this oppression or discrimination is more of an imagination than real, but if a man die of imagination he is just as dead as if he had died of a real injury; hence I think we should remove the appearance of oppression as it can be done without any sort of injury to the Church, and all things will work on in better shape; and by putting laymen in the Cabinet the Church would interest a great multitude of people that are not now so vitally interested, and all of these laymen and others would feel like the appointments were their appointments and would work the harder to make each preacher work successfully. I do not want any one to think I am now or have ever been dissatisfied about any appointment, for such is not the fact. I have been a steward in our Church for fifteen years, and I have heard the people who do the paying talk, and I think

if these changes were made it would help these people who do the paying and would not in any way hurt the preachers or Bishop; in fact, they should (I mean the Bishop and preacher) want to get some one help to bear the responsibilities, because if a man wants all of the responsibility he should be watched, whether preacher or layman; for if he is wanting to do right he will not want too much responsibility, it will cramp him, and if he wants it to oppress some one it all should be taken from such one. With best regards for the Advocate, which is the first paper I remember of seeing, the paper having been continuously in my family for forty years—that is, my father and mother took it until I went to keeping house for myself, and I have had it with me in my family since then.

L. D. GUINN.

## LAY REPRESENTATION IN THE BISHOP'S CABINET.

Bro. Greathouse, in the last Advocate, introduces this subject. He says: "Can any living man tell why the laity of the Church should not have a voice in fixing the place where the preachers labor?" He then says: "The presiding elders are in the cabinet as representatives of the ministry." This I think is a mistake. Ours is a paternal form of government. Our Bishops are the fathers, the overseers, of the whole flock. Our presiding elders are their representatives. It is through them they see the intellectual and spiritual needs of our people. It is true that we have chronic grumblers in laity and in the ministry. The presiding elder is on the ground to represent the Bishop in order to regulate any differences which may come up, to discern between the real and imaginary troubles, and to bring the real complainer face to face with the preacher, and keep things in order, and report the real needs of the laity to the Bishop. It is also true they are to represent the preachers. Our presiding elders are good, broad-minded men. None of them would willfully afflict our laity or ministry. If, however, the presiding elder is so deficient in judgment as to misrepresent our people, or not have the proper regard for the age, ability or the preacher's family, he is discontinued without injury. I do not believe our presiding elders are representatives of any class but the whole flock.

Again, our people do not want it. I have been raised in Methodist circles, have been in the conference for twenty-seven years. It is true I have never been made Bishop, and I'm too old now; neither have I ever been afflicted with the presiding eldership, and I have never heard of any demand of this kind. It is true we may have a few very smart laymen who would like a thing like that, but our people generally are satisfied. I see, therefore, no need of this added complication.

R. V. GALLAWAY.

## LAYMEN IN THE BISHOP'S CABINET.—THEY ADVISE BISHOP'S ALREADY.

I have read with interest, not unmixed with surprise, what Dr. Greathouse has to say in your issue of December 24th concerning "lay representatives in the Bishop's cabinet." I have read carefully my Discipline to see if there was any cabinet provided for in our law. I can not find that there is any cabinet.

By custom the Bishops ask the presiding elders to aid by advice in the making of the appointments, but there is no law that requires it, and, as a matter of fact, when the Bishops get all the advice from the presiding elders that is desirable, the elders are dismissed.

As a matter of fact also, the Bishops do get advice from laymen now, and have always done so. They often seek information and advice from persons, too, who are neither laymen nor presiding elders. They have the right to seek light from any quarter.

Does Dr. Greathouse propose to compel the Bishops to take counsel and advice from certain specified laymen whether they wish such advice or not? What self-respecting man wishes to give advice to another before he is asked for it?

How would Dr. Greathouse have these lay advisers of the Bishops chosen? Would he forbid the Bishops advising with any other laymen? If so, would not all the rest of the laymen have less power to affect the appointments than they now have? Would he create a lay oligarchy?

If he does not propose to exclude from advising the Bishops others than the lay advisers which he proposes as special counselors, then he does not propose to give to laymen any privilege which they do not now have and exercise at will.

Our law is good enough, and needs

no tinkering of this sort to make it work smoothly.

Perhaps it would be better for the preachers not to write and talk so much about the appointments. Too much talk about such matters suggests an unadmirable spirit. Some might even get the idea that some of the brethren cared more for the fleece than for the flock, and accounted the flock a thing for profit. Of course nobody would suspect Brother Greathouse of this, but I have often felt mortified when reading in our Church papers so much preacher-talk about the appoint-

brought to this country years ago by Bishop Taylor. However, I am indebted to Dr. Hartley, President of the Anti-Saloon League, of Oakland, Cal., for that information. This great country should be seen by all men, before they can realize how beautifully God Almighty has touched this old world up for man to live in for "three score years and ten." Just as the sun went down" we entered Los Angeles, where we found people from all over the United States. Here the writer saw many things of interest to him, one of which was the town of Pasadena, ff



M. E. Church, South, Dalhart, Texas.

Rev. C. E. Lindsey, Pastor.

I was afraid that some penetrating laymen might infer we had more interest in salary than salvation. It is noticeable that all the proposals to amend the law as to the appointments come from preachers; or, at least, this is the origin of most of such proposals.

The laymen are not clamoring for this change which Brother Greathouse proposes. Every one of them who know how to write a letter, or knock at a Bishop's door, knows that he can advise the Bishops now whenever he wants to do so, and advise them as much as he pleases. He knows that he needs no legislation to give him this chance.

JAMES JOHNSTON.

## A TRIP THROUGH THE "WILD WEST," AS IT IS CALLED.

Having been transferred by Bishop W. W. Duncan to Butte, Montana, I purchased my ticket via Los Angeles, Cal. On the 13th we were in Old Mexico. Having stopped at El Paso, we took a special trip down to a genuine Mexican town, where we found the native with brown eyes, very black hair, a natural gambler. Late in the evening "All aboard!" was heard and we obeyed. Presently we found that we were sweeping through great sandy plains, where sand was piled up hundreds of feet by the angry winds of New Mexico. One Tuesday evening we entered Arizona, the "Copper State," and as the cars swept on and on, the shadows of great mountains began to hurl themselves upon us, and evening came on rapidly; the sun seemed to want to leave us, and down, down, lower still he sank; suddenly he hid himself behind an ugly mountain; it grew dark, darker and darker still, and we got ready for the coming shades of night, and presently the sun emerged from behind the great mountain, and threw his proud rays over the valley stretching far away, to flicker for a few minutes; then he settled himself behind another mountain, and the writer saw him no more that day. The night wore away very slowly with us; our watches seemed to have stopped; yet we were in a lively crowd. As our cars sped on among the hills of Arizona, quite a few of the snoring tribe rendered music for us. The morning of the 16th found us entering the great State of California. After passing over a few more hills, we entered the orange, lemon and olive district, and the orange with its fruit looking like lumps of gold hanging there, large lemon groves, vineyards and a great variety of trees, among which was the remarkably beautiful eucalyptus,

been miles out from Los Angeles. This is given up by tourists to be the prettiest town in the world; forty-two millionaires live on one street; their residences are very fine. Groves of orange and lemon trees laden with ripening fruit furnish a spectacle to the eye of the tourist never to be forgotten. We took an electric car out to Mt. Lowe, nearly 7,000 feet above sea level, and in climbing this wonderful mountain our cars went up an inclined plane of 12 deg. for three-fifths of a mile. This also was a great sight. On to San Francisco, the great city by the sea, of nearly 500,000 people; here you may see objects of interest, among which are to be found the great museum, Lick's famous observatory, "Diamond Palace," the most beautiful store in the world; the Golden Gate, one of the world's wonders. Sunday night the writer was requested to preach for Rev. R. E. Nunn in the First M. E. Church, South, in the city. Brother Nunn is well liked by his people here, and is doing a fine work at Centenary. This has been a great trip for the writer of these lines, and brings him closer to his Maker, and in his words to go forth and help save the world. I am this evening in Sacramento, a very thriving and progressive town. On the 22nd, I arrived in Portland, Ore. This is a very progressive town, but at this season of the year it is very gloomy and foggy. Then to Seattle, Washington, one of the most progressive towns I found after leaving Houston, Texas. I spent Christmas here, travelled over the city and at a great distance. Mt. Tacoma could be seen covered with snow, though nothing to be compared with Mt. Shasta, Cal., at the latter the writer was allowed the privilege of getting a drink of the famous Shasta water. From Seattle to Spokane, Wash.; here Sunday overtook us. Desiring not to ride on Sunday again, the writer was requested to preach for Rev. Dills (Virginian by birth), in the First M. E. Church, South, Sunday morning and at night. Leaving Spokane on Monday, I arrived in Butte, Montana, on the 28th. The ground was covered with a heavy snow; icicles in all directions, the jingling of sleigh-bells over the driven snow, little children with merry hearts and rosy faces, wrapped up from head to foot, in clothing prepared for the icy North, were on the streets in every direction, with their sleighs moving and tumbling as the large flakes of snow came whirling around the corners, driven by the mountain gale. This was the reception offered a visitor from the regions of warmth and sunshine, where the flowers bloom all winter long, the land of the blessed

"South." The people here are "on the go," and to keep up you must get on with them. The climate is the finest I have ever been in. It is cold, yet not so perceptible. On the 28th it was reported (at Spokane) to be 17 degrees below in Butte. You get acquainted with snow here; the city is right among the mountains, towering up, up and away in every direction, and all the year around are to be seen under their white covers; and among these can be found by the hunter, the elk, moose, grizzly bear, and the deer which is considered common compared with the elk. The scenery here is supremely grand; words are inadequate to describe it. A few evenings past, I was on the cars between the hours of 9 and 10 p. m., on my way from White Hall. The train moved slowly on making several loops, as it puffed and roared, and sometimes almost stopped, striving to climb the mountains. Sometimes we would be over deep canyons, then under tunnels where the darkness could almost be felt, then out into a perfect panorama, as the elegant engine exhausted its energies to carry us to the summit of the mountain. Great rocks towering hundreds of feet above us, bending over our cars, made us feel our insignificance, and think of the day when the wicked shall call for the rocks to fall upon them and hide them from the face of Him who rules amid the armies of heaven. In a few minutes later we were looking down into the valleys, covered deep with a sheet of snow; the moon shone beautifully and bright, the tall, slender trees undisturbed by any sound save the rattle of the wheels and the roar of the engine, cast their gruesome shadows down the sides of the lonely looking mountains and over the snow. This sight, with others, I shall never forget until I ungear my horse at the end of life's furrow. Ah! brother, sister, friend of the world, when you get out among the work of the Divine Hand, you are sinking into God. I visited the parsonage, where I found Brother J. W. Bergin and wife. They gave me a very cordial reception. The people of St. Paul's Church think a great deal of Brother and Sister Bergin, for they are doing a good work there. I preached my first sermons in South Butte last Sunday. We had good attendance, a very fine musician, and we did fair to have some music there this year, God willing. I am boarding with Brother and Sister F. J. Hannaman, a very fine home indeed. Sister Hannaman has had charge of the Sunday-school and has done a wonderful work, being as fine worker as I ever saw. We have on the roll eighty pupils in our school, and we are going to organize our League soon. I preach at White Hall Sunday, and possibly at Anacoda. These are thriving towns, and by God's grace we are going to open the doors of our Church in them. So far our church has not done much but surrender territory for other Churches in these towns; now we hope to change the schedule, the engineer and conductor. By God's grace, mark you.

L. L. HURSEY.

1122 Iowa Ave., Butte, Mont.

## TEMPERANCE.

The three candidates for the Republican nomination for Mayor of Worcester, Mass., have signed a pledge presented by the Anti-Saloon League, promising, if elected, to enforce the laws relating to the liquor traffic.

The Literary Digest says that since 1880 our alcoholic beverage bill has about doubled, going from 19.09 gallons per capita to 19.48. The alcoholic drinks cost last year \$1,172,565,255 and coffee, tea and cocoa combined only \$196,535,941.

Commenting on the fact that the great railroad companies are forbidding their employes to frequent saloons or use liquor, the American Issue sarcastically adds: "But of course it would be gross tyranny and interference with individual liberty to enforce such a requirement upon the soldier employes of the United States."

Congressman B. G. Humphreys, of the Third Congressional District of Mississippi, has aimed a death blow at the blind tiger business in Mississippi by the introduction of a bill in Congress to prohibit the issuance of United States retail liquor license to persons in localities where the local option law is in force. Dispatches state that the bill or something like it will doubtless become a law.

It is believed that large part of the Southern California counties would go dry upon a county vote. The Searchlight says that the last vote taken last fall shows that the temperance people carried for saloon suppression forty-one of the fifty-four county precincts of Los Angeles County. Taking the whole county together, the aggregate no-license vote in Los Angeles County was 665 in excess of the vote in favor of the saloon. In San Diego County the majority against the saloons was 232 and in San Bernardino County 225. "These majorities in the aggregate vote in these three counties are prophetic of the not distant day when they will all be washed white from the saloon curse."

# Devo

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# Dr. Sho

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# Devotional and Spiritual

## LACK OF ETHICAL IMAGINATION.

The word imagination is given a wonderful variety of meaning and appreciation. In its common usage it is considered to be a picturing power of the mind, by means of which it forms mental images or representations or combinations of the objects of sense perception.

But the mind may turn its attention to all the different phases of the individual experience, and by the use of that same picturing power form images or ideal of life in every realm of thought and activity. We may speak of the aesthetic imagination, meaning thereby the power of the mind to form aesthetic concepts and ideals. The writer to the Hebrews credits the ancient worthies with a highly developed religious imagination when he tells us that they "all died in faith, not having received the promises, but having seen them and greeted them from afar." And he intimates that the strong and controlling influence in their lives toward high and holy living was that same power of seeing that ideal condition that the promises held out before them.

So we speak of the ethical imagination as used in the conception of ideals of life and conduct. And when we speak of any one as lacking in ethical imagination we mean simply that he rests in the actual without any vision beyond of the ideal that should displace, or at least qualify it. The man thus lacking is ready to settle down in the midst of present conditions, to accept things as they are without making any effort or struggle after things as they ought to be.

And such men are all about us; in fact, such a lack is too much manifest in all our lives. A painful evidence of it came to our attention last week: By-elections were held in three constituencies in the province; comparatively close, politically, with results known to all. Open corruption was charged on both sides and, though not proven or likely to be, a general impression prevails that there is too much truth in the charges. And yet there has been no great outcry. The public conscience has not been greatly shocked. Good men and true have made their little joke about the "buy-elections," and have accepted the situation as incidental to our political life. The newspapers have made no strong protest save as they have berated their political opponents. One professedly independent paper in this city announces its belief in the statement of wholesale corruption on both sides, and yet says that the cry of corruption will not help any one, and had better not be made. On all sides there is evidence of an easy-going acceptance of deplorable conditions, on the ground that anything better is not easily obtainable; on all sides there is evidence of the sad lack of the grasp

## Dr. Shoop's Rheumatic Cure

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My offer is made to convince you of my faith. My faith is not the outcome of experience—of actual knowledge. I KNOW what Rheuma do. And I know this so well that I will furnish my remedy on trial. Simply write me a postal for my book on Rheumatism. I will then arrange with a druggist in your vicinity so that you can secure six bottles of Dr. Shoop's Rheumatic Cure to make the test. You may take it a full month on trial. If it succeeds, the cost to you is \$3.50. If it fails, the loss is mine and mine alone. It will be left entirely to you. I mean that exactly. I don't expect a penny from you.

Write me and I will send you the book. Try my remedy for a month. If it fails the loss is mine.

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Mild cases not chronic are often cured by one or two bottles. At all druggists.

of great ideals upon the life and thought of the people.

There is no greater need in our day in connection with political and civic affairs, the great temperance movement, or the question of the Sabbath, than that men should be more and more possessed of the idea that this world is sufficiently founded in righteousness that the right is the practicable; what ought to be can be. Only when great ideals possess us is noble accomplishment possible.—Christian Guardian.

## A SHORT SERMON TO THOSE WHO GET TIRED.

"Take My yoke upon you." Matthew 11:29.

Dearly Beloved: Do you belong to our class? Are you of that large company who get tired? If you are a worker doubtless you do. There are many good things to be truthfully said about work; its necessity, its dignity, its reward; but it must also be said that those who work get tired.

I do not mean physical weariness altogether. This oppresses us at times also, but there is a sort of luxury about it nevertheless. It is like hunger; it makes the coming rest all the more enjoyable. But those who work get tired in mind and spirit as well as in body, and for this weariness physical rest is no relief. Sleep, which is invited by physical weariness and which is its perfect cure, is driven from us by mental weariness; and however soft we make our bed, we get no rest when our soul is disquieted within us.

What is the matter with those who get tired in this way?

1. Our work is often misunderstood and seldom appreciated. Even selfish men who work only for themselves covet the good opinion of their fellow men. But men who devote themselves to the public good feel keenly the ingratitude which is so often their only reward. Poor Elijah under the juniper had an explanation of his bitterness which was not recorded. He was tired of working for a cowardly and vacillating people. When the citizens of Athens were voting upon the banishment of Aristides, called the Just, one of them asked Aristides, not knowing who he was, to write his ballot for him. Aristides proceeded to do so, but asked, "What have you against Aristides?" "O, I am sick of hearing him called the Just!" was the reply.

2. Our work often reveals our own weakness. It is so easy to plan. To sit down and think over work brings out no sweat. Difficulties are merged in the general perspective. It is like those railroad maps, which always show a straight line for the railroad. But when we begin to work out our plans we soon discover our limitations. Imagination is of little use to us, and all our working facilities are limited; our material imperfect, so that our conceit is humiliated by the little we find we can do. Rowland Hill said to a young preacher who had gone up into the pulpit with a jaunty air and returned crestfallen after ignominious failure, "If you had gone up as you came down you might have come down as you went up."

3. After it is finished our work is generally disappointing to us, because it falls short of perfection. Instructed a thousand times that perfection does not belong to this world, we yet begin every new task with a dream that this time we will reach perfection. And when we come to the end and realize that our dream has again failed to come to substantial form and material that great weariness of spirit comes over us that is kin to despair. "Shall we ever learn to do anything perfectly?" we cry. "Must our long apprenticeship to life never end in

mastery?" This ever-recurring disappointment at last finds voice in Solomon's words: "I looked on all the works that my hands had wrought, and behold all was vanity."

The blessed Taskmaster offers us the true relief, the relief of his yoke. He promises that the load of life will be easily drawn if we put on his harness. This is not just what we might have expected, but it is the best possible. He could not promise that we should not have any load to draw; for that would take us out of the world. He could not offer to draw our load for us, for that would keep us in perpetual infancy. And so he offers us his yoke, which is so perfectly fitted to us, and so perfectly adapted to its intended use that it is easy to draw and our load seems light.

Now, to leave the figure of speech, what does this mean in actual practice?

The plan is the simplest in the world. The Perfect Worker offers himself as the model for all who must work. To look constantly at Him, to copy Him, to do things as he would do them, to take his view of life, and to become like him in spirit—this is the secret of the rest that comes to those who get tired.

1. It has been said that we get tired because our work is often misunderstood and seldom appreciated. But the apostle replies to our complaint, "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." He worked for others, but not for their praise. "He loved me and gave himself for me." Love lightens labor.

2. It has been said again that our work often reveals our own weakness and so discourages us by making success hopeless. But when we work under the yoke of Jesus his own formula sets at rest all our disquietude, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." And so we joyfully take up our load with the inspiring thought, "I can do all things through Christ which strengtheneth me." The effort may be perfect, although the result is not.

3. It has been said, finally, that after our work is finished it is generally disappointing to us because we find that perfection is still an unrealized dream. But Solomon's is not the final word of this theme. A greater than Solomon is keeping guard over our precious dream. He who inspired us with this thought will not suffer us to taste the bitterness of final defeat. Even as he is perfect, so shall be the work of those who take his yoke. "I know thy works; behold, I have set before thee an open door, and no man can shut it."

"Go, labor on; enough, while here, If he shall praise thee, if he deign The willing heart to mark and cheer; No toil for him shall be in vain."

—Southern Christian Advocate.

## PLEASANT THOUGHTS.

How careful we should be to guard our thoughts. If they are pleasant we will have pleasant faces and kind ways. We will gain treasures for days of adversity, upon which we can draw when other sources of enjoyment fail. Old age will be happy through them, for they will be used as material from which to build homes of refuge wherein we find comfort and delight when the windows are darkened and we are forced to keep company most of our time with what is within us. When stormed at by the outward things of this life, or when weakness forbids the use of what made up the happiness of active life, we can retire to the soul, and finding it full of pleasant thoughts of God and immortality therein be safe and happy. By the will which God has given you, and which He stands

pledged to strengthen if you will use its power from day to day, you can have divine help in the control of your thoughts, as in everything else which relates to being and doing. Let God dwell in your thoughts and be at home in them, and then they must be pleasant. If God is only of use to you in what you are pleased to call your troubles, and your only acquaintance with him is when you are brought to the end of your ability to manage for yourself, then you will know very little of him, and is it any wonder you are misunderstanding his nature and purpose?—Presbyterian Journal.

## THE COMING REVIVAL.

We have heard not a few prophecies by famous revivalists and others whose sincere prayers and ardent hopes seemed to warrant their anticipations; but we always, while giving them due credit for sincerity, doubted the propriety of publishing their predictions. God is not a moodful being who varies his purposes, at one time easily moved and at another totally indifferent. Nay, he giveth a portion of his spirit to profit with all, and if the investment is wisely and energetically employed it always brings satisfactory results. The general principle that should govern all who promote or prepare the people for a genuine revival is that which is taught in the word of God. "It is the will of God that all men shall come to a knowledge of the truth and be saved," for God is no respecter of persons. The will of God is not a fitful thing, but is uniform and constant. So whatever our mental state, spiritual experience, or worldly condition may be, they in no case form any justifiable excuse for negligence in making our calling and election sure; and in so doing we discredit God's willingness and ability to work in us to will and to do of his good pleasure, giving us the supplementary aid required to assist us in the accomplishment of any task he may intrust us with.


The methods we use should be such as sound reason and common sense will justify—such as are suited to the persons and to the times in which we live. That which may prove successful in one place and among a peculiar class of people may be partially or totally unfit for another class of people. The promise of a coming revival is the coming of one man in touch with his fellow-men, awakening a desire to flee the wrath to come by stepping between the man and his utter forgetfulness of God and the things of God until he makes a halt and begins to think upon his ways, and then and not till then will he turn his feet in the direction of God's testimonies, transferring the personal interest of his friend over to the God he has offended and with whom he must be reconciled to or be lost.

The Holy Spirit is doing his utmost to save every sinner. He convinces the sinner irresistibly of three things at some period of his life—namely, of sin, righteousness, and judgment to come. First, that he is a sinner; secondly, that he needs a Savior; thirdly, that if he will repent and believe he can then and there be saved. God never leaves any man without the witness. He may reject, but he can never forget. The impressions are indelible. Time nor eternity will not efface them. The fact that a portion of the spirit is given to every man to profit with all stands as a constant rebuke to every transgressor. The utter lack of personal interest in the salvation of individuals is a pretty sure token of lack of interest in that of our own. The cry of every one should be: "Create within me a clean heart; renew a right spirit within me, O God!" and for what purpose? Can it be purely a personal one, be that ever so desirable? Certainly not; but for preparation, for being ready to teach

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transgressors God's ways and that sinners may be converted unto him. Let us pray, labor, and wait, but never be passive but active, working while we wait; and we need not wait long before the coming revival will have come to our souls, and the fire of God's love rekindled in us will catch other souls and perhaps whole communities will come to know God in the forgiveness of their sins.—Exchange.

A commanding love has made a homely face beautiful with aspiration and self-sacrifice. What may we not expect when the spirit of God, without measure, breaks through a physical nature molded to the perfection of grace and harmony?—S. S. Helker.

Little children loved Jesus for the pure luxury of loving him. Their love was its own reward. They loved the lovable and were happy. But are not older people prone to think that devotion to Jesus ought to be returned in the shape of temporal prosperity? Do we not half expect material payment for spiritual service?—J. H. Jowett.

## QUIT COFFEE

Said the Great German Specialist.

It disappoints some people to be told that coffee causes the disease. But it is best to look squarely at facts and set the face towards health for that's more fun than anything else anyhow. A Cincinnati man consulted a Berlin physician on nervous diseases and says:

"Four years ago I was an habitual coffee drinker having used it for 25 years and being naturally of a nervous temperament I became almost a nervous wreck, greatly suffering from insomnia, almost constantly constipated and weighing only 128 pounds.

"I consulted physicians and took medicine all the time but had no relief. About three years and a half ago I went abroad and while in Berlin heard frequently of a great physician, Prof. Mendel, an authority on nervous trouble, so I resolved to consult him.

"Prof. Mendel surprised me very much by asking at once if I was a coffee drinker and on my telling him I used it two or three times a day he said, 'It is poison.' After carefully examining me he told me there was nothing the matter with me whatever but what could be entirely cured in 30 days by letting coffee and other stimulants alone and dieting.

"I had a hard time following his advice. I did not know what to do until I came home and told my wife who got some Postum. We tried it but at first did not like it; then we went over the directions on the package together and found we had not boiled it long enough. That was the beginning of the end of my trouble for the Postum was delicious after that and I drank it regularly and it helped from the start.

"In a very short time I began to feel much better and in the last three years I haven't been absent from business one hour on account of ill health for my health is fine now. I have a good appetite, sleep well and weigh 175 pounds." Name given by Postum Co., Battle Creek, Mich.

Any nervous person who drinks coffee will feel better from 10 days use of Postum in place of coffee. Trial easily proves this. There's a reason. Look in each package for a copy of the famous little booklet, "The Road to Wellville."



A DEFENSE OF PROHIBITION.

By Rev. Granville Jones.

From Monday's Fort Worth Record: Rev. Granville Jones, a Christian minister and a well-known prohibition lecturer, delivered at the City Hall Sunday, January 25, a lecture on prohibition by way of answering the sermon of Rev. Robert Hammond Cotton, Rector of Trinity Church, which was published in the Record recently. Besides discussing the merits of the question, Mr. Jones, contended that Mr. Cotton's views on this subject and on the Smoot case are not approved by Christian people generally, even those of the Episcopal Church.

Mr. Jones had a large audience, including many ministers of the city and representatives of the Texas Christian Advocate, the Baptist Standard and the Christian Courier, representative organs of the Methodist, Baptist and Christian denominations.

Mr. Jones spoke substantially as follows: The purpose of this address is to calmly and dispassionately consider some of the matters at issue between the prohibitionists and anti-prohibitionists of Texas. I do not use "prohibition" in a party sense. Politically I am a Democrat. I believe in prohibition by local option and wish to be so understood in this connection.

The occasion of this address is a sermon preached in this city Sunday, January 17. This cause reaches back to a fundamental difference between the "pros" and "antis" in regard to the nature and purpose of our government itself. The sermon to which I refer derives its significance from the fact that it comes from a preacher. In it all there is not a single idea that has not been advanced over and over by brewers, distillers and saloonkeepers. With the man I have nothing to do. I am only concerned with his attempts at argumentation. When he speaks as he spoke recently, he does not represent the Christian preachers or Christian Churches of this country, not even his own Church.

In his sermon he advertises first of all that he has no conception of the question which he proposes to discuss. He attempts to prove that men have a right to drink intoxicants if they wish. On this point he says right valiantly: "You shall not make me abstain from intoxicants." For the exclusive benefit of Mr. Cotton I will state that prohibition has reference to the sale of intoxicants. Suppose I grant his right to drink; does it follow then that for his convenience we must have saloons? Certainly not. If he had developed an appetite for tainted meat, would it follow that the people would be compelled to place a hundred carcasses on the streets for his convenience? I think not. The people have at least as much right to pure air as he has to tainted meat. If he has a right to drink intoxicants, we claim that the people have at least an equal right to a pure moral atmosphere; and they will no more surrender that right because men threaten to drink secretly, than they will pollute the air with decaying carcasses because men threaten to eat tainted meat on the sly. Prohibition aims at the destruction of the present system of selling intoxicants.

Now as to his arguments, taking them in the order in which he gives them: 1. "It (prohibition) is an infringement of personal liberty." He speaks of "sumptuary legislation" as if it was a brand-new thought. As a matter of fact, the courts of this country have settled, as far as any question can be settled by court decisions, that the law which he assails is not "sumptuary." The "personal liberty" cry is not entirely new either. In this country personal liberty means the exercise of inherent or natural rights. License is the exercise of privilege bestowed upon one by his fellows. Liberty is the exercise of rights bestowed upon one by the Creator. The very thing which differentiates this from all other governments is the declaration that man's natural rights are inalienable and rise superior to any privilege or license bestowed by man. Is the right to sell intoxicating liquor one of man's natural rights; is it unalienable? The Supreme Court of this land has passed upon this question so often that they declare it to be "the settled policy of this court," that "government does not interfere with nor impair anyone's constitutional rights of liberty or of property when it determines that the manufacture and sale of intoxicating drinks for general or individual use, as a beverage, are, or may become, hurtful to society and constitute, therefore, a business in which no one may lawfully engage." Mugler vs. Kansas, 123 U. S. The same court says of the right to sell intoxicants: "So far as such a right exists it is not one of the rights growing out of citizenship of the United States." 85th U. S. In the case of Crowley vs. Christenson, the Supreme Court says: "There is no inherent right in a citizen thus to sell intoxicating liquors by the retail. The right to sell intoxicating liquors is not

one of the privileges of a citizen of the United States."

This is the battle ground. Certain men ask that the privilege of selling whisky shall take precedence over the natural rights of man to life, liberty and happiness. The contention is not new. A certain European who "lived in London" insisted on granting privileges which interfered with the rights of men. On this issue the war of the revolution was fought and on this issue we became a nation.

The loudest advocates of the liquor brand of "personal liberty" are "lately from London" or some other European port. It is the same old battle of license vs. liberty; of Europeanism against Americanism, and on this issue I stand with Washington and the Whigs of '76. Gentlemen who take their models of government from abroad still stand on Tory ground.

His next argument is: 2. "The enactment of such laws leads to lack of respect and reverence for law. You can not enforce such a law as prohibition."

This is quite an ancient chestnut and devoid of reason, logic or common sense. He says that the public conscience approves of laws against gambling and swindling and therefore they can be enforced. Public conscience disapproves of prohibition, therefore it cannot be enforced and ought not to be enacted.

According to this theory our lawmakers should consult with the criminal classes of the country and be careful not to pass anything that did not meet with the approval of their "conscience." Are the laws against gambling enforced? Do they meet with the "conscientious" approval of gamblers?

Hear him: "As a free citizen, I refuse to be coerced in this matter." "You shall not make me abstain from intoxicants." I do not know how it is "in London," but in this country the man who thus aligns himself with law-breakers and flings frothy defiance at the law is popularly called an "anarchist."

His last argument is: 3. "It leads to secret drinking." Mighty logic! Perhaps if he would get the "London" fog out of his eyes he might be able to see that our laws against gambling lead to secret gambling; our laws against houses of ill fame lead to secret prostitution; our laws against opium joints lead to secret smoking, etc. In fact, according to this weighty argument (?), all our criminal laws are wrong, in that they force men to secrecy in the practice of crime.

Under this head he affirms that prohibition fails to accomplish the good for which it is enacted—the reduction of drinking and the consequent reduction of drunkenness and other crimes. I have heard this somewhere before. It would pay the gentleman to make a little investigation here in Texas with reference to the question: "Does Prohibition Lessen Drunkenness and Other Crimes?" Let me submit the result of a little investigation along this line. Here are reports from seventeen Texas towns which had saloons and adopted prohibition. Most of these figures are simply transcripts of the court records, and all of them are from unimpeachable authority. The time in each instance varies from one day to one year. The first figures show the crimes docketed while the saloons were in operation, and the second figures show the crimes docketed under prohibition for an exactly equal length of time:

Table with 2 columns: Town Name and Crime Count. Rows include Denton, Hubbard City, Sulphur Springs, De Leon, Clarksville, Moody, Waxahachie, Killen, Hillsboro, Ennis, Bells, Bonham, McKinney, Weatherford, Honey Grove, Greenville.

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The total number of crimes docketed in these seventeen Texas towns for a given length of time while saloons were in operation was 2616. The total number of cases docketed in the same towns for the same time under prohibition was 857, a difference of 1759. To state it differently the saloons in these seventeen towns caused the commission of 1759 crimes, if the arrested parties were guilty. In other words, prohibition in these towns prevented the commission of 1759 crimes.

In reply to Mr. Cotton's contention that prohibition causes drunkenness, I call your attention to the following table showing the number of arrests for drunkenness in eight of these towns under the saloon system, and for the same length of time under prohibition. The first figures stand for the arrests under the saloons and the second under prohibition:

Table with 2 columns: Town Name and Arrest Count. Rows include Ennis, Greenville, Honey Grove, McKinney, Weatherford, Clarksville, Hillsboro, Bonham.

The total number of arrests for drunkenness in these eight towns during a given period of time while saloons were in operation, was 814. The total number of arrests for the same offense during the same length of time under prohibition was 167, a difference of 647. The saloons in these eight towns caused 647 persons to be arrested for drunkenness. Or, to state it differently, prohibition in these eight towns prevented 647 persons from getting drunk.

To carry this illustration a little further, the penitentiary records show that taking the State over, prohibition territory furnishes one convict for every 1500 of population, and the anti-prohibition territory furnishes one to every 500 of population, or a ratio of two to one. Still he says: "I am speaking in the interest of temperance, righteousness and Godliness."

As to his scriptural argument, I need not reply, because it is eliminated when we define that prohibition has reference to the sale of intoxicants, and not primarily at the use.

He cites the miracle of our Lord, the turning of water into wine. What does he aim to prove? This, if anything: Whatever God makes, a man has a right to use; and any law that prevents him from it is sumptuary and sinful. Let us try the logic: God made the dust of Egypt into lice. Therefore, a man has a right to have lice. Conclusion: A fine comb is sumptuary and ointment is a sin! Great logician!

He is "a temperance man" and reads a lesson to "Christian voters and the women of the W. C. T. U." "Christian voters" have read every word of his message long ago, and have rendered back their answer: "The saloon must go!" And the "W. C. T. U." those women, including Episcopal women, who have fought for "God and home and native land" while men were asleep on board, until at last the whole nation is awakening out of its sleep; those women who amid contumely and scorn have fought for children and home and religion until God has heard their plea and let down a helping hand from heaven, will not be influenced by this cuckoo's utterance, that comes from the Liquor Dealers' Association via the Rector.

In conclusion let me say that the anti-prohibitionists of Fort Worth seem anxious to measure swords with the advocates of good government. We are ready to answer them back. It was in Fort Worth that the anti began the present campaign against the local option law, and if we are challenged to begin our reply to it at the same place, we can do so.

We have behind us, like great peaks in a mountain chain, the decisions of the Supreme Court, which make the land we hold ours forever; we stand on the old Declaration of Independence, which forever defines our inalienable rights; we bear the Constitution which enables us to defend these rights whenever and wherever they may be assailed; we uplift the same banner that our fathers purchased at the price of their blood and we are not afraid.—Fort Worth Record.

ANOTHER GOOD MAN.

My heart was made glad this morning when my mail came to find a check from New Boston from an unknown friend for \$89 for the orphanage. This cold wind and this day of plenty ought to tell us all of the poor and their needs. Many little motherless children are suffering to-day while we have warm clothing and good homes. Hear the word of the Lord: "If thou afflict them in any wise and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot and I will kill you." \* \* \* Oh ye friends of God and the poor help the orphans. R. W. THOMPSON, 391 Ervay Street.

Where the butter is thickest on the devil's bread the poison is deadliest.

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Notes F NORTH T

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Notes From the Field.

NORTH TEXAS CONFERENCE.

Pleasant Hill.

H. C. Park: Not as a permanent citizen, but as a sojourner at Pleasant Hill, I feel like expressing gratitude through your columns for unmerited favors shown us during our one year's residence here, and say something of the progress and prospects of our work here.

Roxton.

A. T. Stodgel, Jan. 23: I find some of the best people here I have ever met. They know how to care for their pastor and make him feel at home.

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last conference many of the brethren asked for my help in revival work this year. I can not help all. My tent is a new one, 50x70 feet. The brethren who want help will write me at once, as I am making my plans for the coming summer work. Everything is on the up-grade and I am looking for a great year.

Reinhardt Circuit.

R. B. Moreland, Jan. 25: We held a few days' meeting at Reinhardt; was rained out on last Wednesday, but had some good services and our Church is in a much better spiritual condition; revived our Sunday-school and it is moving nicely now. Our first Quarterly Conference convened Saturday, 23d. Bro. Peterson, our presiding elder, was on hand and was at his best, and that means something. He certainly preached us three fine sermons and started us off right. Our people looked well after the preacher's financial interests, raising the salary \$50 and making the best report in the history of the charge for the first quarter.

Winnboro.

E. L. Egger, Jan. 18: Our first Quarterly Conference was held last Saturday, and Sunday. Everything in good shape. Finances ahead. Our genial, jolly, good-looking presiding elder was at his best and gave us two stirring sermons. The many hearty handshakes given him at the conclusion of the morning service attest the love and esteem in which he is held by our people.

A. T. Stodgel, Jan. 23: I find some of the best people here I have ever met. They know how to care for their pastor and make him feel at home. I am very glad to be with my old presiding elder, Bro. Casey. Have had our first Quarterly Conference. Ample provision was made for the pastor. Of course the pounding and many other things make one feel at home. We have built two fire-places to the parsonage since coming here, and we have the fencing and many other things in shape. We find much work to do. We are praying for God to give us a great blessing this year. At the

Commerce.

C. C. Williams, Jan. 22: Our first Quarterly Conference is a thing of the past. Our presiding elder, Bro. Thomas, was with us and did some good preaching, and was very careful looking after all the interest of the Church. We have been here one month and a half; have been kindly received by this people. You talk about pounding a preacher. These folks know how to do a thing like that. It came in due and ancient form by the wagon load. I hope to do my best for them. May the good Lord bless them all.

Golden Mission.

W. M. Sherrill, Jan. 26: Our elder, Rev. E. W. Solomon, came to us Sunday, January 24, and held our first Quarterly Conference. On Sunday night he preached one of the best sermons I ever heard. He also gave me some of the best counsel I ever had. The same I fully intend to follow. For "the way of a fool is right in his own eyes; but that hearkeneth unto counsel is wise."—Prov. 12:15. I am sure every young person who will follow such counsel will grow into the "stature of a perfect man." I have a good official board. They raised the salary \$50 over last year.

Allen.

D. S. Coale: In the providence of God we are here for another conference year. Our reception on returning to this pleasant charge was most cordial. Tokens of appreciation have been frequent, culminating in a magnificent pounding. By divine help and the cooperation of the Church we expect to give them the best service we can. Last year was marked by progress in all departments of Church work, and from present indications we believe there are still better things in store for us. We are serving a loyal, liberal people. Last year we had between 250 and 300 conversions, 185 accessions, organized two new Churches and preacher's salary overpaid. On last Sunday Dr. Neely, of Plano, was with us, and dedicated our lovely new church—"The Fannie Harrington Chapel." We organized the Church there last October, and we have built and furnished one of the prettiest country churches in Texas at that place, and it is entirely out of debt. The church cost about \$1500. Dr. Neely preached the best sermon, "On the Sacredness of God's House," that your humble scribe has ever listened to. We were all delighted with his visit. The membership of the "Fannie Harrington Chapel" are the most faithful, earnest and zealous workers for the cause of Christ I have ever met. Our first Quarterly Conference convened at Allen on the 19th and 20th ult. It was a profitable session. Nearly all the stewards were present and made a good report. The finances are well up.

A more faithful Board of Stewards a pastor never had. The conference was a profitable session. Our beloved presiding elder did some excellent preaching, and is in fine favor with all my people. For ministerial support this charge is assessed \$937, nearly \$200 above what it was last year. We are praying and expecting a gracious revival of religion throughout Allen charge.

NORTHWEST TEX. CONFERENCE.

Smithfield.

E. J. Maxwell, Jan. 21: The week that our conference closed I spent in Grayson County visiting relatives. I then returned to my work. We were met at the train and conducted by J. W. Heffington to the home of W. M. Cross, where we were received and made welcome by him and his good wife. After having a pleasant stay with them for one week we then moved to the parsonage, where we began business, for we found that the work had been badly neglected and much needed to be done. So we began preaching, praying and working, and the result is our congregations have been good and are still increasing. Our prayer-meeting is growing in numbers and interest all the time. Well the pounding came in due time, and in rich abundance, and almost every day some kind friends find their way to the parsonage with some good things to cheer and encourage the pastor and wife, and make them feel at home. Our first Quarterly Conference was held on the 15th of this month, and Bro. Campbell was on hand with two good sermons that strengthened our faith and gave us greater zeal for the Master's cause. There was a good turnout of the official members, and the stewards made a liberal assessment for their pastor. We have torn down the old barn and have built a greater one. We have painted the parsonage and improved it to the amount of \$50. So we are expecting a good year on all lines.

Morgan Mill Mission.

J. M. Owen: Since we came to this place many tokens of kindness have been shown to us. The regular pounding has not come, but many good things have come, such as butter, meat, potatoes, and one sister sent us a nice Christmas turkey. I find many good people on this charge. At every place they have received me kindly. Our first Quarterly Conference was held January 16 and the presiding elder came and preached us a fine sermon, after which dinner was served, and such a dinner those Smith Springs ladies served! They certainly know how to prepare good things for the Quarterly Conference. They are not the kind to stint in the least when they serve dinner for the Church. The stewards met after dinner and assessed for the preacher and presiding elder \$570. They paid this quarter: Preacher in charge, \$84.80; presiding elder, \$11.85. We have raised \$16.45 and put a fence around the parsonage yard; \$32.75 has been raised to ceil the walls of the Wesley Chapel Church. Raised for all purposes \$163.85 this quarter. Received ten members into the Church. Raised by cash and subscription on conference collections \$68.50. We are hoping and praying and working for Morgan Mill Mission to move forward this year, and the Church be strengthened and built up as never before. There are noble men and women enough in the charge to carry forward the work.

Crowell.

M. L. Moody: We are here and have been since Nov. 25, and are among kind people, to whom we have already become much attached. We were received kindly and have received many words of kindness and tokens of appreciation. We are purposed to do our work so that we will have no need to be ashamed. Our country has been under a great drought, so that there is not a field of grain in the bounds of the charge. This is a fine wheat country and last year quite a good deal was made, but there is not an acre in prospect this year. We have a good five Home Mission Society, which is busy. One splendid and much needed piece of furniture has been put in and another will be in place soon; and the good women propose to persevere in this matter until the parsonage is fitted up in a manner befitting the taste of our good women of Crowell. Our Margaret Home Mission Society, while small in membership, is faithful in effort, and has sent part of the money for the furnishing, which required great diligence on their part, as this society is in the country, we doubt if there is another society in this district that has a larger average attendance at regular meetings than this one. We are expecting a great year, an abundant harvest.

Troy.

W. H. Crawford, Jan. 27: The "norther" struck us about 1 o'clock yesterday and the good people of Troy and Oenaville struck us with ham, sausage, canned goods, sugar, flour, pickles, butter, soap, etc., last night. The latter struck us much more forcibly than the former. Many came in spite of the cold, had a nice time, especially the young people. I have held a meeting at Eddy and Oenaville and will open at Troy next Saturday with our first Quarterly Conference. My Church is in much better condition for the year's work because of these meetings. This is a strong circuit and has the best parsonage of any circuit in the conference. Some of the brethren who have

preceded me on this charge have wrought effectively, if one is to judge from the character of the church buildings and parsonage. Bro. J. R. Nelson, of Austin Avenue, Waco, is to assist me in a meeting at Oenaville, beginning second Sunday in July. I am to be with Rev. T. B. Vinson the fourth Sunday in February at Juquin. Will open at Troy fourth Sunday in July and at Eddy first Sunday in August. Any brethren who expect my help will fix dates to suit. God is blessing me greatly in soul and body. I have a noble people.

Huckabay.

M. C. Dickson, Jan. 25: Our first Quarterly Conference convened at Huckabay Saturday and Sunday. All the charges were represented and we had a splendid meeting. The circuit made a splendid report, one of the best in the history of this charge. We were made a circuit at last conference and the work starts out with a new impulse, full of hope for a great year. Bro. Bailey, the grand old man, preached one hour and forty-five minutes at the Sunday's service. The

large audience listened as for eternity, the larger part in tears throughout the service. Bro. Bailey comes to us this year vigorous, strong and hopeful for the year. We have had Bro. Ballard with us this year at Oak Dale, Methodism in this section of country owes much to Bro. C. L. Ballard for his doctrinal sermons and masterly debate with Campbellism. Methodists have no fears concerning their doctrine among us. We have met the enemy through Ballard; they are either ours or in full retreat.

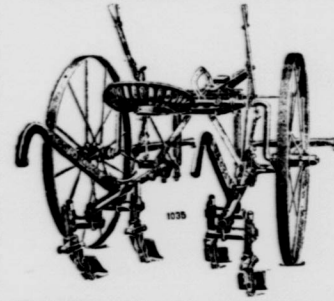
TEXAS CONFERENCE.

Kennard.

Jas. W. Allibritten, Jan. 21: We have begun our second year's work on Kennard Circuit under favorable circumstances. Received a cordial welcome on our return from conference. We have received many tokens of appreciation.

Continued on Page 16.

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TESTIMONIALS.

J. E. Price, Dear Sir: For years I suffered with diarrhoea. Doctors gave me temporary relief, but your D. R. cured me in 24 hours. Also an indolent ulcer on my ankle. It cured my wife of eczema and corns. It is a great medicine.

I am a superannuated member of the Southwest Mission Conference, and have been preaching 51 years. W. S. Woodard, Fayette, Mo.

J. E. Price, Dear Sir: I had a bad nail wound in my hand. I doctored it two weeks and used doctor's treatment one month and still no cure, but your D. R. cured it nice in one week. To your D. R. be honor. Prof. J. W. Sarles, ex-member board of examiners Gainesville, Texas.

J. E. Price, Dear Sir: I had corns on my feet until I could not walk with my shoes on. A sore in my nose that some called cancer. My stomach was so diseased I could not eat hog meat. Your D. R. was recommended and it made a perfect cure of all my diseases. I wish you great success. Mrs. S. A. Jones, Childress, Texas.

J. E. Price, Dear Sir: My wife had erysipelas for 16 years. I tried the best remedies and the best doctors without a cure. I tried one bottle of your D. R. which made a perfect cure. I also used it for catarrh. It is the best I ever used. Sebron Phillips, shoemaker, Pilot Point, Texas.

J. E. Price, Dear Sir: I had rheumatism and indigestion of the stomach ten years. A cancer wart on my toe which made me a cripple for four years. I bought your great D. R. and it made a cure at once. I am a well man, and would not take \$50 for what it did. J. A. Adams, Woodbine, Texas.

J. E. Price, Dear Sir: I was troubled with soreness in my stomach. I heard of your wonderful D. R. and began using it. I have taken one and a half bottles and my stomach is well. It is a great tonic and blood purifier. Mrs. M. B. Martin, Fayette, Mo.

J. E. Price, Dear Sir: I was so crippled with rheumatism I could not get up from my chair without great pain. One week after using your great D. R. I went around telling my neighbors how good I felt. It is the best medicine I ever took. Mrs. Charlotte Hicks, Fayette, Mo.

J. E. Price, Dear Sir: I have been selling your D. R. here; it sells well. I have used it for rheumatism and can truthfully say it has done me more good than any medicine I ever used. Mrs. Caroline Johnson, Hampton, Ark.

J. E. Price, Dear Sir: I had piles for several years which give me great trouble. Your D. R. was recommended to me and I began using it and am now entirely well. It is truly a great medicine. Mrs. R. J. Jones, Kinshah, Texas.

J. E. Price, Dear Sir: I had poison oak on my feet for three years; could not walk at times. Also a spider bite of three years' standing. A friend recommended your medicine and I began using it and am now well. I recommend it highly to all. Mrs. Lettie McCormick, Woodbine, Texas.

J. E. Price, Dear Sir: I have given away and used the six bottles of your D. R. received some time ago. Find order for six more bottles. It is worth more than any other medicine I ever had in my house; in fact, don't see how I could keep houses without it. It will cure a sprain quicker than any other remedy. John P. Bell, Judge Austin County, Bellville, Texas.

J. E. Price, Dear Sir: I have used your great D. R. on burns, corns and toothache, and got a speedy cure in each case. I therefore recommend it highly to all. Rev. L. P. Palmer, P. C. of Marysville, Texas.

J. E. Price, Dear Sir: For two years I have used your great D. R. for scrofula, chills and all the ailments common to a family. It cured when the doctors and other medicines all failed. It is truly the best family medicine I ever saw. Mrs. H. L. Moses, Collinsville, Texas.

J. E. Price, Dear Sir: Your wonderful D. R. is a sure cure for all neuralgic and rheumatic pains. I have tried it thoroughly and can highly recommend it. Mrs. Annie Kendall, Weston, Texas.

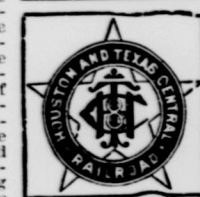
J. E. Price, Dear Sir: I suffered intensely from rheumatism, could hardly walk. I have tried many remedies with little good. Your agent got me to try your D. R. and one bottle has done more for me than all the rest put together. It is the best medicine I have found. Miss Ella Kingsbury, Fayette, Missouri.

J. E. Price, Dear Sir: I had catarrh 20 years; nose and eyes run most all the time. Some thought I had consumption. I coughed intensely most all the time. My friends thought I would not live long. I tried a good specialist but got worse. I stopped all former treatment and began your D. R. treatment and now I am up and stout again. It kept me from the grave. Mrs. Belle Price, Pilot Point, Texas.

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# The Home Circle

## A SONG OF NEW YEAR.

Let us begin this year anew  
With love to God like honey dew.  
Distilling sweet from azure skies,  
Where love untarnished never dies.

And as each day succeeds the night,  
From starlit dusk to morning bright,  
Thus let us warble forth the praise  
Of Him who fills with joy our days.

Each throbbing heart and pulsing brain  
Must beat the time with measured strain,  
When song unfolds the happy theme  
That is sure beyond a dream.

But true as skies we see so clear  
When clouded not with gloom or tear,  
And real as each beaming star  
That pours its luster from afar.

When God pervades the inmost thought  
The work is done, and battle fought;  
The dawn of bliss, and end of strife  
This year may close with endless life.

The blooming rose, in time of spring,  
Will shed perfume with birds that sing;  
Thus true to us will God appear,  
If we obey Him all the year.

We are a purpose all Divine,  
Through which the love of God must shine;  
And as one day are one by one,  
They should record some kindness done.

The thorns remove from others' path;  
Some pain amid, appease the wrath;  
Bring trouble, peace, and sorrow joy—  
The cup of wee with sweets alloy.

Make warm the chills, and fevers cool;  
Make wise the simple and the fool;  
And teach the erring to beware  
Lest death will be their endless fare.

The naked cloth, and hungry feed;  
Supply the poor with all they need;  
The blind protect, and cripple, too,  
And helpless widows, not a few.

The orphans give a pleasant home,  
For why should they without it roam?  
In fact, be honest, good and just,  
And say, I can I will, I must.

Then when the year to us will close,  
If God's great kindness that much shows,  
Our life with Him will always be  
A joy supreme, forever free!

CHARLIE L. MILLER,  
Larissa, Texas.

## HOW I DISCOVERED A MISSIONARY.

It had been such fun packing the big missionary box full of toys, games, candy bars, and books to send off to the colored school about which I had been reading to the children. The whole class had spent the afternoon with me assisting in wrapping the different bundles in bright papers and fastening upon each a tiny sprig of holly.

I had thought, as I watched them, what a dear, earnest little band of missionaries they were, and there was a smug feeling of satisfaction in my heart after they had all gone over the fact that we were doing such good work for the Master.

My thoughts were suddenly brought back to earth by a loud knock and a gruff, "Hey, there!" from without. I opened the door to find the big, burly figure of the expressman for whom we had telephoned. I noticed he had carefully blanketed his horses and seemed impatient to be off.

"Is your package ready, mum?" he asked respectfully.

"Yes," I said. "Right in here."

He followed me into the warm, bright league room.

"Pretty snug place to work in, this," he remarked. "Whew, that's a big fellow! Now, if I may be so bold, what might be in that, mum? I s'pose those little kids I just met have been helpin' to fill it."

I told him about our league with much pride in their work and of the school where the box would bring much joy.

"Hum, yes," he said, as I finished. "Yes, 'tis a nice thing to do, mum, but I'm sometimes wonderin' why folks don't hunt 'round near home for places to send things instead of so far off; not but what it's right to send 'em far off too. You see, mum," he said, waxing reminiscent, "fellows like me, goin' 'round in all kinds of places, see lots of sad things, where some help from kind ladies like you an' your friends would tide folks over terrible hard times. Why, it was only yesterday I had a nice whopper of a bundle to take to an address on a street way out in the suburbs. Hadn't never been there before, but found the place at last, little house, but neat—oh, my! Yard all clean an' a gerany blossomin' on the windy. A man come to the door an' he was tickled to see that parcel. 'Oh, goody,' he said, callin' his wife. 'See, Marthy, the hams an' sausages an' things is come from mother. My, won't the children have a feast!'

"I put the parcel on the floor, an' say, they wasn't 'nough furniture in that room for a good-sized fly to 'light on, hardly, but clean—well, I guess. 'Fifty-five cents, please,' says I, when I'd set the bundle down. The man turned dead solemn in a minute. 'What for?' he asks. 'Express charges,' says I. Then you'd ought to have seen them two faces; the woman was quiet'n' a whinin' baby an' she looked 's if she'd just break out cryin'. 'I ain't got it,' says the man, mournful like. 'Say, won't the company trust me?'

"'No,' says I, 'they won't trust no-

body, not even me. I have to give heavy bonds before they'll let me handle their money.'

"What do they do with bundles folks can't pay for?" asks the woman, kind of shaky. 'Swipes 'em,' says I. They looked at one another for a minute. 'Father ain't used to sendin' things, Marthy,' he says, apologizin' for the ole man whose head I wanted to ram ag'in a barrel for sendin' things C. O. D. that way. 'Well,' says the man at last, 'I guess you'll have to take it back, but we'd like awful well to keep the things. You see, I've been sick for a month an' we're out of money till I gets another job, if I can; it's such hard work findin' a place here. I thought mother'd send us somethin' at this time, for it's the first year we've been off the farm, but I can't pay, so take it,' says he.

"Now, do you know, mum, somethin' seemed kind to swell up inside of me when I seen that woman's face an' I knowed she wasn't thinkin' of herself but the kids. 'No, s'ree,' says I, 'that box don't go back, an' you an' the kids gets the hams,' says I.

"Why, I told you I couldn't pay," says the man. 'Don't care a cent if you can't,' says I. 'I can. See here, stranger, I've been hard up myself before now an' no fault of my own, an' I know what it means when the kids is hungry. Now, I've got fifty-five cents to lend, an' when you get where you can, why, just waack up, that's all. And, mum, you'd ought to see that woman! Land, it makes my eyes juicy to think of it! When I got home an' told my ole woman, she said: 'John, if you hadn't done that I'd never speak to you as long as I live, so there.' So you see, mum, I don't have no money to send off, much as I'd like to help on the good work.'

How small I felt after my pride of a few moments before.

"Why bless your big, generous heart, man," I said, grasping his hand, rough hand in my enthusiasm, "you don't know it, but you're a whole missionary society in yourself."

His face turned redder than before, if possible. "Oh, come, mum," he said, "I ain't nothin' of the kind. And, to hide his embarrassment, he shouldered the big box, which went prepaid, and hurried off.—Epworth Herald.

## "THE BEGINNING OF LUCK."

"The greatest 'luck' that ever befell me, sir," said a fine old farmer on the train, "happened to me when I was only ten years old. I was born and raised in Illinois, in the days when about everybody drank whisky or cider or brandy. There were few of our neighbors who do not get drunk more or less frequently. But the winter I was ten years old it was announced in the neighborhood that there was to be a temperance meeting in our schoolhouse, and all the children were invited to come with their parents and hear the speaker.

"I went. It was the year 1849. The sneaker spoke to a full house about letting all intoxicating drinks wholly alone. When he came to close he took from his pocket some printed cards, pledging their signers never to drink alcoholic beverages. He said they were called 'Washingtonian Pledges.' "He then began passing them around through the audience, stopping here and there, pleading, persuading, for very few of the older folks seemed to be inclined to join him. By and by he came to where I sat, and looked down from his great height with deep, sad eyes at me.

"And now, my little friend, you see that I have signed this card and pledge; and will you not sign your name with mine, that we will with God's help keep away from all intoxicating drinks?" He looked at me tenderly, invitingly, anxiously, and asked me if I understood what it meant, and if I would not so join him in the pledge.

"I took the proffered pencil and card, and wrote my name beside his. When I had finished he took the card and pencil in his left hand, and putting his great right hand gently on my head, said: 'May God bless you, my lad! May you keep this pledge forever! And never will you be sorry you took it.'

"I kept it. When I grew to be about twenty I went out on the Great Trail across the continent, and opened a tavern. It was known as the 'Temperance Tavern,' and had the curious distinction of being the only one of the kind on the trail. Folks were always surprised, and usually mad, at finding that they would have to go without drinks for another day. Often they used to advise me to buy a barrel of whisky and get a barrel of water and mix them, and make 'big money' out of it. But I always told them that I did not use liquor myself, neither would I place it in the way of others.

"Soon the war broke out, and I enlisted. I went all through the war, seeing how drink wrecked thousands, but

never breaking my pledge. The more I saw and the more I kept it, the easier it was to keep.

"After the war was over I married and settled in Illinois. Great blessings and prosperity have come to me. A large family of temperate sons and daughters are in comfort about me. There is scarcely a day that I do not recall the man in the schoolhouse, more than sixty years ago, who led me to sign the total abstinence pledge—me a lad of but ten years in a country school—and then put his hand upon my head and blessed me for so doing.

"That man was Abraham Lincoln! To the pledge he was so eager to get the lad to take do I attribute the beginning of all the fortunes I now count blessed. And that is why I say that the greatest 'luck' that ever befell me happened when I took the total abstinence pledge at the age of ten.

"Great was Abraham Lincoln! But to me he was never greater than when he stopped to persuade a tow-headed lad in a country school to sign with him a temperance pledge."—Epworth Herald.

## THE ORIGIN OF PUMPKIN PIE.

Once upon a time—a long while ago, children—there lived a wise old man who was always trying to see what he could discover.

Having made several perpetual motion machines and one or two airships, he was walking through the fields to avoid his creditors when he came upon a pumpkin.

"This," he said to himself, bending down and feeling of the yellow orb, "is a vegetable growth; but I firmly believe that it acquires its hue from small particles of gold which it extracts from the earth."

So he put the pumpkin on his shoulder and took it home, telling all anxious inquirers that he was going to discover how to extract the gold from it.

At home, in spite of all his wife said, he cut the pumpkin up and put it in a pot and boiled it—only he argued that he was melting it.

When at last it was a pulpy mass he poured it out of the pot and right on top of a pan of dough that his wife had rolled out for the purpose of making dried-apple pie.

Now you know what kind of a wife he had, do you not? A woman who will feed her husband on dried-apple pie deserves to be married to two or three inventors, doesn't she? And so he put the pumpkin and the dough into the oven; asserting that he would harden it with the heat and produce a solid sheet of gold and be so rich that he could afford to run for office on a reform ticket.

But, bless you! when the pumpkin and the dough came out of the oven it was not a solid sheet of gold at all, but a rich golden, tantalizing section of goodness.

And the poor inventor was hungry, so he bit into it.

A few moments later several of his creditors broke into his house and came upon him, crying, "Look here! Where is all that gold you were going to get for us?" And he never even looked up at them, but kept right on eating. "Who cares 'r gold? (Bite, bite, O o-o-oh!) Who cares 'r gold? Men, I have discovered pumpkin pie!"

And the creditors sat down also and ate, and they too were happy ever after.

So now when you eat pumpkin pie you should be glad that the poor inventor did not succeed in making gold of the pumpkin, for if he had the pumpkin might never have gone further than to fill your teeth.—Judge.

## A FUNNY PLACE TO PUT A MOUSE

Dick is the family cat. Just now Dick is watching a tiny gray mouse.

In another minute he will spring. Then he will have his breakfast and there will be no tiny gray mouse!

When Dick was little he thought he ought to show mother everything he caught. So one morning, before she was up, Dick found a mouse down in our cellar, and where do you think he carried it? Straight to mother's room; and when he found she was not awake he put the mouse on the baby's soft hairbrush and went off and left it there. The brush was so soft the mouse sank right down in it.

Mother had to buy the baby another brush, but she kept the one to remember Dick by. Dick had not harmed the mouse, so mother let it go. Poor little thing! It kept just as still there in the baby's brush. I suppose the mouse thought it was a little bed for him to sleep in.

## PURE WATER IN THE COUNTRY.

Pure water, although it is ordinarily easily obtained in rural localities, is not infrequently polluted by mere neglect or ignorance.

Well water is used by such a large number of people throughout the country that the care of the well should be clearly understood. It may easily become polluted, and in many cases its purity is rather a matter of acci-

dent than design. For example, while deep wells are generally regarded as furnishing purer water than shallow wells, the reason is not always plain why exceptions sometimes occur. If the top of a well be open so as to allow dirt to enter, or if the upper part of its walls be loosely built so that water from or near the surface may enter it, a well, no matter how deep, becomes fouled by the entrance of decomposable material. Hence a well is safe only when built of firmly cemented brick or stone for a distance of twelve feet or more from the top, and it should be covered so as to prevent the entrance of dirt and surface water. Such a well makes it certain that the water in it must be filtered through at least twelve feet of soil.

Ground water is that which falls as rain and percolates through the soil until it reaches a level at which the earth is fully saturated. Here its farther downward course is stayed by impervious strata, such as clay or other natural impediments. A hollow in the earth which is below the ground-water level becomes filled by the gradual oozing of water into it from the saturated soil. This is true whether the depression be natural, as a spring, pond or lake, or whether it be of artificial construction, as a well.

The ground-water level varies according to its comparative elevation with the immediately surrounding territory and the porosity of the soil itself.

These facts show that wells may be constructed at any point, but that their depth may need to vary in order that their supply may be unfailing.

If water is found at a shallow depth it is all the more important that cess-pools and other possible sources of contamination should be placed at a distance considerably removed from the well.

Organic materials of a harmful nature filter but slowly through soil, and by the exercise of simple precautions, well water can be made the most constantly pure source of drinking water supply.—Youth's Companion.

## A GREAT PAINTER'S SIMPLE LIFE.

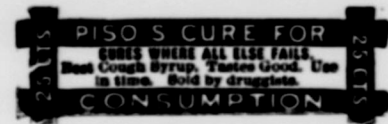
Eugene Burnand, accounted the greatest living painter of sacred subjects, is a kindly, straightforward man who has looked with steady gaze into the heart of life, both sacred and secular. He still lives in the roomy, vine-clad cottage at Sepcy, near Moulon, that knew the days of his obscurity. Few artists work more consistently than Burnand. He paints almost entirely out of doors in the sunlight which he loves and which he has rendered so vividly on countless canvases. As before, peasants gather about him and visitors from nearby towns increase with each season. He is blessed with a numerous and happy family circle, many of whom he has painted with lingering fidelity. Though now, at the turn of his half century, sufficiently prosperous and famous, he is still aiming higher. He is still seeking to render more definite and more persuasive the beauty of the word and the beauty of the spirit.—Everybody's Magazine.

## FAMOUS MOATED HOUSES.

The moat which so often surrounded halls and castles in the old days is now generally dry and filled up, but some remarkable specimens still remain. Perhaps the finest example of a moated house is Helmingham Hall, the seat of Lord Tollemache, in Suffolk, about eight miles from Ipswich. The draw-bridge still remains, and it has been raised every night for more than 300 years, the ancient precaution being observed even though the need for it has long passed by. The moat which surrounds Leeds castle, near Maidstone, is so wide that it may almost be called a lake. The ancient Episcopal palace at Wells is surrounded by water which inclose nearly seven acres of ground and by a moat which is supplied with water from St. Andrew's well. A venerable bridge spans the moat, giving access through a tower gateway to the outer court.—London Standard.

## A PEACE THAT STOOD THE TEST.

Some years ago a friend narrated to us an experience of the Johnstown flood which we have never forgotten. His home was below the ill-fated city; and when the flood burst, he with others, hurried out upon the bridge, rope in hand, to rescue, if possible, any unfortunates who might be borne down the river. Presently, as he waited, his attention was attracted by the approach of a half-submerged house which the rushing torrent was bearing swiftly toward him, and upon the roof of which we saw the recumbent form of a woman. With heart thrilling with sympathy and earnest desire to compass her rescue, he quickly made ready, and as the strange craft neared the bridge he cast the rope with eager expectancy, but it fell short of the mark. Rushing to the lower side of the bridge, as the house swept under the arching span, he again cast the rope with feverish haste and intensity,



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but again it failed of its merciful purpose.

"And then," said our friend, "as the last hope of rescue faded with the second failure to reach her, and death became her inevitable doom, the occupant of the roof, who had been reclining on its steep slope with her head resting upon her hand, turned, and a sweet, womanly face looked up into mine. Until my dying day I shall never forget the expression upon that upturned countenance! Instead of the fear, horror, and agony with which I expected to see it distorted, it was quiet and calm, with an unspoken, serene, abiding peace; and, with a kindly nod of recognition of my poor effort to save her, as she swept on to certain death, that face kindled into a glory that 'ne'er was seen on land or sea,' whose radiance was unshad-

owed even by the awful roar and strife of the elements about."

Ab, friend, thought I, as the tears leaped to my eyes under his touching story, she must have been a child of the Lord; she knew him; and this that kept her was the peace of God.—Rev. F. B. Meyer.

## WHAT A YOUNG GIRL SAID.

Quite a young girl one day exclaimed: "I love to make myself do what I don't want to do." In that seeming paradox there is a world of wisdom. There are a great many duties that we have to perform that are distasteful. We can sulk when we do them, and groan because they are so unpleasant; or we can do as that young girl did, loving to make ourselves go through with them, and so get some real good and enjoyment out of them. It would be vastly better if we all loved to make ourselves take up the tasks that we are inclined to shirk. Of that girl, now a young woman, people frequently say: "Isn't she a splendid young lady?" Her fine character is due largely to resolutely going at the things needing to be done from which she naturally shrank, and doing them with a song instead of a sigh.—Well Spring.

## DR. FED HIMSELF

Found the Food that Saved His Life.

A good old family physician with a life time experience in saving people finally found himself sick unto death.

Medicines failed and—but let him tell his own story. "For the first time in my life of 61 years I am impelled to publicly testify to the value of a largely advertised article and I certainly would not pen these lines except that, what seems to me a direct act of Providence, saved my life and I am impressed that it is a bounden duty to make it known.

"For 3 years I kept falling with stomach and liver disorders until I was reduced 70 lbs. from my normal weight. When I got too low to treat myself, 3 of my associate physicians advised me to 'put my house in order' for I would be quickly going the way of all mankind. Just about that time I was put on a diet of Grape-Nuts predigested food. Curiously enough it quickly began to build me up, appetite returned and in 15 days I gained 6 lbs. That started my return to health and really saved my life.

"A physician is naturally prejudiced against writing such a letter but in this case I am willing to declare it to the house-tops that the multiplied thousands who are now suffering as I did can find relief and health as easily and promptly by Grape-Nuts. If they only knew what to do. Sincerely and Fraternal yours," Name of this prominent physician furnished by Postum Co., Battle Creek, Mich.

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MRS. WILLIAM C. YOUNG.

Another beautiful life has closed on earth; another voice has been added to the celestial choir. In one of St. John's visions of heaven he saw a sea of glass clear as crystal, emblem of once of God's omniscience and his love. In that crystal sea the deeds of his saints are mirrored forever, not a cup of cold water given to the weary, not a tear of sympathy shed, not a prayer offered, shall be forgotten. None of us liveth to himself, and no one dieth to himself. Such thoughts arose when we sat by the side of our beloved sister in Christ, Mrs. Mary S. C. Young, as she drifted from us on the outgoing tide of life eternal on the afternoon of December 14, 1903. She was the daughter of Rev. John F. and Caroline A. Pipkin; born in Evergreen, Ala., May 20, 1840. In her infancy she was dedicated to God in holy baptism. When only three years of age her mother died, leaving her to the care of her Uncle Mallard and Aunt Mary Susan Pipkin, for whom she was named. Having no children of their own, they took her to their hearts as their own, and under their care she grew up into a beautiful womanhood. She early gave herself to the Church, assuming its vows, which she kept with inviolable loyalty to the end. She was educated in Columbia Institute, Columbia County, Arkansas. In her seventeenth year she was united in marriage with Rev. W. C. Young. In his wife Brother Young ever found a true and faithful companion, a helpmeet indeed; one who shared with him all the privations and toils of their pioneer life. Nine children were born to these happy parents, four of whom preceded their mother to the better land, and five live to honor her fragrant memory and call her blessed.

Bro. Young came to Dallas in 1863 on a prospecting tour, and two years afterward brought his family and settled them here. Dallas was a mere village then of 600 or 700 inhabitants. The Church was without a house of worship when he took charge and built the old Lamar Street Church, and was its first pastor.

Our dear sister was one of the early members, and has been identified with Methodism through all these thirty-eight years, growing in usefulness as she grew in years. The death of this good woman has left a void we can scarcely expect to see filled in all respects. In all the relations she sustained, whether as wife, mother, sister, friend, she was unexcelled. A child of God, a follower of Christ, a worker for God and souls, hers was the most unaffected devotion to her Lord, and she exemplified in her daily life all the excellencies of those grander virtues—faith, hope and love—which came out so happily in bud and bloom and glorious fruitage.

Her pastor said no more useful member was upon the rolls of my Church. In this brief sketch it would be impossible to analyze the elements which made so peerless a character. She had faith in God, a faith built upon testimony, and hence an intelligent faith. I was her pastor when her faith was tried in the fire. Some reverses came which were borne with becoming fortitude, but her Gethsemane was reached when a noble boy who had gone out to bathe in the river near by was drowned and brought to her limp and cold in death; and yet her faith rose above it all and she could say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Hers was a fruitful faith, a faith followed by works. Hers was that type of religion described by James—pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.

Hospitality characterized her home. She never seemed happier than when her friends, congenial spirits, gathered at her table and mingled together in the freedom of a pure fellowship.

She had a missionary spirit that would gladly have gone to the ends of the earth to tell of Jesus and his love, but as her lot in life forbade this she gave unsparringly of her means to send others and plead with an eloquent tongue for missions.

Her lifelong friend, Mrs. W. H. Howell, gives this record of her work for missions:

In the work of the Woman's Home Mission Society of the M. E. Church, South, Mrs. Young was especially active, having been identified with its interests for a number of years, first as a charter member of the Ladies' Aid Society of Lamar Street Church, now First Church of Dallas, organized nearly thirty years ago, and afterward merged into the Woman's Home Mission Society. The cares of her growing family prevented her taking an active part in the work of the Ladies' Aid Society, although she was always ready to lend a helping hand in any special enterprise of the society, and to aid in the relief of any suffering or needy one to whom her attention might be called. She became actively identified with the work of the Woman's Home Mission Society with a short time after this society was organized and given as a special charge to the women of Southern Methodism by the General Conference of the Church in the year 1886.

From the day of her identification with the membership of the Woman's Home Mission Society she has been ever a most influential, active promoter of the interests of the organization, giving her time, labors, means to advance the same, going regularly to the weekly meetings, rarely missing a meeting, being for most of time all these years the beloved and honored President of the auxiliary W. H. M. Society of First Church of Dallas. As leader in this auxiliary her untiring devotion was seen and known by all her sister workers, for she was ever active and alert, leading them on to every good word and work. She was indeed one who, like her blessed Savior, "went about doing good," a bright and shining light to others by her life of active devotion for the good of suffering humanity.

When the enterprise of building a mission home, as a refuge for the out-cast women of the city, was started, she was one of the most active of all the women in Dallas Methodism in the efforts put forth to raise money for the building and equipment of such an institution, and by her public appeals at District Conferences and before other audiences, as well as by her appeals to individuals, she raised and turned into the treasury of the Board of Managers of the Ann Browder Cunningham Home (as the mission home is named) of Dallas several thousand dollars.

Mrs. Young was not only active in the Home Mission Society, but was a friend and advocate of the work of foreign missions as well, being a zealous, faithful member of the auxiliary Woman's Foreign Missionary Society of First Church, and for the past ten years has been First Vice-President of the Woman's Foreign Missionary Society of the North Texas Conference.

A memorial meeting in her memory was held on Saturday afternoon, January 8, 1904, by the auxiliary W. F. M. Society of the First Church, when loving words were spoken by her co-workers, and a tribute in memoriam, especially prepared, was read by one of the members, Mrs. Homer Price, a tribute eloquent in thought and word in memory of one so dear to all, a tribute so choice in diction, so true in delineation of her life and character, a white and fragrant flower, as it were, laid upon the grave of the sainted dead.

(This tribute was read by Mrs. Homer Price at the memorial exercises held by the Woman's Foreign Missionary Society of the First Methodist Church, Dallas, in honor of Mrs. W. C. Young.)

In the picture gallery of God's word there stands out in beautiful relief the portrait which to us women is second only to our heart-and-soul-picture of the blessed Christ.

The wise Man nearly thirty centuries since threw it out on imperishable canvas and worked it in with colors which were true, beautiful, fadeless. There it hangs to-day, wearing all the glory of three thousand years ago. We women often draw aside its purple curtain and stand before, reading: "Who can find a virtuous woman? for her price is far above rubies."

We are met together to-day in memory of one whom we honored and loved. One whom we sorely miss, because she has gone home and no more in this life will this circle be blessed by her radiant face, hearty hand-clasp and encouraging word. There will ever be on the heart-walls of us, her friends, the beautiful picture of our dear sister's Christian life, the world as its background. God threw her out on its canvas in beautiful outlines, a woman of pleasing personality, keen intellect and fine soul. Hers was a composite life, and looking we see first the pioneer Methodist preacher's wife surrounded by all the vicissitudes of early days in Texas. When "duty called or danger" the bereft husband, sitting alone now at the fireside waiting, then young and vigorous, left her and the children, his thoughts being the wise man's words: "The heart of her husband doth safely trust in her; she will do him good all the days of her life."

Again, as the mother of worthy citizens, useful members of society, devout Christians, the wise man portrays her: "Her children rise up and call her blessed."

There are lines drawn in with bits of charcoal of her visits to the poor and sick; of the times when, after doing her housework and churning, she would hitch horse to buggy and drive miles to take fresh butter and good cheer to an ignorant, consumptive mother living in miserable squalor. Ministering to body she also nurtured the soul and knelt always in fervent prayer in homes where prayer was not wont to be made. How these loved her! The sincere Christian soul

shining through her eyes gave her kinship at once and they opened to her hearts and homes. Again the wise man: "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."

Christ had so blessed and made complete her life that all her service for him was glorified by love. She yearned for his saving grace to encompass the ends of the earth. Our Woman's Foreign Missionary Society being a means to that end has, since its organization, found in her a mighty help. She was of the temperament to do things with her might. For God she gave generously of her purse, liberally of her love, unstintedly of her service; not very strong of body, but strong of purpose, great in prayer, effective in results. She thoroughly studied and understood the work. The command, "Go ye into all the world and preach my gospel," was to her as binding as "Thou shalt love the Lord thy God with all thy soul, mind and strength." Her counsel in times of weakness was a pillar on which we might safely lean. We were always so proud that she was one of us, as she presided over our public assemblies. Her sweet repose, her gracious manner, the beautiful, helpful truths she impressed on her hearers in her addresses and talks bring to us anew the wise man: "She openeth her mouth with wisdom and in her tongue is the law of kindness." In her own home she was a law for hospitality. In our homes she was a blessed guest. She was a staunch and true friend, and we loved her.

There is a story of one of our great artists who, going down the shady side of life, looked at his creations and sadly feared his hand had lost its skill; his work was not as beautiful as that painted in youth's morning. He laid aside his brush when twilight fell, discouraged because there was something lacking. When sleep had closed his eyes his son, on whom had fallen all the talent of his father's gifted youth, would steal into the studio and with a few skillful strokes bring out all that even his father could desire. When the beautiful morning dawned and the father's eyes beheld the perfect picture he was happy, satisfied.

So when she had done her best, when Christ, the Son, had taken all these impressions of our sister's life and blended them into the wise man's picture, God, looking on the work of his hands, saw that it was good for his gallery of saints. Straight from her paths of love and duty, in the prime of life, when we seemed to need her most, honored her highest, loved her best, he called her unto himself. As her beautiful body lay in its bed of flowers, on the face was the white halo of infinite peace. 'Twas as though

the soul, entering the glories of heaven, radiantly beautified the body which had for sixty-four years helped it to bless the earth.

As we respond to roll call, though she will never again answer with her well chosen verse, we will, as her dear picture comes to us, say out of full hearts, "Many daughters have done virtuously, but thou excellest them all."

We conclude this loving remembrance in her own words: Good deeds never die. The labor of good lives do not stop with the grave, but go on multiplying and accumulating glorious results for eternity. Indeed he who serves the generation in which he lives, serves all generations to come. Then, beloved, let us build for humanity and for God, sowing the seeds of the gospel in our own hearts and in the hearts of others, and sure as God's word is true we shall reap an abundant harvest.

Sister Young's last words were a ringing testimony in favor of her faith in God. I said: "Sister Young, you are very sick; is it well with your soul?" She answered, "Yes," I quoted the promises. With a kindled fire in her eye, she said: "O how sweet," I sang one verse of "Jesus, Lover of My Soul," and she asked for another; and with resignation to the Divine will and a smile on her face she went to her long-sought home.

H. A. BOURLAND, Dallas, Texas.

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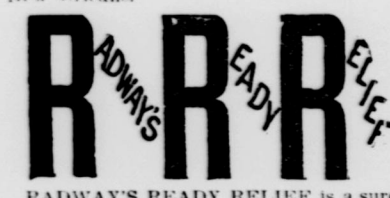
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L. BLAYLOCK, Dallas, Texas.

In a letter from Huchow, China, dated Dec. 18, 1903, Rev. J. L. Hendry says: "We are coming home on furlough. We are to return via Europe, and will reach the United States about March 1, 1904."

Rev. H. Bascom Owens of Springtown, sends us a very encouraging note, which reads as follows: "Have just closed a most glorious revival, and this list is a part of its fruits. I was about one hour securing the subscribers." As a result of this hour's work ten families on his charge will now receive the Advocate in homes where its weekly visits have not heretofore been enjoyed. We trust it will prove a benediction to them.

#### DEATH OF REV. T. J. DUNCAN.

Just before going to press we were shocked by a telephone message from Rev. O. F. Sensabaugh telling us of the death of Rev. T. J. Duncan, of Ennis. He died Wednesday morning after six o'clock, and his translation must have been very sudden, for we had a letter from him just a day or so before, telling us that he was a trifle under the weather, but at work. We had no truer and no more consecrated man than Brother Duncan, and his death is a great loss to the Church. He was beyond sixty years of age, but rather hearty and full of energy. He was a native of Tennessee and spent the most of his ministry in that conference. A few years ago he went to the Pacific coast and spent a couple of years, and then came to the Northwest Texas Conference. Here he has been actively at work since. He was one of the most lovable men on earth, and in his death we all feel that we have lost a dear brother and a faithful friend. May the good Lord bless his bereaved loved ones.

#### TO OUR CORRESPONDENTS.

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

1. Do not mix the business of other papers with that of the Advocate.

2. All matter for publication should be addressed to the Texas Christian Advocate, and should be written on different sheets of paper from that intended for the business office.

3. Orders for books, etc., should be sent to Smith & Lamar, and no Texas Christian Advocate business should be sent to them. Every day brings a mixture of our mails.

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

#### BISHOP E. E. HOSS, D. D.

As we announced in our last issue, Bishop Hoss is now living in Texas, and Dallas is the place of his residence. He has come to abide and to throw his talent and strength into the work of the Church in this State. His accession gives us two Bishops, and with their ability as leaders and preachers, we ought to gird ourselves for a great forward movement. Bishop Key at Sherman, with his ripe experience and strong judgment, and Bishop Hoss, with his middle-manhood's fervor and his bodily and mental powers at their best, we are certainly a fortunate people indeed. We have no safer man as a preacher and counselor than Bishop Key, and no more brilliant and untiring worker than Bishop Hoss anywhere in the Church. They make an Episcopal team in our Texas enterprises capable of the most prodigious results. We have therefore fallen on propitious times, and we rejoice in our opportunity.

Last Sunday Bishop Hoss opened his campaign as one of our resident Bishops by preaching two masterful sermons in this city. At the morning service he occupied the pulpit at First Methodist Church, and at the evening service he did likewise at Trinity. The congregations were measured by the capacity of the buildings. We had the pleasure of hearing his morning discourse, and it was a marvel of well-digested evangelical thought and a splendid specimen of English diction. There was no special effort to shine or to say brilliant things; on the contrary, it was a sermon of great compass, fervid spirit and of a pre-eminent gospel merit. His subject was "Christ's Method of Approaching Men," and the story of the Samaritan woman was the passage under consideration. For fifty-five minutes he held the undivided attention of his large audience, and occasionally there were melting touches. He did not use a surplus word, and it seemed that had he omitted one that he did use, the discourse would have been incomplete. It contained all the elements of a great sermon, both in its matter and in its manner of delivery. And we heard the same concerning the evening sermon. Now, before long, Bishop Hoss will begin to drop out through the State, to get the lay of the land, and the people will hear him gladly. He will be a working and a preaching Bishop.

#### NEW CHIEF OF POLICE.

Dallas has a new Chief of Police, and his name is Epps G. Knight. He lives in Oak Lawn, and was born and brought up in and about Dallas. He belongs to one of the oldest families in Dallas County, and he has been prominent in all public enterprises during the most of his life. He was Tax Collector of this county until he got tired of the job and voluntarily gave it up. He owns property in the city, and is interested in the progress and improvement of the place. Mr. Knight is a member of the Methodist Church, and knows every preacher in North Texas personally. He is a popular man, stands high socially, and has the confidence of the general public. He has not had much experience in police work, but he is a judge of men, knows the laws of the city, and he is in favor of peace and order. He will be impartial and efficient in seeing that all the laws are observed, and he will keep none but clean men on the force. It is very rare that a city can find a man of Mr. Knight's standing in business circles and otherwise to take a position of this sort, and it goes without saying that he will give to the city a just administration of all its laws.

#### PARSON COTTON'S SERMON.

On another page will be found the substance of a lecture delivered last Sunday afternoon, in Fort Worth, by Rev. Granville Jones, in reply to a sermon, so-called, delivered recently in that city by one Parson Cotton against prohibition, which sermon was published in the Daily Record, the Daily Post, and the San Antonio Express. The News did not reproduce the stuff;

## Test Vote on "Willacy Bill"

Names marked (X) are "hold-overs" in Senate.

Favorable.	Unfavorable.
Brachfield, X	Cain,
Davidson of De Witt,	Douglass,
Davidson of Galveston,	Faulk, X
Decker, X	Grinnan,
Faubion,	Harbison,
Faust, X	Harper, X
Hale, X	Henderson,
Hanger, X	Mills,
Hicks, X	Morris,
Hill, X	Patteson,
Lipsecomb, X	Perkins,
Martin, X	Savage,
McKamey, X	Sebastian,
Paulus, X	Wilson, X
Stafford, X	
Willacy, X	

Vote against Willacy in House. Friends to our present law.

Anthony,	Holsey,	Rowland,
Bennett,	Hudson,	Sanders,
Blacklock,	Hurt,	Smith,
Boyd,	Isacks,	Standifer,
Brelford,	Johnson,	Stewart,
Brown of Falls,	Knight,	Stollenwerk
Bryan,	Love,	Strother,
Calvin,	Marsh,	Talbot,
Connally,	Mays,	Terrell of
Cottrell,	Miller of Howard,	McLennan,
Crawford of Robertson,	Moran,	Terrell of Travis,
Cunningham,	Mulkey,	Tharp,
Daugherty,	Murrell,	Trice,
Davis of Brown,	Nowlin,	Williams,
Davis of San Augustine,	O'Quinn,	Witcher,
Edwards,	Perry,	Woods,
Gibbs,	Pearson of Burnet,	Worsham. 64
Gray,	Pierson of Hunt,	
Grisham,	Pickett,	The vote on other side amounted to 52.
Guinn,	Ramsey,	
Hancock,	Reese,	Absent, not excused, 10; absent, excused, 4; present, not voting, 2.
Hemphill,	Rice,	
Hodges,	Rieger,	
	Roberts,	
	Rochelle,	

The Senate vote was not directly upon the Willacy Bill, but upon a test amendment. The President of the Senate did not ask an aye and no vote upon the bill when it passed. The vote in the House was not directly upon the Willacy amendment, but upon an appeal from the ruling of the Chair, who declared that the Willacy bill was a germane amendment to the Drug bill.

This vote, however, gives our strength in the last Legislature very accurately.

An analysis of the above vote shows: Thirteen of the "hold-over" Senators voted for the passage of the Willacy bill, or its equivalent. If but three of the State Senators to be elected this year are favorable to such legislation, it will give that body a majority favorable to anti-prohibition.

The vote in the House was not so overwhelming as to fill us with assurance as to what will come to pass next winter unless great judgment and nerve is used before the primary election, as well as at the election itself. All candidates should be required to plainly and adequately state their positions upon this all-absorbing measure before the voters go into the primaries to vote for nomination. The position of each candidate given in his exact words should be widely published weeks before the primaries meet.

Never was there more need of sound judgment yoked with brave adherence to principle than is needed in Texas to-day.

The liquor traffic will live or die in the next Legislature. This is a question for our ministers, for they are the watchmen set upon the watch-towers of modern Israel.

"While the Church is not a political institution, it is composed of men who are a part of the great political power which creates and protects this evil." The Church must stand square upon this question, and I rejoice to know that the Christian ministry does so stand, almost to a man. Now is the time to work.

MRS. HELEN M. STODDARD.

It has a very keen idea as to what the masses of its readers want in the way of daily literature. In any event, the News did not gratify Mr. Cotton by publishing his strange deliverance. Had that thing, miscalled a sermon, been delivered by any one else save a man occupying a pulpit, no paper in the State would have given it a passing notice. And we venture the statement, on information furnished us, that not fifty people heard the deliverance. But it gave Granville Jones an opportunity to say some things which needed to be said, and we reproduce them in this issue.

#### AT ALVARADO.

One evening last week we ran down to Alvarado, and lectured for Rev. R. E. Goodrich and his people. While there we were pleasantly entertained by Brother and Sister Coleburn, son-in-law and daughter of Brother Littlepage. They live in a delightful cottage home, and it was a great treat to enjoy their communion. They are both devoted to the Church. Nearly all the children of our pastors are members of the Church. This is as it should be. Brother Goodrich is in favor with his people, and they are rallying around him. He has some church improvements on foot, and his League is helping him. The occasion which took us down there was to aid them. We had a good number present, and

they realized a very good little sum. Alvarado has two railroads, the Santa Fe and the Katy, and it is situated in a fine section of country. Their crop conditions were good, and business seems prosperous. We have some very devoted people there, and they are standing by our work. We have quite a number of Advocates taken, and the preacher says he is going to make special effort to put more of them among his families.

#### AT LINDALE.

Lindale is eleven miles below Mineola, on the International Road to Tyler. We went down there, one night last week, to address the Epworth League. On the way, we spent two or three hours at Mineola, the first time we have stopped over there since local option went into effect. The last time we spent a few hours there, the bar-rooms held sway. We went over the town a little. It was on Saturday. There were a great many people in town, mostly negroes from the country, with their produce. We have never seen so much drunkenness and heard so much profanity as during those two hours. It made us want to get away as quickly as possible. But the other day we went through the town; never saw a drunk man, black or white, and never heard one profane word. Everything was quiet and orderly, and they told me business was

never better. So local option has wonderfully improved the manners of Mineola's streets, to say the least of it. At Lindale Rev. Brother Pollard, our pastor, took us in tow, and we had a very pleasant time at his parsonage home. He is a great worker, and has things well organized. He had a house full of people, and they listened attentively to the address. I spent the night at the hotel, in order to get an early train, and the good people would not charge me a cent. Lindale is a fine town of about 1,000 people. They are orderly and law-abiding. The fruit industry is well developed there. It brings much money to the place. They raise Elberta peaches to perfection, and they have ready sale for them. But they have other valuable crops, also. On our way from Dallas down there, we had the good company of Brother J. W. Ogburn, of that town, and Brother and Sister L. L. Jester, of Tyler. So we were congenially associated.

#### LAYMEN IN THE CABINET.

The article from the pen of Rev. B. H. Greathouse, under the above caption, which appeared in the Advocate some weeks ago, has been copied by the press of our Church and has elicited some favorable criticisms. It has also met with the approval of some of the preachers in Texas. It is a live subject and should receive due consideration by the press and people before the next session of the General Conference. Rev. A. A. Wagnon, of the Texas Conference, gives his opinion in the following note:

Many of my leading laymen endorse very heartily Bro. Greathouse's letter on lay representation in the Bishop's Cabinet; and I want to add my unqualified endorsement also. I am sure that every preacher can as well afford to trust his appointment in the hands of the laity as he can to trust them for a living after he goes to them. This thing ought to be, and if I am not mistaken many of our laymen will be heard from between now and next General Conference. They have a right to be heard, and I say let them speak out.

#### TEXAS PERSONALS.

Rev. G. C. French, who is now at Boyd, called to see us recently. He was originally appointed to Montague, but was changed to his present appointment since conference. He is doing well and the people like him.

Our venerable brother, Rev. W. C. Young, who so recently suffered such a sore bereavement in the death of his beloved wife, and who himself was quite ill for several weeks, is now much improved and able to be out again.

Rev. G. W. Briggs, D. D., formerly editor of the Advocate, passed through the city recently and called at the office. But by some means none of us were in and we failed to see him. But we found a delightful card and he promised to drop in again soon.

The Hon. W. A. Brubaker and Prof. and Mrs. F. W. Lough, who are now in Texas in the interest of prohibition, are working under the auspices of the party prohibition movement. They endorse local option, but go further and strive to build up a State and National party, with platform and candidates for office.

Recently Rev. Andrew Davis, a venerable and superannuate member of the Northwest Texas Conference, and now residing at Waxahachie, was thrown from a horse and seriously injured. His thigh was broken and he was otherwise bruised. Brother Davis is one of our best loved and widely known ministers and we devoutly hope that he will soon rally from this misfortune.

#### SOUTHWESTERN UNIVERSITY. NOTES.

The following published in the last Southwestern Bulletin, under the heading, "The Recent Conferences," is given to the readers of the Advocate instead of our weekly notes:

"The Annual Conferences of the Methodist Church are always interesting occasions. Southwestern University belongs to the Texas Conferences, and therefore feels a deep interest in these large bodies of devout and active men. While these conferences have done so much for this institution it will be of interest to certain of our readers to know what this institution has done for these conferences, and to know something in a definite way

about any ac related to S that occurred ings.

"At the W Southwestern mitted—W. H son. Twenty body were s Revs. W. D. Biggs resign western Uni were filled on Harris and W tional collect iversity was \$

"To the No two of our Sawyer and mitted on tr of this confer elders are f three of the all forty-five conference re their educati our former located at hi derstood, to work. Anot transferred t and placed a The educati western Uni ence was \$22

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about any action or changes specially related to Southwestern University, that occurred during their recent meetings.

"At the West Texas Conference two Southwestern University men were admitted—W. H. Wages and S. A. Swanson. Twenty-three members of this body were students of this school. Revs. W. D. Bradford and W. H. H. Biggs resigned as Curators of Southwestern University, and their places were filled on the board by Revs. New Harris and W. J. Johnson. The educational collection for Southwestern University was \$726.75.

"To the Northwest Texas Conference two of our recent graduates—L. R. Sawyer and R. E. Goodrich—were admitted on trial. In the twelve districts of this conference four of the presiding elders are former students of ours, three of the four being graduates. In all forty-five of the preachers of this conference received more or less of their education at Georgetown. One of our former students, R. J. Birdwell, located at his own request, it was understood, to go into the evangelistic work. Another, R. C. Alexander, was transferred to the Montana Conference and placed at Livingston, Montana. The educational collection for Southwestern University from this conference was \$2984.85.

"Among those admitted on trial to the North Texas Conference were J. T. Howell, M. P. Hines, W. B. Byars and G. C. French. We have twenty-five Southwestern University men now in this conference. During the year two of our men, both graduates, Revs. P. L. Smith and J. M. Langston, have died. H. B. Johnson and R. H. Field transferred to the Los Angeles Conference. Rev. T. R. Pierce retired as Curator, and Rev. S. C. Riddle was chosen to fill his place. The collections were liberal, but the amount cannot be definitely reported as yet.

"The Southwestern University men admitted to the Texas Conference were: John F. Garrett, M. L. Story, A. P. Bradford and J. R. Ritchie. There are now thirty-two of our former students in this conference. From this conference John W. Bergin was transferred to the Montana Conference. The educational collection for our University was \$1901.90.

"The Secretaries of three of the above conferences are our former students.

"In the German Mission Conference six of their members are our former students. This conference met its educational assessment in full, and after paying the expenses of their Curators turned over to the Treasurer of Southwestern University \$75.75.

"E. M. Sweet and W. C. Howell were admitted to the Indian Mission Conference. We have six of our former students in this conference. This shows that in the above conferences we have 137 former students. Of this number fourteen were admitted this year.

"The educational statistics reported this year were as follows: Value of buildings, grounds and equipment, \$200,000; endowment, \$3135.50; professors, 22; pupils, 417."

The following was adopted by the faculty and students at our morning service on Thursday, the 14th of January:

"Whereas, The greatest of recently living soldiers of our Southland, Gen. J. B. Gordon, and one as remarkable for his Christian gentleness and magnanimity in peace as for his dash and heroism in war, has been called to heaven; therefore,

Resolved, That in common with the whole South, we thank God for this man who has lived among us, and for his illustrious career; and we, the students and faculty of Southwestern University, join the great band of mourners over his honored grave.

Resolved, 2. That we will try to emulate his example, especially in peace." On the 14th inst. the "inimitable Sam Jones" delivered his lecture on "Philosophy, Facts and Fun" in the auditorium to an immense audience. Of course he pleased them.

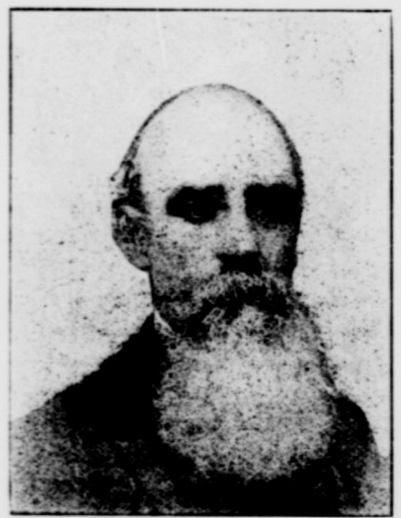
On Friday, 22d inst., Prof. C. C. Cody completed his twenty-fifth year as Professor of Mathematics in Southwestern University. This, I expect, makes him the senior college professor in Texas. His connection has been as useful as it is long. He is a practical man of affairs, wise in council, an affable and genial gentleman, and his influence upon a whole generation of young Texans has been a power for good. A quarter of century sounds long, but the professor is still a young man, and

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his "bow abides in its strength." Long may he remain among us.

Our summer schools are already organizing their faculties, and getting their forces in shape. They were a great success last summer, and we are looking for an advance this year.



REV. T. B. GRAVES.

"Forasmuch as many have," from time to time, "taken in hand to" speak of the benefit of time they have read our Church organ, and believing, as I do, that no living man has read it longer than I, "it seemed good to me, also to write," that in the year A. D. 1846, in the town of Brenham, Texas, Rev. R. B. Wills commenced the publication of a paper under the name of The Texas Christian Advocate and Brenham General Advertiser.

I think my father got a copy of the first issue, damp from the press, and although I was a mere kidling, (pardon the slang), I commenced spelling it out as best I could. So far as I know, this was the first paper published in the interest of Texas Methodism.

The name, or some other weight, proved too great a burden for the enterprise to bear, and it proved to be short lived. Then came The Wesleyan Banner, published in the city of Houston, which came regularly to my father's address, till it became the Texas Christian Advocate, published in Galveston and later in Dallas, to which my father was a life-long subscriber, and when I quit reading it in his home I commenced reading it in my own.

So you see I have read from the Texas Christian Advocate and Brenham General Advertiser of 1846 to the Texas Christian Advocate of December 31, 1903. Well, what of it? Just this. From 1846 to 1904 the Church organ of the Texas Conferences has never been better than it is under the present management.

T. B. GRAVES.

Notice.

To the preachers of the Northwest Texas Conference: Brethren, our books are open. We are at your service. The receipts are rolling in. The "boy preacher" at Ennis is ahead. Hurrah for Uncle "Dunk!" Next. Yours for business,

SAM'L B. SAWYERS, Sec'y Aud't'g Com. N. W. Tex. Con.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

Unanswered Letters.

- Jan. 14.—J. T. Bloodworth, sub. C. A. Evans, sub. L. B. Sawyers, sub. O. A. Shook, sub. C. G. Shutt, sub. G. W. Riley, sub. R. B. Young, sub. A. G. Serurgus, sub. J. W. Bowden, sub. J. M. Perry, sub. J. M. McCarter, sub. Jerome Duncan, sub. D. C. Ellis, sub. D. J. Martin, sub. J. M. Baker, sub. C. H. Armstrong, sub. J. T. Bloodworth, change made. J. R. Henson, sub. Jan. 15.—L. Christian trial sub. J. W. Allbritten, sub. S. T. Powell, sub. J. A. Old, sub. R. W. Nation, sub. M. H. Neely, sub. J. M. Owen, sub. C. H. Armstrong, sub. Jan. 16.—L. E. Riddle, trial sub. L. P. Smith, sub. W. L. Nelms, sub. J. W. Bowden, sub. M. L. Moody, sub. John Moore, sub. Thos. Gregory, sub. S. L. Ball, sub. G. J. Irvin, sub. J. D. Young, change made. E. G. Hocutt, has attention. Jan. 18.—G. W. Kincheloe, sub. H. B. Henry, sub. H. M. Glass, sub. R. L. Jameson, sub. C. M. Harless, sub. J. E. Buck, sub. O. T. Hotchkiss, sub. A. E. Roberts, sub. H. B. Henry, sub. E. R. Patterson, sub. W. H. Wright, sub. A. L. Scales, sub. G. D. Wilson, sub. P. W. Byrd, sub. C. W. Young, change made. O. P. Kiker, sub. Frank Hughen, sub. Thos. Hanks, sub. W. E. Caperton, sub. W. W. Gollighugh, sub. Jan. 19.—Marvin Bowden, sub. W. C. Smith, sub. W. H. Vance, sub. W. R. Wilson, sub. W. R. McCarter, sub. D. C. Ellis, sub. J. A. Laney, sub. G. F. Boyd, sub. J. A. Biggs, sub. J. R. Atchley, sub; change made. J. D. Whitehead, sub. R. H. Helzer, sub. I. E. Hightower, sub. L. B. Saxon, trial sub. L. P. Smith, sub. M. E. Hawkins, sub. C. R. Wright, sub. Ross Williams, sub. S. R. Hay, sub. Z. B. Pirtle, sub. Thos. Gregory, sub. O. J. Read, sub. J. W. Story, sub. D. W. Gardner, sub. Sam'l Weaver, sub. A. P. Hightower, trial sub. Jan. 20.—S. L. Crowson, sub. L. G. White, sub. W. H. Long, sub. J. D. Hudgins, sub. J. S. Barcus, sub. R. H. Helzer, sub. L. A. Reavis, sub. G. W. Shearer, sub. J. N. Hunter, sub. J. F. Garrett, sub. W. T. Renfro, sub. W. C. Smith, sub. W. L. Nelms, sub. J. E. Roach, trial sub. S. H. Morgan, sub.

NOTES FROM POLYTECHNIC COLLEGE.

The many friends of the Polytechnic College will be glad to hear that the second term of the present session opened last Tuesday with a greatly increased attendance. A few students were compelled to remain at home after the holidays, but more new ones came in than we lost of the old ones. We now have the largest attendance that the school has had for years past, about 225 or 230 boarding pupils have enrolled. Our student body is good. Our students are in fine spirits. Our prospects are very bright indeed. We are planning and praying for a great revival in March. H. A. BOAZ. Fort Worth, Texas.

FOR BUSINESS MEN.

Merchants are now contemplating their journey to market for the purchase of their spring and summer stock. Before determining how you will go, we ask you to notice our facilities for a rapid, comfortable and convenient journey. With our three daily trains from North Texas and double daily service from the central portion of the State, we can give you a trip that for speed, service and accommodation can not be surpassed. Our trains invariably leave on time, with fresh, clean equipment, modern in style and elegant in appointment. Our dining and cafe car service assure you of what you want to eat, prepared by experienced chefs and daintily served, just what you want. There is no "Twenty minutes for dinner" with the rush and confusion attendant upon an eating house meal. Our trains run through to St. Louis and Memphis, making direct connections for Chicago, New York, Boston and all Northern and Eastern markets. Give us a trial and be convinced that ours is the best line for the busy man. For detailed information address, A. S. WAGNER, Waco, Tex. D. M. MORGAN, Fort Worth, Tex. JOHN F. LEHANE, Texas, Tex. G. F. & P. A.

POSTOFFICE ADDRESSES.

- Rev. G. C. French, Boyd, Texas. Rev. R. A. Waltrip, Red Rock, Texas. Rev. J. B. Gregory, Mayfield, Texas. Rev. R. W. Adams, Conroe, Texas.

WORLD'S FAIR VIEWS.

The M. K. & T. Railway Company of Texas has issued a beautiful calendar in series, showing six buildings as follows: Mines and Metallurgy, Varied Industries, Machinery, Liberal Arts, Transportation, Manufacturer's. A copy of the above will be sent for five cents in stamps. When writing, indicate which you desire. Address, "KATY," Dallas, Texas.

Church Extension.

Notice to all who wish to apply to the General Board for aid at the meeting to be held in their office at Louisville, April 29 and 30. All applications properly prepared must be in the hands of one of the officers of the Conference Board by March 1, to be considered by them, and if approved to be graded as to their relative importance and forwarded to the undersigned not later than April 1. Blank applications will be forwarded promptly to any who wish them by addressing P. H. Whisner, Cor. Sec'y, 705 West Chestnut Street, Louisville, Ky. P. H. WHISNER, Cor. Sec'y.

MARRIAGES.

- Hardesty-Russell—At the home of the bride's parents in Bonn, Texas, Dec. 29, 1903. Mr. J. W. Hardesty and Miss May Russell, Rev. D. C. Stark officiating. Johnson-Spears—At the home of the bride's father, Dec. 20, 1903. Mr. J. M. Johnson and Miss Sallie Lou Spears, Rev. John D. Major officiating. Howell-Stephens—At the residence of the bride's sister, Mrs. Manton W. James, in Winnboro, Texas, Dec. 29, 1903. Mr. E. B. Howell and Mrs. May Stephens, Rev. E. L. Egger officiating. Bales-Turner—At the home of the bride's mother, near Boz, Texas, Dec. 23, 1903. Mr. Joseph S. Bales and Miss Mollie Turner, Rev. C. A. Clark officiating. Candler-Motley—At the home of the bride's parents, near Reinhardt, Texas, Texas, and Miss Annie Motley, of Reinhardt, Texas, Rev. J. J. Morgan officiating.

Beeville District—Second Round.

- Floresville ..... Feb 8 Alice ..... Feb 20 21 Corpus Christi mis ..... Feb 27, 28 Corpus Christi sta ..... Feb 29 Mathis ..... Feb 5, 6 Beeville ..... Feb 12, 13 Oakport ..... Feb 19, 20 Rockport and Aransas Pass ..... Feb 26, 27 Kenedy ..... Feb 29 Pleasanton ..... Apr 2 3 S. Springs ..... Apr 9, 10 Laverna ..... Apr 16, 17 Stockdale ..... Apr 23, 24 District Conference will convene at Stockdale April 22, at 8:30 a. m. Joe F. Webb, P. E.

Live up to Bible duties and Bible difficulties will light up of themselves.

If the Baby is Cutting Teeth.

Be sure to use that old and well-tried remedy, MRS. WINSLOW'S SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

Christianity is an argument for the miraculous instead of the miraculous being an argument for Christianity.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

The Missionary Institute.

Of the Austin District, West Texas Conference, will be held in Bastrop, beginning with a sermon on missions, Tuesday evening, at 7:15, Feb. 16, and closing with the evening service of the 17th. It is hoped that all the Woman's Missionary Societies in the district, both foreign and domestic, will be represented, and that as many laymen as can do so will attend. The hour from 10 o'clock to 11:00 a. m. will be given to a consideration of woman's work. Leaders to open the discussion of other phases of mission work will be notified by letter. Let every preacher, especially, come up to the Institute with his mind and heart full of the subject. E. S. SMITH, P. E.

Encouraged.

The amount to build a home for Brother Palmer, and when he and Sister Palmer have gone to heaven, some other faithful itinerant and his faithful wife, have reached very nearly \$100. One of the best men in the North Texas Conference, in a letter just received, after approving the work, says, "Put me down \$10 and I will raise at least \$5 on my charge." Who next? Sanger, Texas. G. F. BOYD.

Kind Words.

The Advocate is the best Church paper that I ever took. I can not afford to do without it. I can not see why every Methodist does not take it. The editorials are worth the price. The ecclesiastical wheel turned us out a very fine preacher in the person of C. G. Shutt. We are expecting great things on the Indian Creek Circuit this year. M. W. McGOUGH.

Every Exertion a Task

There is failure of the strength to do and the power to endure; a feeling of weakness all over the body.

The vital functions are impaired, food does not nourish, and the whole system is run down.

A medicine that strengthens the stomach, perfects digestion, invigorates and tones is needed.

What Hood's Sarsaparilla did for Mrs. L. B. Garland, Shady, Tenn., it has done for others. She took it when she was all run down—with-out appetite, losing flesh, and unable to do her work. It restored her appetite, increased her weight, and made her well and strong. This is her own unsolicited statement.

Hood's Sarsaparilla

Promises to cure and keeps the promise. The earlier treatment is begun the better—begin it today.



THEY STAND THE STRAIN,

Whoever may ride in vehicles we sell, they will bear the brunt—or other hard usage, as well. They are built to carry and to draw, over rough roads as well as smooth. Demonstration and proof of the foregoing in many conveyances owned by many people whose names are on our books.

When you see the P. & O. Co. name plate on buggies on the floor of your merchant, you will know that it stands for full value and a good guarantee as to quality. Look for it. Write for our new Vehicle Catalogue which will be sent free to any address.

PARLIN & ORENDORFF CO., Dallas, Texas.

NO. 7052. TREASURY DEPARTMENT. OFFICE OF COMPTROLLER OF THE CURRENCY.

Washington, D. C., Dec. 5, 1903. WHEREAS, By satisfactory evidence presented to the undersigned, it has been made to appear that

The Texas National Bank of Dallas, located in the City of Dallas, in the County of Dallas, and State of Texas, has complied with all the provisions of the Statutes of the United States, required to be complied with before an association shall be authorized to commence the business of banking. NOW, THEREFORE, I, William B. Ridgely, Comptroller of the Currency, do hereby certify that

The Texas National Bank of Dallas, located in the City of Dallas, in the County of Dallas, and State of Texas, is authorized to commence the business of banking as provided in Section Fifty-one Hundred and Sixty-nine of the Revised Statutes of the United States.

IN TESTIMONY WHEREOF, witness my hand and seal of office this fifth day of December, 1903. WM. B. RIDGELY, Comptroller of Currency

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Just Issued We have just received shipment of the ONE VOLUME EDITION OF THE TWENTIETH CENTURY NEW TESTAMENT Price \$1.00 Net. Postage 12c. ORDER FROM SMITH & LAMAR, DALLAS, TEXAS.



The Sunday-School Department

First Quarter, Lesson 6, Feb. 7.

A SABBATH IN CAPERNAUM. Mark 1:21-34.

Golden Text: "He laid his hands on every one of them, and healed them."—Mark 1:21-34.

We give here "The Heart of the Lesson" taken from Peloubet's Notes:

I. The strongest proof today that Jesus is the Son of God, and our Savior, lies in what he and his gospel are doing in this world. He promised his disciples that they should do greater things than he did in Palestine. And this promise has proved true, not only in the moral changes from sin to holiness, from the diseased to the healthy soul, but in the physical blessings which he is working through his disciples. Public and private institutions spring up everywhere under the influence of Christianity, as herbs and flowers under the influence of Christianity, as herbs and flowers under the genial influences of springtime. They do not work miracles, but are better than the power of miracles, as the prolonged sunshine is better than a flash of lightning. Blind asylums have opened many eyes, and caused people to read and work even without sight. Hospitals have cured and cared for multitudes of sick and insane. We cannot raise the dead to life, but the average length of life has been greatly increased. The day-laborer has more of the best things in the world—books, libraries, Churches, railroads, telegraphs, newspapers—than Kings have in heathen lands. The map of the world—showing the conditions in lands with the gospel, compared with the lands without the gospel—is the proof of Christianity.

2. Christ's example shows the only true method of spreading the gospel. Like him, if we would succeed in saving men, we must (1) preach the Word of God with the authority of divine truth and of our experience; and (2) we must confirm the Word by good deeds, helping the poor, visiting the sick, cheering the despondent, aiding the unfortunate, comforting the lonely, looking out on every side for some one whom we can help, and whose burdens we can bear. Thus we can prove the strength and the sincerity of our efforts to save men's souls.

3. We can take all this to ourselves in our own sorrows and needs.

"Warm, sweet, tender, even yet A present help is he, And faith has still its Olivet, And love its Galilee."

"The Vale of Tears." Few collections of paintings, scarcely the supreme Salon Carré of the Louvre, have produced so great an effect upon me as the first view as Dore's magnificent Christian pictures in London, and especially his last picture, that he finished just before his death, "The Vale of Tears." At the head of a deep valley stands Christ, and all the light of the picture shines from him. All kinds of human suffering are gathered there for him to heal. The lame walk, the lepers are cleansed, the sick are restored. A dying mother holds out her child to him, conquerors hand him their swords, and Kings take off their crowns before him. It is the vision of the redemption of the world.

The Epworth League Department

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

State Epworth League Cabinet.

- President—H. H. Halseil, Decatur. First Vice-President—A. H. McVeigh, Cieburne. Second Vice-President—Miss Mollie Davis, Houston. Third Vice-President—Westley Peacock, San Antonio. Junior Superintendent—Miss Clara Wood, Van Alstyne.

Topic for February 7: "Personal Evangelism."—Jno. 1:35-51.

We take the following from the Canadian Era:

Here we have an example of individual work for individual souls, a most effective way of service for the Master. Revivals, special evangelistic services, and means of a similar kind, have their place in the establishment of God's kingdom among men. But these are transitory efforts which end after a certain time. Individual work for souls, however, may continue all the year round, at all seasons, and under almost any circumstances. The Christian Church has not yet learned its power. Let the young people of Methodism take to heart the teaching of this topic, and begin without de-

lay, and continue without interruption, the principle, the divine plan, of personal evangelism.

The choice of his disciples was a matter of great moment to Jesus. It was necessary that some of them should be witnesses of his life and work from the beginning of his ministry (John 15:27). They were to learn to know and understand himself and his mission so as to be fitted to carry out the work of his kingdom. He did not choose those bound by the traditions of the rabbinic schools to be his witnesses. He chose men of simple, yet strong and earnest minds, already led to repentance by the Baptist's teaching, and waiting in their own honest way, not idly waiting, but actively working for the coming Messiah and King, who to them was a consolation of Israel. Such were the first two disciples led to the Savior.

The name of one of these first two disciples is given in the narrative. It is Andrew. The name of the other, in all probability, is John, the writer of the gospel. How did these men become disciples of Christ? Individual work. The Baptist was standing in conversation with these two men, and Jesus came that way, and passing by was noticed by the Baptist. Here was an opportunity. These two men should not only be disciples of the Baptist's ministry, they should be followers of Christ. Accordingly, the Baptist pointed to Jesus, as he passed and used the remarkable expression, "Behold the lamb of God." Strange as this statement might be to some, it was understood by Andrew and John, and they followed after Jesus, as if they would like to talk to him. Jesus saw them coming after him, and, with a simple question, led them to that important decision which changed the whole current of their lives, and made their names shine amongst the most honored and revered in history. How simple and natural the story is! "Rabbi," they say, "where dwellest thou?" in answer to his question, "What seek ye?" It was their wish, probably, to converse with him at some other time, as the day was declining, and they might not wish to disturb him when evening was approaching. His answer at once decided them, "Come and see," words of simple invitation, but implying so much on the lips of him who spoke them. We know not where it was that Jesus was dwelling. It is himself and not the place that is important. The writer of this account (one of the two) was so impressed by the events of that afternoon interview with Jesus, that he recalls the hour when he first heard that divine voice. He was in the future deeply to understand the teachings of Jesus. He was to hear his latest word from the cross (John 19:30). He was recognized first of all the disciples after the resurrection (John 21:7). He was in later years, in apocalyptic vision, to hear the same Jesus speaking in words of power (Rev. 1:17-20). Oh, the results of that personal interview which Jesus had with these two men and the results of the Baptist's wisdom in pointing these men to Jesus! Personal evangelism! Individual work! We have thus the Baptist's action, and the Savior's example, both teaching disciples for all time the value and importance of personal effort for the spread of the Redeemer's kingdom.

NOTES.

Dr. F. S. Parker, of Louisiana, is now assistant to Dr. H. M. DuBoise in the business and editorial management of the Epworth League Department. The Church press speaks in exceeding complimentary terms of the new assistant. He has held positions of high honor and trust in our Church, prominent among which is the Joint Hymnal Commission of which he is now a member. We are glad Dr. DuBoise is to have such an able assistant. The making of such a paper as the Epworth Era and the proper manipulation of the business end of the Department require no child's play. The best brains are needed to successfully carry on the work. We congratulate the League on the acquisition of Dr. Parker and bid him God speed.

In going over a portfolio of old papers recently we came across a compilation of historical data which it has occurred to us may be worth publication in these columns, and it will be given in installments:

The first District to organize into a League Conference independent of the Sunday-school organization was the Sherman District of the North Texas Conference. It was organized at Van Alstyne September 6, 1895. The records at Nashville show that this was the first District in Southern Methodist territory to organize.

Tyler District was organized September 14, 1895. Terrell District was organized October 2, 1895. Pittsburg District was organized October 21, 1895. Georgetown, Gatesville and

Waxahachie Districts were also organized in 1895. Ten Districts were organized in 1895, viz: Dublin, Abilene, Dallas, Brownwood, Beeville, San Marcos, Cuero, Greenville, Bowie and San Augustine.

The oldest chartered League in the State is the Wesley Juniors at Greenville.

Bishop Key may appropriately be called the father of the Epworth League in Texas. He organized the State League Conference at Dallas, March 2, 1892, and the North Texas Conference at Greenville, August 30, 1893. His name appears on the attendance roll of very many of the League Conferences during the past twelve years.

Hon. Curtis Hancock, the author of the now famous Anti-Pool Room law, was once secretary of the Dallas District League.

Rev. O. T. Hotchkiss wrote and dedicated the following hymn to the Leaguers of Texas, viz:

Texas League Rally Song.

(Tune: "Banner of the Cross.")

Hear the tread of Leaguers as they come to-day, With their songs of love and praise; They're a conquering band with motto, "All for Christ," As his banners high they raise.

Chorus—"All for Christ," "All for Christ!"

Texas Leaguers, join the happy throng, and to crown him King, toil and sing—"Over there" we'll sing the victor's song.

There is work for all in bringing souls to Christ.

Hear the call, ye Leaguers brave; In the world's wide field, go labor while you can, Tell of Christ who waits to save.

O, ye Leaguers brave, to men of every clime

Open wide the gospel gate; Send the glad, good news over land and over sea, Claim for Christ the Lone Star State.

In this work for souls Christ has promised help divine. Let us labor with our might; We shall join the song "and crown him Lord of all" In that land where falls no night.

"When the battle's over" and the victory's won,

We shall join the blood washed throng;

"Over there" we'll spread our trophies at his feet,

"All for Christ" shall be our song.

G. W. T.

A REAL LEAGUE.

Lane City Epworth League, No. 6044, Houston District, Texas Conference, celebrated Epworth League Day by a more thorough organization and election of officers. Five transfers were given, which reduced the membership to fifteen. A call for new members was made and ten associate members and twelve active members were received, making a total enrollment of thirty-seven. This League shows much good accomplished in its brief history of eight months.

Our new pastor is Rev. B. W. Allen. We are on the Wharton circuit, and only have the minister one Sunday. The League holds a devotional service every Sunday night. Our second department has done splendid work in visiting the sick and welcoming strangers. The third department has provided most excellent literary and social meetings throughout the year. We pay all the incidental expenses of our Church and have recently purchased a stove and put a flue in the church building. We also raised over half the conference claims assessed for this charge. We have started out with renewed energy and feel that the Epworth League Day did not fall of its purpose with us. Our program was interspersed with some special music by Misses Pearl English and Cecile Habermacher. The following officers were elected for 1904: President, Mrs. J. R. Lane (re-elected); First Vice President, Mr. T. B. Menefee; Second Vice President, Miss Josie Goode; Third Vice President, Miss Pearl English (re-elected); Secretary, Miss Ethel Griffith; Treasurer, R. E. English (re-elected); Era Agent, Rollie Easterling; Collector of Dues, Louis Griffith.

Our League has eleven Era subscribers.

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I send free of charge to every sufferer this great Woman's Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free Mother and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vagor, health and happiness result from its use. Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be taken again.

MRS. M. SUMMERS, BOX 197, NOTRE DAME, IND., U. S. A.

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Second term begins Jan. 18, 1904. Many leading colleges and universities accept its pupils on certificate without examination. Individual attention, firm discipline, rapid and thorough progress. Name and Christian influence; local option county; active Y. M. C. A. Excellent library, literary societies, athletic field, tennis courts, hot and cold baths. All rooms new, lighted and heated with electricity. Study hours at night; teachers' rooms; benches for boys, all eat in same dining hall. Small pupils receive special care and attention. Large, new home, recently erected to accommodate increasing patronage. For illustrated catalogue and further particulars address S. V. WALL, Principal, Box 38 C.

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Generates Vitality, the Basis of Health and Electricity, the Life of the Blood

NATURAL LAW DISCOVERY. A DISCOVERY OF EFFECTS.

(Copyrighted and can be had only through me.)

It is the revelation that man can by natural power resupply vitality and electricity; control the heartbeats and blood circulation; relieve fatigue, pain and disease. A study of science led to a belief in the possibility of above and a personal test was made Aug. 20th with the following results: In ten minutes sufficient electricity was supplied to cause a tingling which was perceptible all over the body in twenty minutes. In thirty minutes the blood circulation was so electrified that it circulated almost of itself inasmuch the action of the heart and pulse, which at beginning were 140 beats per minute, could not be felt. The temperature was reduced in so much (though the warmest day of the year) that a coat was put on and a walk taken before a normal feeling returned. It is a resupply of life's two great agents and tests throughout the State prove it the most valuable information known to man.

TESTIMONY FROM RELIABLE MEN AND WOMEN.

"So far as money is concerned, \$1000 would be no inducement for me to part with the information. My wife thirty days ago had been a confined invalid, most of the time, from forty to forty-five years of age, suffering all the ways it seems possible for one to suffer. She relieved herself in a few minutes, has kept relieved and to-day is apparently a well woman."—Prof. R. A. Long, Terrell, Texas.

Mrs. S. A. Hawkins, Willis Point: "I was suffering death over and over when I received instructions. Six leading physicians pronounced me incurable. Morphine made me deathly sick; heart trouble prevented using chloroform. I relieved the suffering in fifteen minutes, kept it relieved and in sixty days had gained twenty-five pounds and doing my own work." (Her full symptoms found in circular.)

"I served as above woman's pastor in Willis Point. She is known to me; reliable."—J. H. Myers, Terrell, Texas.

FROM A PROMINENT MERCHANT.

"Deadwood, Texas: I can not exaggerate my high opinion of Natural Law Discovery. I have seen it tested and find it a sure treatment. It cured my son, Ollie LaGrone, of heart disease after ablest physicians of the State had failed to benefit him and after I had despaired of his ever being cured."—H. C. LaGrone.

The above party is reliable.—L. Blaylock, Pub. Texas Christian Advocate. Let us send you a circular giving full particulars.

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### What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

W. H. GASTON. R. K. GASTON.  
JNO. H. GASTON. H. C. AYRES.

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### GIRLS' SCHOOL IN JAPAN.

Dear Dr. Lambuth:

One of the most interesting days of the conference was Saturday, Sept. 12, when the time was given over to reports on woman's work. I wish you could have been there. I am sure your heart would have been thrilled with the good reports, but your feelings, like ours, would have been a mixture of joy and sorrow—joy that such wonderful opportunities are ours; joy that the door of Japan stands open so far as woman's work is concerned; sorrow to have realized under what great disadvantages, for the most part, this work must be carried on.

I wish you could have heard Mrs. Demaree's report of the woman's work in Matsuyama, where she has nearly a hundred women in her Sunshine Society—Woman's Meeting. These young women are doing a fine work among the sick and the poor, under her direc-

and the non-Christians, through cooking classes and women's meetings, and has her hands full besides making good progress in the language.

Miss Worth told of her encouraging work among the pupils in the Lambuth Bible Training School in Kobe.

Mrs. Moseley, also of Kobe, gave no regular report, but she has given valuable assistance in carrying on the work there.

And what shall I say of Nakatsu, this great heathen city, with every door wide open if we could but enter? Here we have Sunshine Societies, women's meetings, Sunday-schools, prayer-meetings for women, etc., etc. Is it any wonder that our hearts are burdened as we look out into the darkness all about us—with the great opportunities crowding to our very doors, and be compelled to say, "I have no hour in the day to teach you; you can not come."

Is it too much to ask you to send us women—women with consecrated com-

people learning lessons of giving and making sunshine in the hearts of others. These and as many more gatherings as time and talent will permit are all held with but one object—to teach the great truths of immortal life, and the necessity of making heaven on earth.

A number of Japanese ladies, representing most influential families, just a few days ago were heard to say, "Would that we had been baptized as children, and from our youth taught the truths of Christianity it is so hard now for us to understand." Can't we find a school where even our small children may go, for we would not have them taught in Buddhist schools that they are created only to be married? Will you not tell us how to find God, for we would know him?" How do you answer these questions?

And from our midst a voice is heard in prayer: Keep us, Lord, that we may see thee in all our days. May we not be so overcome by the opportunity

shima School. She wisely chose the thing which would be most useful, the course in sewing, which includes many things; and for a year there was not a more faithful, earnest pupil than this woman. When I heard her history, I was interested, but when I saw that she had only one hand (the other being only a stump) I marvelled at her courage. It was a lesson to be deeply conned. There are many such cases.

For these scholarships are needed and more room to accommodate. The women of Japan are eager, many of them earnest, waiting to be led and guided to the higher purpose in life, for the uplifting of their country and race. But it is like pouring water through a sieve for the few who are here to try to do all that is to be done. I can not be convinced that the big-hearted, generous people at home are deaf to the appeal for help—it must be that they do not know. Let me tell you, then, we need scholarships for girls who can not pay their way, but who are eager and anxious for an education. Forty dollars gold, a year, will insure a girl an education, including board and tuition.

We need a larger room for the kindergarten, where we are too crowded to move freely. We need—well, if "some one" will just send us the money they have long been considering to what purpose they will put it, we will supply some of our needs, and I can assure you, the good it will do will be far and widespread, and will bring a glow of fine feelings to your heart that nothing else for which the money was spent could have done.

FANNIE CALDWELL MACAULAY,  
Hiroshima Kindergarten.

### FROM LOUISIANA.

For the many friends I have in Texas I write. I was reappointed to the Gilsland charge at our last conference. Our year's work just past was a delightful one. We had 117 conversions, 57 additions, 52 on profession of faith. We paid some old debts, built one new church, put \$500 on our parsonage. We have a good home and a good people to serve. On Christmas Eve night we met at the church, where the Sunday-school rendered a well-prepared program, after which presents were handed out to the different classes by their teachers. After this was done there were loaves, packages of various sizes, contents different in kind, too numerous to mention, stacked in front of the pulpit, and this scribble called to the scene, and, after a speech made by the Sunday-school superintendent, the great stock of eatables was presented to the pastor in the name of the Sunday-school.

On the 13th inst. our beloved came over and preached a soul-stirring sermon. The Churches all being represented, the Quarterly Conference convened. The business was dispatched with honor to the Church and presiding elder. The stewards raised the assessment for preacher in charge \$100 above last year. Last year they made it \$700; paid \$727. So you see we are not dead nor starving.

JAS. R. ROY.

Gilsland, La.

### A GREAT INVENTION

And Discovery—A Genuine Cure for CATARRH and DEAFNESS.

A great advance has been made in the successful treatment of catarrh and deafness by the discovery of Rhinol, the catarrh specific, and the invention by Dr. J. R. Blosser, of Philadelphia, of a device or appliance (to be patented), which for the first time makes it possible to apply an effective remedy to all parts of the head and the external and internal ear.

Rhinol is both a direct local and a constitutional specific for catarrh of the head, throat and lungs, and for deafness, head noises, etc. It reaches every spot and speck that is ever affected by catarrh and not only heals the local catarrh, but by its absorption into the blood, expels every taint of the disease from the system. It breaks up the habit of "always taking cold," thus removing the cause that produces and keeps up catarrh. It is the only remedy that does this and hence is the only positive radical, permanent cure for catarrh.

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MRS. R. B. HOWELL.

MR. R. B. HOWELL.

The most notable event of the season in Winnsboro social circles, was the marriage of Mr. R. B. Howell and Mrs. May Stephens, Wednesday evening, December 30, at the lovely home of Mr. and Mrs. Manton W. Jones. Mr. Howell is a prominent and popular member of the Winnsboro bar, and a most excellent gentleman. The bride belongs to one of Winnsboro's oldest and most prominent families. Her maiden name was May Gorman, and she is a general favorite in society. The wedding was a brilliant affair, the guests numbering one hundred. The marriage rite was impressively and eloquently celebrated, by the Rev. E. L. Egger, of the Winnsboro M. E. Church, South. The presents were numerous and costly. A delightful repast was served by the hostess, who is a sister to the bride. A host of friends gladly join The Wide-Awake in greetings of the season, and best wishes of happiness and long life for the newly wedded couple. Mr. and Mrs. Howell have furnished a cottage on South Mill street, where they are

at home to their friends.—Winnsboro Wide-Awake.

tion. She did not say so, but I could have told you, that she was almost broken down physically at the end of the year's work, because there was no one to help her.

You should have heard Mrs. Wilson's report—full of practical common sense and enthusiasm. She told of a foreign dinner they gave in Oita, or a series of dinners, lasting three days, where they realized almost \$50.00 for the benefit of the poor and distressed. The members of the woman's meeting sold the tickets for these meals to the citizens of the town, some of whom, for the first time, entered this Christian home. Mrs. Wilson has five children to care for and to teach, but is also carrying on a large amount of work among the women and children of Oita.

One of the most interesting places we heard from was Uwajima. This is our most isolated station, and is only accessible by boat. Here the Turners live, the only foreigners, and here our first and only deaconess of the native Church labors, Jo San, the earnest and consecrated. Here they have a woman's meeting which often numbers over one hundred, and carries on a large amount of work among the sick and poor.

Quite a sum of money has been realized by the sale of articles made at this Fujin-kwai. Mothers' meetings and cooking classes, English and Bible classes, more than fill the time of the Uwajima workers.

Mrs. Waters' report and the report of the ladies of the Girls' School were full of interest. Mrs. Waters' earnestness and zeal are always an inspiration to us all. Her work has been especially felt among the Christian women of Hiroshima, to whom she has taught the Bible as well as holding cooking classes and boys' meetings. The work done from the Girls' School will be given more fully under the head of "Report of Educational Work."

The reports from Kyoto and Osaka were full of cheer. Mrs. Davis and Mrs. Meyers have a great deal of English teaching in addition to their women's meetings, Sunday-school work, etc.

Mrs. Court, of Kobe, though one of our new missionaries, has done fine work among the women of the Church,

mon sense, who can give their whole time to this blessed, delightful work, among the women and children of Japan? Think what it would mean to have twelve single ladies for evangelistic work, to aid, and work with the missionaries' wife in each station, who at best, can give only a part of her time to this work. Surely we shall have help. We must have it! There must be women who will come and who will respond to the call. The need is the call, and never was the need greater than now.

I believe that if there are women who will put themselves into God's hand to be used in this way, there will be money provided to send them.

Yours in the work,  
MARTHA CALLAHAN.

If it were possible to put before you a perfect picture of our life out here, its joys and sorrows, its losses and gains, there are many in our Church who would readily come and gladly throw their life and strength into the effort to divert the swift rising tide of inquiry into channels which will give to Japan a mighty development of noble character. The crisis now culminating in Japan is an imperative demand for many recruits, who will in joy abundant live the beautiful, everyday life which so effectually shows the divinity of Christ.

At our conference which met in Hiroshima, a day was given to woman's work, and the fifteen women of our Church spoke of what they have tried to do. You have seen much larger numbers than this gathered in your Church, hoping earnestly that from their midst some "one" might represent them in Oriental lands. Will you see these fifteen stand in the midst of some 2,000,000 Japanese in cities around the beautiful Inland Sea, and think so few can rightly represent you? From every heart the same great cry; homes are open to us on every hand, from every rank of life and our homes are open to all. Every meeting is full of interest, and every meeting room full of ladies—old ladies learning to sing and to pray to One who hears; mothers learning to make proper garments and to care for their children; women learning to cook wholesome food and to keep happy homes; young

about us that its crushing weight should take our life. We would serve thee well, and live long. Do thou command all things; do thou move the hearts of thy people mightily, that they may gladly stand in the dark places, and in joy hold high the great Light, that it may shine in the hearts of all those so earnestly seeking thee."  
CORA TRAWICK COURT.

### HIROSHIMA, JAPAN.

The sum and substance of all the reports of woman's work, read at the September conference, was a compelling need of workers and money. We should have to draw lots to say which was the more needed, but if the cry for workers is answered by women who are full of an earnest purpose to help in this land, where help is most needed, the money, I am sure, will come from some place.

The workings of conference are somewhat new to me, but I was deeply impressed with the earnestness, and the complete surrender of self, and the high purpose of the little band of women, who so bravely sounded the note of good cheer, in spite of lack of means, difficulties and overwork. There was no complaint of "I have too much to do," but "I can not do enough."

The demands for places in the Hiroshima School, and the kindergartens, continue to pour in from every source. The government has repeatedly made inquiries for kindergarten teachers. From schools and missions the requests constantly come "Can you send us a teacher or a helper of any kind?" So you will see it is not lack of demand, but of supply.

The eagerness and determination of Japanese women and girls to have some education, is well exemplified in one of many such cases we have in school. In a small, obscure village, quite a distance from Hiroshima, lived a man, his wife, mother and three small children. They were extremely poor, but the wife, ignorant as she was, craved some knowledge by which life could be made a little brighter. At last the day came when the children could be left with the old mother, and the husband worked a little later in the field, and a little longer at night, that his wife might come to the Hiro-



## WOMAN'S DEPARTMENT.

Conducted in the interest of the W. F. M. Society and the W. H. M. Society. Address all communications to Mrs. Florence E. Howell, 170 Masten Street, Dallas, Texas.

## W. H. M. SOCIETY.

To the Corresponding Secretaries of the Auxiliaries of W. H. M. Society, North Texas Conference:

As your Superintendent of Loan Funds let me ask each of you, if you have not a Superintendent of this department, will you not see to it that all names of parties made patrons to the Educational Endowment and Loan Funds are sent to me during the year, and will you not give this subject your careful and prayerful attention.

Miss Belle Bennett, our President of the Board, and Mrs. MacDonald, Corresponding Secretary, ask us to give special emphasis to the educational endowment fund, as the need is greater along that line of work. We have something over 90 names enrolled on this fund and between 60 and 70 on the loan fund.

Let us do greater things for the cause of education this year than ever before. The opportunity is ours; let us grasp it, and one way of doing this is by making one of our friends, our pastor or his wife—some one—a patron to the educational endowment fund by paying the sum of \$5, sending amount to our Conference Treasurer, Mrs. F. P. Varley, Collinsville, Texas, and the names to me. I am sure if we ask God to lead us in this all important work our efforts will not be in vain and the blessing will be a two-fold one.

MRS. R. B. VAUGHAN,  
Sulphur Springs, Texas.

Attention is called to the fact that Mrs. N. A. Searcy, 132 Seegar St., Dallas, has been appointed by Mrs. Bowman, President of the W. F. M. Society, North Texas Conference, District Secretary of Dallas District, to take the place of Mrs. Steele, of Oak Cliff, who is away from home for an indefinite absence in Mexico. Mrs. Searcy has prior to this filled the office of District Secretary of Dallas District for several successive years, in a faithful and efficient manner, and she kindly consents to take up these duties again at this time of need. She asks that the auxiliaries of the W. F. M. Society, on said district, will be prompt in sending the quarterly reports to her address by the close of present quarter, March 1, sending them in regular written form, filling out the blanks which are provided for such reports. Any auxiliaries needing blank reports, or other literature, for the work, can address the District Secretary and be supplied. It is urged that the auxiliaries procure the prayer calendars for the new year just opening, which are issued by the Woman's Board of Foreign Missions, as these calendars will be found a source of helpful spiritual strength to all who will make use of them. The calendars can be had by writing Mrs. S. C. Trueheart, Nashville, Tenn., General Secretary of the Woman's Board of Foreign Missions.

Those auxiliaries of the W. H. M. Society, North Texas Conference, that have sent out boxes of supplies since September 1st, to present date, are hereby requested by Mrs. Potts, President of the Conference Society, to send reports of same direct to Mrs. Yarbrough, of Nashville, Tenn., the General Superintendent of Supplies for W. H. M. Society. The auxiliaries are also reminded that Mrs. J. G. Fry, 181 Live Oak Street, Dallas, Texas, is now Superintendent of Supplies for the North Texas Conference Society, as was announced last week in the Woman's Department, and all reports from the auxiliaries concerning supplies should, in future, be sent to her address.

To the Pastors of the Texas Conference, Greeting:

My brethren in the gospel, I come pleading with you as the chief shepherds over the flock in your various fields of labor to help those women who need your help, and upon whose help so largely depends your comfort, as well as "the stranger within your gates." I have been appointed, as you all know, by the authority of our W. H. M. Society of the Texas Conference, to superintend the department of education of this Conference Society for this year. So I open my battery upon you, my brethren, knowing by experience that you are in a position to help more than any other. I call upon you to help me. The first of these favors I ask will be to send me the name of one woman in your charge who you know to be the woman to whom I can refer for help and infor-

mation in my work in your midst. I will greatly appreciate this favor at once. You see the wisdom of this medium of correspondence, as to write each one of you individually would entail quite a good deal of labor and delay. My knowledge of the work has led me to draw a conclusion which I know will not be very complimentary to some pastors, though true it is. Some pastors neglect this work of the W. H. M. Society very much—indeed to such a degree as to discourage the very women most interested in, and enthusiastic over it. This is paradoxical to me. For of all men in the Church the pastor is the one, in my humble opinion, who needs this organization and its possibilities. Home is the dearest word in the English language, or any other as to that matter, except Jesus and mother. There lives not in any heart a chord so salient and strong as that that binds the father and husband to his family—home, it will ever be sweet to Hottentot, Hindoo, peasant and prince. The sublime, entrancing sentiment of John Howard Payne—though it is said he never had a home—will never die while hearts are susceptible to love.

"Mid pleasures and palaces though we may roam,  
Be it ever so humble, there is no place like home."

This idea of having a home for the pastor was the first thought in the great heart of Miss Lucinda B. Helm, when she suggested the organization of the Home and Parsonage Society of our Church in 1885. That these standard-bearers of the cross should be relieved of the necessity of looking out for themselves a home amidst the trying ordeal entailed upon them in moving from place to place according to the mandate of our chief shepherd, the Bishop, who saith to the preacher, "Go, and he goeth," therefore I implore you, my fellow-workers, in this great and God-ordained work to come to the rescue of the writer, and those women upon whom she must rely for the needed help, if anything is accomplished along this line. We must be up and doing, for the King's business requires haste. The winter season is upon us. There are many, if not you, who need the very aid this society proposes to give. The sick are to be visited, the poor relieved, the broken-hearted to be comforted, and love and sunshine brought into homes where nothing else is required. All this is the plain teaching of the Master when he said: "Bear ye one another's burden." And in Isaiah away back 712 years B. C. the Lord, speaking through the prophet, said: "The Lord God hath given me the tongue of the learned that I may know how to speak a word in season to him that is weary; he waketh morning by morning, he waketh mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back."—Isa. 50:4, 5. Now I consider you that learned one, or you should be, to speak this word in season; you must or you will be rebellious. Are you going to turn away back? I trow not. Verily, you are the very ones to do these kind acts.

Now I shall expect an early reply from you, my co-laborers, that work intelligently, up-to-date and for God's glory. To this end I expect to work and pray. That I may fulfill my mission and accomplish much in this vineyard of the Master, I ask the prayers of all whose eyes may fall upon this article. MRS. M. E. DOROUGH, Supt. Education, H. M. S., Tex. Conf., 602 W. Border St., Tyler, Texas.

## THE READING COURSE, W. H. M. SOCIETY.

The month of March having been assigned me to bring before the auxiliaries "The Reading Course," I will send in that month some questions on "Friendly visits among the poor." I would be glad if the auxiliaries would read the book and be prepared for the questions. The times seem to demand a better knowledge of how to help this class, and as Home Mission women we should prepare ourselves. In this book much that is practical and helpful is given. I hope every auxiliary will co-operate with me in making the reading course the benefit it is intended to be.

MRS. MILTON RAGSDALE,  
Dallas, Texas.

Resolutions were recently passed by the auxiliary W. H. M. Society of Quinlan, Texas, to the memory of Mrs. F. A. Lane, "an earnest, zealous worker, one who was pure in heart, gentle in spirit, strong in faith—a mother in Israel."

MRS. G. A. SULLEVAN,  
MRS. R. B. SMITH,  
Committee.

## FROM ANDERSON, TEXAS.

The Woman's Home Mission Society at this place was organized in March last. Since that time there has been some progress. Commencing with six members, there are now nine. We have recently lost by removal one of

our most efficient members, our pastor's wife. One lady remarked, "Sister Horner has made a place it will be hard for another preacher's wife to fill." God's blessings be upon her wherever she goes and may she be the aid to others she has been to us.

Along our different lines of work we are thankful to have accomplished some good. The sick and the sorrowing have been ministered unto, the "stranger within our gates" has not been forgotten; good literature has been sent to the prisoners in the county jail. We have had little opportunity for local charity work, as there have been few, if any, cases of actual need in our midst; \$64.75 has been expended in improving the church. One debt on the church of \$18.87 and another of \$3, both of several years' standing, have been paid; \$15.70 has been sent to the Conference Treasurer. A small box of clothing has been sent to the Dallas Rescue Home.

Circumstances not being favorable to the observance of the Week of Prayer at the appointed time, it was deferred until the last week in November. The meetings were interesting and spiritual.

Much valuable information concerning the connectional work was received. We closed on Sunday night with an open meeting. An interesting program was rendered. One new member was added and the free-will offering amounted to nearly \$5.

For the work of the past year we thank God and take courage, hoping our efforts another year will be fruitful and of more good.

What a blessed privilege to work for the Master through the medium of the Home Mission Society! In ministering to others there is a reflex influence for good upon the workers, enabling them to realize "it is more blessed to give than to receive."

(MISS) MARY V. FISHER, Pres.

## GEORGETOWN DISTRICT.

Christmas has come and gone, and for our W. H. M. auxiliaries this has been the sweetest and best of years. The spirit of giving and bringing happiness to others has taken hold of the hearts of our women. In planning and thinking of the happiness of others they have realized that love is not a dream, but a reality, that grows more vital, more precious as we give. And the world grows better as men and women grow more trustful of each other, and believe in each other more implicitly.

The poet says: "Have faith and a score of hearts will show their faith in your word and deed." Could we do this a universal love would fill the hearts and sway the lives of the sons and daughters of the unbelieving. This is knowing Christmas in its highest and noblest sense and truest conception—giving happiness to others. I saw this as the women of my town packed their boxes and barrels, thinking all the time of making some motherless child happy.

I love and feel proud of our women who are doing such excellent work in their auxiliaries this year. I have recently visited all my auxiliaries save one (which I hope to see soon). They are all growing numerically and financially. Georgetown Auxiliary has for some time done excellent work, and Christmas they sent to the Methodist Orphanage, Waco, one box and one barrel valued at \$55 and \$16 in cash. Temple First Church sent a barrel of canned fruits and preserves to Rescue Home, Dallas, valued at \$40 and

a box to the Orphanage, Waco, valued at \$10, and the juvenile collected gifts for the less fortunate ones in town.

Seventh Street Church, Temple, brought sunshine into the homes of four families and sent one barrel of apples and one box of oranges to the Orphanage, Waco. This auxiliary is noted for loving their pastors, and while it grieves their hearts to give up the old, they open the door to the new.

Belton sent to Rescue Home, Dallas, a barrel valued at \$35. This is a noble band of women. They have union meetings once a month and look after the poor and neglected of their town. Besides doing many other deeds worthy of mention.

Taylor has done a wonderful work this year on their new church and repairing their parsonage. Christmas they brought sunshine and gladness to the hearts of a number, and for months they have soothed the fevered brow of their pastor's sick wife, and been a mother to the little ones.

Love seems to be the watchword in their W. H. M. Society. They support one scholarship and four members give tithes to the Lord.

Bartlett is doing good local work. They love their pastor and their Church.

Holland has a few faithful ones who are loyal to their pastor and Church. They are new and will show up better another year.

Rodgers is doing an excellent work. They are wide awake and ever ready to respond to the call of duty.

Salado—God bless her, a little band of eleven women, who never falter, never say no. They sent two boxes to the Rescue Home, Dallas, valued at \$59.

Troy has revived and gone to work. They do a great deal of local work.

Pendletonville, a new auxiliary, is entering heartily into the work of building a new parsonage.

Three Forks, a country Church, is an inspiration to the rest of us. They have eleven members and Christmas they hunted up all the children of their neighborhood that Santa Claus would forget and filled their little hearts with happiness, when they found next morning their stockings brimful and running over. And they are making a quilt on which they expect to realize something like \$75.

Moody with twenty-three members in all and thirteen connectional, sent a box to the Rescue Home valued at \$20. They have this year paid \$750 on their new church, lacking \$30, which will soon be paid.

Some months ago this district was called on for new clothing for the Orphanage, Waco, and each auxiliary sent more than asked for, in all amounting to \$45.

God bless these good women and may their deeds of love and charity inspire others to nobler work. For this service is the truest worship of God.

MRS. A. C. BUCHANAN,  
Georgetown Dist. Secy.  
Temple, Texas.

## CITY MISSION BOARD.

At the regular monthly meeting of the City Mission Board of Dallas, held on Tuesday afternoon of last week in the Settlement Home, corner Collins and Magnolia Streets, the report of the city missionary, Miss Haskin, in charge of the Home, showed an average daily attendance in the kindergarten of 35; an average daily attendance in the day nursery of 10; average attendance at Sunday-school, on Sunday

afternoons, 91; number receiving free medical aid, 7.

The report of Mrs. S. D. Thruston, Treasurer, showed total amount of money received for month of December, \$117.80, and total disbursements the same. The committee, consisting of Mrs. Thruston, Mrs. Tichenor and Miss Haskin, which had been appointed by the President, Mrs. L. H. Potts, presented resolutions on the death of Mrs. W. C. Young, First Vice-President of the Board, who died during the month of December. These resolutions in memory of this faithful and beloved member were adopted by a rising vote, followed by an earnest prayer by the President.

There were various items of business transacted, the most important of which was the adoption by the Board of a motion by Mrs. W. M. Crow, of Oak Cliff, to buy a lot on which to build permanent quarters for the Settlement Home.

MRS. F. E. HOWELL,  
Sec'y of Board.

Scrofula in the blood shows itself sooner or later in swellings, sores, eruptions. But Hood's Sarsaparilla completely cures it.

Mosquito larvae collected last summer from all parts of the United States and Cuba by experts sent out under the direction of Prof. L. O. Howard, of the Department of Agriculture, are now being received in great quantities at the entomological laboratory. There they are treated and stored away as fast as possible in vials for future experiment. The Department has long had on hand specimens of the famous big Jersey mosquito.

How can you be happy in Heaven when you are miserable in God's house here?

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In 999 cases out of every thousand, the directions which accompany a physician's prescription or proprietary medicine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out of a thousand, this rule is never strictly followed. You start in to observe it religiously, and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine fails in its intended effect. It's so easy to forget.

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, the chances are he will never think of it until he reaches for car fare on his way home. It's so easy to forget. This applies to men and women alike.

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NIBLING.—Frederick Nibling was born Oct. 2, 1838. He passed from this world to the great beyond Sunday night, Jan. 10, 1904. As the Sabbath was nearing its close his wife and all his children were awakened by the sad news, "Papa is dying!" We had scarcely time to hasten to his bedside ere his spirit had taken its flight into eternity. Though he spoke not a word of farewell, the sweet smile on his features gave an outward evidence of his inward state of mind, and shall be as permanent and fixed in our memories as a marble statue. As quietly and as peacefully as a child goes into natural sleep he drifted into the sleep of death. Without a murmur, without a struggle, he died and his spirit took its flight to the God who gave it. To-day there is a vacant place in our lives which eternity alone can fill. We mourn him as dead to us here, but rejoice that he now lives in a happier world. We have the assurance that he has not lived in vain and that at some future day we shall meet him beyond this vale of tears. A man who gave his hearty support to the Church, and who believed in the old-time religion and did his best to live consistently therewith as did father will receive ample reward from his confessed Master and Savior. We commonly speak of him as dead, but death such as his means life eternal. Though everything seems to be shrouded in gloom and sorrow, though our hearts feel sad because of father's absence, we have the sweet consolation that it is our privilege to be with him forever beyond the grave.

A. L. NIBLING.

LOVETT.—Chas. M. Lovett and his wife, Mamie Lovett, died the former at Annona, Texas, Nov. 23, 1903, the latter at Enloe, Texas, their father's home, to which she had been moved in hope of recovery, Dec. 24, 1903. She was brought back to Annona and buried beside her husband. Her maiden name was High, and she was born in Cherokee County, Alabama, Sept. 27, 1879. She professed religion and joined the Christian Church about five years ago, and lived faithful to her vows till death. Bro. Lovett was born in Red River County, Texas, March 23, 1874; was converted and joined the M. E. Church, South, in 1892. For a time he lived faithful to God, but eventually suffered himself to be dominated by the power of evil and lived a backslidden life till he came to his last illness. During this time he was reclaimed and died hopefully. He was married to Miss Mamie High June 15, 1902. They leave a little infant daughter, who in this world will never know the meaning of father and mother in their fullest sense.

J. A. WYATT.

PITTS.—Miss Willie C. Pitts, daughter of Bro. Willie and Sister Aldama Pitts, passed peacefully away Dec. 26, 1903, after about four months' severe illness from that dread disease, consumption. Sister Willie's age was 20 years. She professed religion and joined the M. E. Church, South, in the summer of 1898, and lived a devoted Christian life unto the end. She graduated at Ferris last June. We cannot understand why such a promising young life was taken, but death always claims the brightest jewels. When her health began failing her mother and step-father, Rev. J. L. Smith, thinking a change of climate would help, took her to Boerne, Texas, but after two months the fond hopes of her recovery were despaired of and they returned home, where God said, "It is enough; come up higher." When the news of her death spread through the community each heart re-echoed the great truth that the purest and sweetest Christian character was gone. May God's richest blessings rest upon the grief-stricken loved ones.

M. L. LEVERIDGE.

Bristol, Texas.

CAMPBELL.—Cynthia Neth Campbell was born in Zanesfield, Ohio, Aug. 4, 1828. She was married to Duncan Campbell July 1, 1858; came to Texas in 1871. She was the mother of eight children, two of whom crossed the river before her. She joined the M. E. Church, South, at Helena, Texas, in 1872, under the late Bishop Marvin, then a traveling preacher. She lived in Comanche, Texas, from 1873 until her death in December, 1903. May her loved ones all meet where parting will be no more.

C. M. SHUFFLER.

Comanche, Texas.

SULLIVAN.—Rev. H. H. Sullivan was born in Smith County, Tennessee, March 21, 1824; departed this life Oct. 9, 1903, aged 79 years. He was happily converted to God when 18 years old, and joined the Methodist Church, and at the age of 21 joined the Holston Conference, of which he was a member till 1861, serving a number of circuits, among them Sparta and Brockford. In 1861 he transferred to Texas, settled near Waco, and became a member of the conference. When the Civil War broke out he entered the Confederate Army in Gen. Polignac's Escort, Tennessee-Mississippi Department, and served most of the time in Louisiana. After the war he transferred to North Texas Conference in 1874, and was appointed to the Honey Creek Circuit, which he served two years, and where his ministry was blessed in the salvation of more than 200 souls. Among other charges he served Plano, which was at the time a half station. In 1844 he was married to Miss Maria Spurlock at Woodbury, Tenn. She died in Texas in 1874, leaving four children, two of whom still live—Claud Sullivan, a traveling salesman of Nashville, Tenn., and Mrs. Charles Neusbaum, the wife of an Episcopal minister of St. Louis, Mo. Another son, Dr. Sullivan, was for years a prominent physician of Farmersville, Texas. Bro. Sullivan was married to Miss Kate J. Snapp at Bristol, Tenn., in 1847, and since that time, except two years, they have lived with Mrs. S. D. Heard, Sister Sullivan's daughter, in McKinney, Texas, from whose home this faithful man of God took his flight to the better land. He was a member of the J. W. Throckmorton Camp, U. C. V. No. 109, of which he had been Chaplain for a number of years, and was present at their last meeting. He was a man of great determination and energy. Old and feeble as he was, he wanted something to do, and was never satisfied to be unemployed. Last year he was often at church and was always glad to take part in the service, but his chief delight seemed to be in the sacramental service. The last time he was at church I called on him to lead in prayer. His voice was weak and the prayer short, but there was a pathos in the voice that told of the presence and power of the Holy Spirit. Even down to the very gates of death he lifted his heart to God in prayer and praise for his tender mercies so abundantly bestowed during his long and useful life. His work is done and his body worn and enfeebled by the conflicts and toils of many years rests in sweet repose in the silent city of the dead at McKinney, Texas, but his ransomed spirit has swept away beyond the stars and joined company with the redeemed in the city of the great King. That feeble voice hushed in death, renewed in the strength of immortal youth, broke in upon the sweet music and swelled its mighty volumes. No doubt many whom he had led to Christ were present when he reached the throne to represent the stars that glitter in his crown, and others will follow in the years to come to still add to his glory. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." May the rich blessings of God rest in rich effusion upon those who so kindly opened their doors and gave him a home in his old age, and upon his faithful wife, who sits on the brink of the river of death listening for the summons of its waters, and when life is ended here may they be conducted by the angels to mansion fair, where there is no death and where sad partings come no more.

W. A. STUCKEY.

MORRIS.—Floella Morris (nee Williams) was married to J. W. Morris in Macon County, Alabama, at Union Springs in 1857; moved to Texas in 1876, and settled in Comanche County, where she resided until her death, Dec. 6, 1903. She was the mother of ten children, eight of whom survive her. She joined the M. E. Church, South, in 1858, and was a faithful worker for her Lord. May the blessings of our Father be upon her lonely companion and her remaining children, and may they make an unbroken family on the other shore.

C. M. SHUFFLER.

Comanche, Texas.

AUBREY.—Sister Mary Aubrey (nee McDonald) was born in Louisiana, where she spent most of her life. She came to Texas about a month or two ago to make her home with her brother, at Point. She became ill soon after her arrival and was never well any more. On January 15, 1904, she was called to her future reward. Sister Aubrey gave certain evidence that she had surrendered all to God and was ready to go when called. She had no children, but left brothers and sisters to mourn her departure. But brothers and sisters, surely she has gone to heaven. Look to Jesus for comfort and some day you may sing the praises of God in heaven with Sister Mary. May God's blessings be upon the bereaved.

E. A. SAMPLE.

FRANKS.—The subject of this sketch, Sister Virginia Alice Franks, daughter of Brother and Sister L. B. Franks, was born in Bastrop County, Texas, July 27, 1841, and died in the triumphs of a Christian faith at her home in Tilton, Texas, July 21, 1903. In Arkansas September, 1861, she was happily married to Bro. Wm. D. Franks. To them were born two children, both of them preceding their mother to the glory world. For thirty-six years Sister Franks had been a faithful member of the Methodist Church. While during the last six years of her life she suffered a great deal, her love for the Church never abated. She was a loving mother, a faithful wife and a friend to all. Hers was a life of unselfishness; delighted in devoting her attention to the sick and the sorrowing. Bro. Nath Thompson, a former pastor, pays her the following tribute:

They tell me "Aunt" Alice Franks is dead! She was a member of the Church on my first circuit, and I boarded in her home, or rather stayed there without paying. She was one of the best women that ever breathed God's good air on earth; was like a mother indeed to this boy preacher. Everybody loved her. Full of good works and abounding in hospitality; just one of those industrious, patient, cheerful and thoroughly Christ-like women with which I wish the world was full and heaven will be. She knew how to treat everybody. She was so sweet to my girl wife when I brought her far from her father's home in Georgia. One of my pleasures in heaven will be to meet her and talk of the good old times we used to have on Lockhart Circuit, and at her and Uncle William's clean and Christ-like home. It is a treasure to be kin to such a woman, and I congratulate her husband, the large connection and the community in which she lived. One of her adopted boys.

NATH THOMPSON.

HOBBS.—Mrs. Sallie Harwell Hobbs, a daughter of Dr. G. W. and Susan Harwell, was born Jan. 1, 1868. She was married to Guss Hobbs Feb. 6, 1893; departed this life Dec. 28, 1903. Her body was interred in the cemetery at Center Point, Kerr County, Texas, witnessed by a large concourse of sorrowing friends, besides father, mother, sister, husband and little son. The writer of this memoir has known Sallie since she was a little girl. She was possessed of an amiable disposition by nature, and to this was added a beautiful Christian life. Her educational advantages were fair, and she made use of them, attended schools of the Southwestern at Georgetown, Texas, and Wesleyan Female Institute at Staunton, Va. She was teacher in our mission school at Nogales for a time. For years an uncomplaining sufferer, but her suffering has ceased and she has gone home, but the blessed influence of her life abides with us.

H. T. HILL.

STAMFORD.—Sister Stamford (nee McClure) was born Nov. 28, 1872; was converted and joined the M. E. Church, South, in 1888. She was married to Bro. J. C. Stamford Dec. 23, 1891, and died Dec. 8, 1903, at her home on Block 20, Lubbock County, Texas. She was sick about two months, and suffered much during this time. Her death brought great sorrow to her husband and little children—four in number. Their home is broken up; the gentle influence and loving ministrations of wife and mother will be sadly missed. She was held in high esteem by all who knew her. Her home was the Methodist preachers' home. The writer conducted the funeral services at Block 20 Schoolhouse in the presence of many sorrowing friends. The entire congregation promised to meet her in heaven, as she had given evidence that she was going there. May the Lord bless and keep Bro. Stamford and his children. W. L. LOVELADY, L. P. Gomez, Texas.

JACKSON.—The subject of this sketch, Stephen W. Jackson, was born in Montgomery County, Alabama, April 11, 1848, and died at his home in South Austin, Nov. 24, 1903. Bro. Jackson grew to manhood in Alabama; came to Texas about thirty-three years ago. He had been a member of well; lived in the same neighborhood years. The writer knew Bro. Jackson well; lived in the same neighborhood for two years. He had been in bad health for several years and suffered much and long, and bore his affliction without a murmur. He was a good neighbor, a faithful husband and father, always ready to assist any one in distress or sickness. Some months before his death, as we were about to separate, he said: "If we never meet on earth again we will meet in our Father's house on high." He often spoke of death, and said, "I am always ready." He died praising God. He leaves a wife, one son and two daughters. He was buried in the Rylander Cemetery, surrounded by a host of friends and loved ones. May God bless the faithful wife and children and keep us all to meet some sweet day where we will never say good-bye again.

W. O. SHUGART.

PORTER.—Willie K. Porter, son of Robert U. and Minta Porter, was born May 18, 1876, at Porter's Prairie, Burleson County, Texas. He died at the home of his brother, Hon. R. C. Porter, Oaff Cliff, Dallas, Texas, Nov. 17, 1903, and was laid to rest in the Oak Cliff Cemetery. From 19 years of age until his death he had been an employe in the Auditor's office of the Texas and Pacific Railway, where for meritorious service he was from time to time promoted. He was held in highest esteem by all who knew him, who knew the genuine qualities of his manhood. Noble in thought and brave in action, he lived a clean, upright life, ever reflecting the lofty principles taught him from infancy in his Christian home and at his mother's knee; a son of credit to honorable ancestry. Scarcely can there be found a devotion more beautiful than was this worthy son's devotion to his widowed mother and sisters. Since the death of his father he has been his mother's chief support, sharing most generously his earnings with his mother and sisters. It seemed to be his chief pleasure to help them and make them comfortable. A thousand praises for that unselfish heart! He has gone to receive the reward of the generous, the true, the noble, the pure. To Him who is able to heal earth's sorrows we commend the bereaved mother and loved ones.

D. K. PORTER.

Austin, Texas.

CRUDGINGTON.—E. Crudgington was born in Sullivan County, Tenn., Sept. 26, 1825; married October, 1856; converted and joined the M. E. Church in 1865; came to Texas in 1879, and died in Breckenridge, Nov. 15, 1903. He had been in bad health for several years. He was taken with dangerous symptoms a few days before his death, when his sons and daughters were summoned to his bedside and were with him to the end. He was a man of strong convictions, undaunted courage in his religion as well as in business. He was a kind husband, affectionate father, a true friend, good neighbor. The writer having known him for sixteen years can say that, beside the above, he was a true, genuine Christian soldier, who has laid down the sword and accepted the crown. To the bereaved widow and sorrowing children and grandchildren, follow him as he followed Christ.

A. P. PAYNE.

NIDEVER.—Sister Margaret Elizabeth Nidever (nee Verna) was born in Monroe County, Miss., Oct. 23, 1863. She was converted at the age of eleven and joined the Methodist Episcopal Church, South. She was happily married to A. B. Nidever in January, 1881, in Delta County, Texas. They moved to West Texas in 1889, and settled in Anson, in 1900. She was sick two months with slow fever and other serious troubles. But she bore her sufferings with great Christian fortitude till the very last moment, which came on the morning of Oct. 25, 1903. We laid her body to rest, to await the resurrection of the just, in the Anson Cemetery, attended by an immense crowd, demonstrative of universal favoritism. She was an ideal Christian woman, wife mother. She leaves a mother, two sisters, five brothers, a husband and six children to mourn their loss. May these all be so devoted to the divine principles that controlled her life that they may find her in God's triumphant kingdom where she certainly awaits their coming.

ZORO B. PIRTLE.

Anson, Texas.

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WEST TEXAS CONFERENCE.

San Marcos District—First Round. Staples cir, at Staples.....3d Sun Jan 24

San Antonio District—First Round. Hondo and Devine, at D.....5th Sun Jan 24

San Angelo District—First Round. Sonora.....5th Sun Jan 24

Austin District—First Round. Walnut cir, at Walnut.....Jan 30, 31

Beeville District—First Round. S. Springs, at S. S.....Jan 30, 31

Llano District—Second Round. Willow City, at Post Oak.....3 p. m., Jan 30

NORTHWEST TEX. CONFERENCE.

Clarendon District—Second Round. Tulla.....Feb 6, 7

Bonham District—First Round. Lannius, at Lannius.....Jan 30, 31

Paris District—First Round. Clarksville cir, at Union.....Jan 30, 31

Corsicana District—Second Round. North Corsicana, at Zion's Rest.....Feb 6, 7

Waxahachie District—First Round. Ovilla.....Jan 30

Dublin District—First Round. Desdemona cir, at Ross Ch.....Jan 30, 31

Georgetown District—First Round. Troy cir, at Troy.....Jan 30, 31

Weatherford District—First Round. Peaster, at Peaster.....Jan 30, 31

Fort Worth District—First Round. Joshua, at Joshua.....Jan 31, Feb 1

Brownwood District—First Round. Blanket, at Blanket.....Jan 31

Gatesville District—First Round. Turnersville, at Mt. Zion.....Jan 30, 31

Ablene District—First Round. Sweetwater mis, at Center P.....Jan 30, 31

Ablene District—Second Round. Spring Creek, at Bethel.....Feb 27, 28

Vernon District—First Round. Mundy cir.....Jan 30, 31

Waco District—First Round. Peoria, at Menlow.....Jan 30

NORTH TEXAS CONFERENCE.

Greenville District—First Round. Floyd, at Floyd.....5th Sun Jan 30

Sulphur Springs District—First Round. Len Franklin and Pecan.....5th Sun Jan 30

Brenham District—First Round. Giddings, at Giddings.....Jan 29

Bonham District—First Round. Lannius, at Lannius.....Jan 30, 31

Terrell District—First Round. Reinhardt, at Pecosan M.....Jan 30, 31

Gainesville District—First Round. Dexter, at Dexter.....Jan 30, 31

Paris District—First Round. Clarksville cir, at Union.....Jan 30, 31

McKinney District—First Round. Blue Ridge and Mission Blue.....Jan 30, 31

Dallas District—First Round. West Dallas and Grand prairie, at Grand prairie.....Jan 30, 31

Sherman District—First Round. Howe cir, at Howe.....Jan 30, 31

Bowie District—First Round. Wichita Falls.....Jan 30, 31

TEXAS CONFERENCE.

San Augustine District—First Round. Center cir, at Shady Grove.....Jan 30, 31

Calvert District—First Round. Kosse, at Kosse.....Jan 30, 31

Travis, at Travis.....Feb 17

Houston District—First Round. White Oaks.....Jan 30, 31

Palestine District—First Round. Groveton sta.....Jan 30, 31

Marshall District—First Round. Coffeeville, at Ashland.....Jan 30, 31

Huntsville District—First Round. Dodge, at Dodge.....Jan 30, 31

Beaumont District—First Round. Jasper and Kirbyville, at K.....Jan 30, 31

Brenham District—First Round. Giddings, at Giddings.....Jan 29

Pittsburg District—First Round. Musgrove, at Musgrove.....Jan 30, 31

Tyler District—First Round. Golden, at Golden.....Jan 30, 31

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NOTES FROM THE FIELD.

(Continued from page 5.) ciation, for which we are very thankful. There is never a week passes by that does not bring some "good things" to the preacher's home. There is continually coming in such as backbones, ribs, butter, potatoes and other things too numerous to mention. The pounding came in due and ancient form and there was nothing left out, but it was complete in every respect. These good people say this is new to them. Well, if they improve in pounding like they do in many other ways, I don't know what the final will be. Our stewards and laymen have been looking after the material interests of the pastor and his family. We have as good people as any preacher in Texas. May the Lord abundantly bless them and help us to render them the very best service possible. We are praying for and expecting a good year on Kennard Circuit.

Cedar Creek Circuit.

R. A. Waltrip: I was transferred to the West Texas Conference by Bishop Duncan, and landed at Red Rock, and I can't say too much for these good people. They gave us a good pounding and haven't let up yet. I am delighted with my charge. It is among good and pleasant people. Rev. E. S. Smith came around and held Quarterly Conference for us, and preached Sunday at 11 o'clock to a large congregation. His sermon was encouraging. We have received quite a number into the Church already. We have a number of old Methodist families who have been taking the Advocate for years—some since it was first published—and they pay for it, too. One lady came up this morning and subscribed for the Advocate, and Sister W. C. Hendrix talked so favorably for the Advocate until two more subscribed. The people on this circuit are delighted with the stand that the Advocate has taken on prohibition. Bro. Hubert Clayton died Jan. 5, and in him we lost a faithful, consecrated worker. Only a month before their baby passed away. So now this is very hard. We sympathize with Sister Clayton in this the dark hour of her bereavement. He leaves a wife and one child.

Daingerfield.

S. H. Morgan: On Dec. 19 I landed at Hughes Springs, one important point on my charge. I immediately began my work and have been busy every day since. Have made one complete round. Had a very cordial welcome from every one. Raised our orphanage assessment and more; \$3.25 was contributed by some good people at Daingerfield for San Antonio Rescue Home. Have received nine by certificate and married two couples. Peace and harmony prevail, but I find the Churches not as well organized and aggressive as I hoped to see them in the near future. The people of Harris Chapel say that they must and will build a new church this year. They are abundantly able to build a good new church. There are wonderful possibilities in this country, and the people are prosperous. No boll weevil or other calamities have hurt them. We felt somewhat bewildered when we

were read out for Daingerfield. Where is that? Gone to "Arkansas" sure. My, my, thought I, what next? I had had a transfer hornet asing about my bonnet, and now I said, "Sure she has hit me." Well, it is hard to shake an old "boulder" loose from where he has been settled down for some time and roll him across the continent. But we are here. Now I thank the Lord that I am among this good people. (The dear people may think the Lord when I leave.) Well they look like they could stand a good deal. They really think that I am a tolerably big preacher. Now don't any of you boys tell on me. Just let me fool them if I can. We have a stirring "beloved." His name is Thomas, sir named Smith. (Gulliver) I claim no originality here. Our presiding elder is o. k. if he does carry an unusual (?) cognomen. He moves and he has a way of putting the "go" in the other fellow. Pittsburg District is bound to broaden out and move up this year. My family came on Jan. 12, and that night we got the "pounding" in regular orthodox Methodist style. It was good and highly appreciated. We hope to give our best service to this people. Well, well, who is that fellow Nath? "Uncle Nath?" He writes lots. Is he a Methodist preacher? I never saw him, but I have read and heard a whole heap. There must be another one like him somewhere. There were two of each kind of animals that went into the ark. There is another one somewhere. I think it must be our John Green. Suppose some of you boys over there catch "Uncle Nath" and I will try to get a barbed wire on Green, and let's take them to the St. Louis Exposition. My! Wouldn't they draw? What crowds! Gate fees? Whoopee! Come on. Catch 'em.

WEST TEXAS CONFERENCE.

Pontotoc.

J. N. Broyles, Jan. 18: I closed on the night of Jan. 17 one of the best meetings this mission has had since I have been in charge, beginning on Friday night before the second Sunday, and running over the third Sunday. Bro. Nath Thompson, of Ozona Station, did the preaching. He preached as none but Nath can preach. It was one of the old-time meetings. Bro. Nath is one of the most humble men I ever saw, but full of life and religion. He would have us all laughing one moment, and the next moment we would be crying, and then praising God. He is truly God's servant. We have one of the most consecrated and wide-awake Churches in the West Texas Conference at Fredonia. With these good people and Bro. Thompson in the pulpit and God himself behind the movement, we can expect success at every place. God gave us 25 that claim conversion; 12 received into our Church by baptism. We have our home mission money all in cash (\$35), and the good people gave Bro. Thompson \$28 and a sackful of pecans and goobers for Sister Sarah and baby. Our people all love Bro. Nath. Bro. Woodard, one of the best men that ever lived in this world, and the oldest man in our Church—being 93 years old—was with us Sunday at 11 o'clock, and it is such a pleasure for a preacher to

meet such a saint. I said the oldest man in the Church. I should have said since Bro. Beadle died. He was 96 years old. I mentioned in my other note that Bro. Beadle was not expected to live. So God called him home at 9 o'clock Jan. 5, 1904.

Gonzales.

C. F. Goodenough, Jan. 20: Some time ago there was a gathering at the parsonage. The first intimation of an assault was made by a son of one of our members. This put the preacher and his family on the alert, and they set themselves in such a position that they might be prepared for whatever kind of onslaught was made; at any rate as far as accommodation would permit. Shortly after the lad had retired a good-sized delegation made an attack, led by our noble and brave brother, W. M. Fly, with a one-wheel cart (?) loaded with all sorts of goods, which were duly deposited on the dining table. These were followed by others arriving, some singly, some in pairs, and some otherwise, until the table was ready to groan beneath its load, if it had voice. Among the goods deposited were chicken, a turkey, preserves, currants, raisins, etc., not excepting some cash. For all of these good things I have authority to express the heartfelt gratitude of our beloved pastor. Having said this much about a pounding of temporal things, I want to say something about spiritual. Last Wednesday night (13th inst.) Bro. Gregory's heart was rejoiced by the largest attendance at the week night prayer-service ever witnessed in this city, and he is hoping and praying it may be an omen of better things to come. There is a small Junior League here that is receiving some most efficient and valuable training in Bible studies from its able superintendent, Mrs. Robertson. The Sunday-school is doing fairly well; Sunday services well attended.

Paint Rock.

M. T. Allen, Jan. 25: We moved into our new parsonage at 7:15 a.m. It is a beauty. Our people have done well and the house is a credit to our town and Church. Pounded us last Saturday evening. Salary well up. Sunday-school in Paint Rock is doing fine.

Floresville.

I. K. Waller, Jan. 25: Abe Mulkey came to Floresville on the 8th of the month and stayed his usual time, ten days. We had a great meeting; often many were turned away for lack of room. Many others standing about the doors and every foot of space. The Church was greatly revived and we have received twenty-eight into the Church. There will be others. We gave a free-will offering of \$25 to him. Floresville Station holds for the third year the first receipt in full for missions. Tell the boys to wake up. The old man is still ahead. Very dry down here. No rain since July.

Center City.

W. T. Burk, Jan. 25: The first Quarterly Conference of Center City Circuit has been held. Rev. J. D. Scott, our presiding elder, was on hand in due time and preached us three fine sermons. He looks carefully after the interest of the Church. We raised on Sunday after the sermon \$8 in cash and \$7 in subscription and the \$14 I had collected makes something over one-fourth of the total assessment of claims made by the conference. I have seven appointments and preach three times and at two different places one Sunday in each month and travel fourteen miles.

Woods-Johnson—At the residence of the bride's mother, Forrester, Texas, Dec. 23, 1903, Mr. W. L. Woods and Miss Eloise Johnson, Rev. C. B. Smith officiating.

Thornton-Gardner—At the residence of the bride's parents, in Forrester, Texas, Dec. 27, 1903, Mr. F. S. Thornton, of Jones County, and Miss Dora Gardner, Rev. C. B. Smith officiating.

Stedman-Hicks—At the home of the bride's sister, Mrs. Allen, Waco, Texas, Jan. 21, 1904, Hon. N. H. Stedman, of Palestine, Texas, and Miss Emma Hicks, of Austin, Texas, Rev. I. Alexander officiating.

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It is strange that all rejoice when we begin the sorrows of earth and weep when we begin the joys of heaven.—Ram's Horn.

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