

# TEXAS CHRISTIAN ADVOCATE

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## Editorial.

### THE PAST—OUR HERITAGE.

Above the dull murmuring of the distant years that have witnessed the history of man, we still hear the loud calls of noble spirits bidding us enter the open way of success and life. We may label the past as dead, but it still lives. We may neglect the graves of our fathers and leave them to the flowers of nature's own planting, but the fathers still live. We think few thoughts that they did not think; we lay few plans of which they did not furnish the model; we accomplish few results that they did not inspire. The nineteenth century has seen wonderful progress—industrially, scientifically, intellectually, religiously—but its root and soil must be found in the eighteenth. The success of the twentieth century will consist in its ability to use the nineteenth. The great achievements of our generation in the wonderful advance of classical learning is due to the stimulus derived from diligent research in the hidden recesses of dingy archives or in the exhumed glories of an ancient civilization. No philosopher would publish any theory until he had ransacked the libraries of philosophic thought. Science makes no claims until she reviews exploded and accepted hypotheses. Out of things old things new must come. The law of progress is one. The Church of to-day rests upon foundations laid by other hands. Its faith and policy were largely formed by keen-sighted, devout-souled men long gone to their reward. The crystallized creeds of Christendom represent the concentrated faith of centuries. Revelation itself forbids the neglect of any generation since Abraham's day. If we are on mountain tops of knowledge, faith and love, it is because we have been climbing since we left the shepherd's plains. If we make other heights we cannot ignore our birthright in the strength and position already attained. The history of the fathers must prove our greatest inspiration, for in it we find the record of our past selves. The young man of to-day can be the strong man of tomorrow only by incorporating the experienced man of yesterday. Our Methodism comes to us from sturdy men of rugged times. Wesley, Watson, Clarke, Fletcher, would be recognized as extraordinary men in any age. The stalwart John Nelson, the fearless Captain Webb, the untiring Asbury, the unwavering McKendree, the invincible Jesse Lee would put to shame the half-hearted and apologetic service of many men of this day. We need to study our own Methodist history if we would catch the spirit of the most earnest Christianity yet known to the world. Methodism will live, thrive and prove a power, so long as Methodists are made as the fathers made them. Our fathers were great teachers, at whose feet we do well to sit. We must not live in the past, but the past must live in us. The demand for the new is not always sane. Casting aside the old traditions and revolutionizing the old thought cannot be regarded as signs of progress or great enlightenment. There were masters at the formation of these be-

liefs which the decades and centuries have been slow to alter. No generation can boast of a special revelation which shall give it power to speak with authority. Let not the Church of to-day be swept from its feet by the claims of any iconoclast in his onslaught on the old things that have weathered the centuries. The siren voice of the new thought may call louder than the deep tones of the old, but the day always comes when the cry of true wisdom is "back to the old." The sifted truth of bygone years is the only safe basis for proper advancement of the world and its life. Theories, beliefs and traditions cannot be considered sacred and beyond criticism because they have held sway for unnumbered generations. The past should instruct, and inspire, but never dominate. The hope of the future lies with those who can intelligently wield the past with all its wisdom in the solution of the problems of the present that demand untrammelled reason, unquestioned sympathy and a catholic spirit.

### THE SECRET PURPOSE OF THE LIQUOR FORCES.

The handful of politicians now busily engaged holding secret meetings in the leading cities of the State, looking to a change in our local option laws, held a star chamber session at the Oriental Hotel in this city several days ago, and as a result they issued an address to "the enlightened citizenship of our great State," and had the different papers to publish it. It is a rehash of the features of the Willacy bill which was defeated in the last Legislature; and all its assumptions in favor of what they call "equality" under the law make up a thin tissue of fraud and deception. But the real purpose of these frequent meetings is not made known in this so-called address. There is something deeper and more obscure than is found in this verbal fulmination; and the address itself is intended to cover up and conceal the real design. It is this: For the first time the Democracy of Texas will hold two State conventions this year. The first one will come together for the purpose of electing delegates to the National Democratic Convention. It will be composed of delegates from each county. Hence at some time in the spring the executive committee of each county will appoint a time for the county precincts to meet to send delegates to the county convention, and then when this convention meets it will select delegates to the said State Convention. Now it is the purpose of these agitators to get hold of these precinct and county conventions and get men who are in sympathy with them appointed to the State convention. And when the State convention meets, then they will, if possible, pack the platform committee and get them to bring in a platform containing a plank antagonistic to the present local option laws and endeavor to have it adopted by the convention as the expression of the Democracy of the State on that question. If they succeed in this, then when the next State convention meets, after the primary election is held, to nominate the candidates for the State offices, they will use their ut-

most to have that second convention adopt the platform of the first. With this platform they will go before the Legislature and try to force enough of its members to support their anti-local option legislation, on the ground that it is the demand of the Democracy of the State, as expressed in the platform. In other words, by slipping up on the blind side of the precinct and county conventions, these agitators hope to commit the party to the interests of the bar-room. And in order to do this they are putting forth this so-called "appeal" as a blind behind which they are trying to conceal their real purpose. Now let our local option people who are Democrats guard these points of strategy and see to it that a dozen agitators be not allowed to perpetrate such a deception and such a fraud as this is upon the party that has given us our local option laws. Throughout many portions of the State a majority of the large Democratic counties have voted dry by strong deliverances at the ballot box, and they must see to it that a few men who mostly live in the coast regions shall not control the precinct and counties in the other portions of the State. Be vigilant, be alert, and keep none but "Americans on guard," and our cause will be safe. On with the battle!

### THE NEW VOICE HAS ANOTHER BAD SPELL.

Sometime ago it will be remembered that the New Voice devised a well formed plan, pregnant with deception, for trapping a whole lot of Texas editors; and afterward it rejoiced exceedingly over the success of its enterprise. For some reason known best to the Voice management it seemed never to have occurred to its editor that he adopted a very reprehensible method as a means for accomplishing what it conceived to be a good end. The Advocate believes in just and fair dealing upon the part of all who assume the attitude of public teachers, and we have no sympathy with the old Jesuitical idea that the means always justify the end; so we proceeded to call the Voice to time for its course in practicing deception upon the unsuspecting editors. As a result we got the perpetual ill-will of the New Voice, and it has never forgotten or forgiven the genteel drubbing we administered to it. But we could not be true to the ethics of high-toned journalism and do otherwise. Now, in a few issues back, we took the position that the Third Party Prohibition people in Texas were not entitled to the use of our church houses in which to make political speeches, organize political clubs and take collections for political purposes; that if these people wanted to do such things on the hustings or in halls built for such uses, we had nothing to say. But we did warn our preachers and people against permitting our houses of worship to be prostituted to such ends. And we went further and said that the effort of the Third Party Prohibition people to confuse our local option work with their partisan politics was injurious to our cause. And we still hold tenaciously to these two positions. Church houses are not the places for partisan politics, even if an excuse for it is

based upon the temperance phase of the party organization; neither do we think it wise to plunge our local option fight into party politics; for it is a moral issue supported by men of all political faiths. Now because of this the New Voice in its last issue turns upon us like a vicious mad man and says a whole lot of unjust and unchristian things about us. It goes so far as to garble and to misrepresent our positions on the questions at issue and to claim for its party movement in Texas all the credit for the present local option success. Furthermore, it stigmatizes the Democratic voters of the State as in sympathy with "bootleggers" and all manner of evil persons. Now it is a pity that the New Voice, a paper capable of doing the cause so much good, should stoop to such unmanly attacks upon the very sources of our local option laws in the great State of Texas. Particularly when the Voice is edited away up in Chicago, so far removed from us, that it has no reliable means of knowing anything very correctly about the status of things this side of the Mississippi. Now in so far as the Third Party people vote and work with us in the adoption and support of local option, their effort is wise and appreciated, but when they try to switch the movement off into their own peculiar political organization they more than offset all the good they are capable of rendering the cause. We do not intend to follow any such unwise and irrational leadership, and we do not intend that local option in Texas shall be held responsible for their folly. Neither do we intend that our places of worship shall be used for such purposes, or that our people shall be deceived into this organization on the specious plea that its speakers and organizers are working in the interest of temperance. We are sorry that the Voice is so foolish as to precipitate an attack upon us simply because we believe that our people down here are more capable of managing our own local affairs than those sent among us from Chicago and other distant places.

No man can have success in winning friends until he establishes himself in the confidence of men. When men trust you, then they will love you.

God's revelation accords with his creation and a close study of either will shed great light on the other. His word adds meaning to his works, while his works illuminate his word. When the Greek injunction of "Know thyself" becomes the maxim of life the truth of the gospel will have a commanding effect. The word of God is the one great plummet for sounding the depths of human nature.

There is a vast difference between nagging people on account of their faults and weaknesses, and preaching to them an earnest, intelligent gospel. The one irritates and often disgusts, but the other creates a desire to amend and do better. People can not be scolded into a healthful discharge of religious duty, but they can be taught and importuned into doing reasonably right on all matters pertaining to life and conduct.

# Laymen In The Bishop's Cabinet

Whither are we drifting? This question is suggested by the discussion now going on in the Advocate about the proposition "to put laymen in the Bishop's Cabinet." I would first of all ask, What is the Bishop's Cabinet? From a careful study of our Discipline I find no such creature in existence. In chapter 3, section 2, paragraph 99, of the Discipline I find that by the law of our Church it is made the duty of the Bishop "to fix the appointments of the preachers in the Annual Conferences." Nothing here said of the "Bishop's Cabinet." In section 3 of the same chapter we find the duties of presiding elders fully set forth. Here again we find not one word authorizing or empowering them to take any part whatever in the appointment of preachers. Then I repeat the question, "What is the Bishop's Cabinet?" Where is the law creating any such body, or warranting any such expression? Then, if there is no such body, how can anything be added to it? Yet we have the proposition gravely argued to put a layman into this body that never has, does not now, and for the good of Methodism I hope will never exist.

In the multitude of appointments to be made by the Bishops they have found it impossible to know for themselves the qualifications of each and every preacher and the needs of each and every charge. So they find it necessary to obtain information from some reliable source, so that they can act advisedly. The Discipline gives them the authority to appoint presiding elders, who are to represent them in the interim between conferences. These presiding elders, having had immediate supervision of the several districts and pastors for at least one year, are very well prepared to advise the Bishop as to appointments. These men having been appointed by the Bishop himself, to whom could or would he be more likely to look for such advice and information than from them?

So our Bishops, anxious to do all for the good of the Church and the advancement of the cause of Christ in order to make appointments that would result in the greatest good, have always conferred with the presiding elders. But they, of course, will differ in their opinions. To avoid this conflict of opinion, or to reconcile the same as far as possible, the Bishops have for a long time seen fit to call the presiding elders together so they may together discuss such questions as he may bring before them. This I say is the custom, not the law.

For convenience or for other reason this assembly of presiding elders has become known in common parlance as the Bishop's Cabinet, but all persons at all acquainted with our law know there is no such thing as a "Bishop's Cabinet."

As before stated, the presiding elders receive their appointment from the Bishop. He sends them out as his representatives in their respective districts. As he is alone responsible for the appointments, he should have the right to select those who are to be his advisers, or rather his witnesses, informing him as to the qualifications of preachers and needs of charges.

At the General Conference of 1820 the law was changed so as to make the presiding elder elective by the Annual Conferences. At the same conference that grand man, loyal Methodist and pure Christian, Joshua Soule, was elected Bishop, but declined ordination, using the following pointed language, addressed to the General Conference, which I commend to the advocates of the proposition in hand:

"In consequence of an act of the General Conference, passed this day, in which I conceive the Constitution of the Methodist Episcopal Church is violated, and that Episcopal government which has heretofore distinguished her, greatly enervated, by a transfer of executive power from the Episcopacy to the several Annual Conferences, it becomes my duty to notify you, from the imposition of whose hands only I can be qualified for the office of superintendent, that under the existing state of things, I cannot consistently, with my convictions of propriety and obligation, enter upon the work of an itinerant general superintendent." (McTyeire's History of Methodism, pp. 566-568.)

What would this grand, good man say to the proposition under consideration? Unwilling to see the executive power of the Church taken from the Episcopacy and given to the Annual Conferences, what would he think of bestowing it upon the District Conferences? I ask this because I can conceive of no way of choosing the laymen to sit in the "Cabinet" except by election by the District Conference, unless it should be by appointment by the presiding elder; and I dare say the most visionary advocate of change would not for a moment favor this latter alternative.

But some may say, "We are living

in a more advanced age and need not be bound by Bishop Soule's views." This is true. But before we go contrary to the opinion of so great and good a man we should study and pray long for Divine wisdom to guide us. Not only so, but we should examine and see what effect his decision had upon the then great men composing that conference. By a study of the history we find the conference receded from the stand taken and the new law was never effectual. But let us look at the proposition without reference to what our fathers thought upon the subject. Is the proposed legislation desirable? As before shown, the Bishop is responsible for the appointments as the law now stands. To place a layman in the Bishop's Cabinet would necessitate the change of law creating a Cabinet, as none now exists, and it would be difficult to seat a man in a position that does not and never has existed. This change would necessarily remove the responsibility now resting upon the Bishops to make the appointments.

Upon whom will the responsibility devolve? Upon the Cabinet? Who compose the Cabinet? This must be answered by the law creating it. Of course there will be one layman from each district, as the law was enacted for the express purpose of putting them in the Cabinet. It matters not who else may be there, we are now only considering the placing laymen here. I have before said the laymen would be selected by the District Conference. I say this for the reason it seems to be the object to force, by law, upon the Bishop certain advisers, without knowing whether or not they are the ones he would himself select. But suppose it is proposed for the Bishop to appoint them as he does presiding elders. We ask, has not the Bishop already the right and the power to call laymen into consultation as he does the presiding elders? Most assuredly he has. Then why hamper him by compelling him to consult certain ones as to duties for the discharge of which he is personally responsible? Then the change would take from the Bishop the power of appointment and free him from the responsibility of so serious a task. Upon whom does it devolve? Upon the Cabinet. Who compose the Cabinet? We suppose the laymen, for whom the law was enacted, will be there. Who else will be there we cannot say. Let us look into this Cabinet composed in whole or in part of laymen. The Bishop, we will presume, is presiding, as it is his Cabinet. Here is a layman, we will say, who is a lawyer with a large practice, carrying him to every county site in the bounds of the district. The Bishop turns to this brother and asks: "What character of preacher do they need on 'Long Hollow Circuit?'" Long Hollow Circuit? I never heard of the work before. How about High Steeple Station? Well, Bishop, I only go to High Steeple during our District Courts, and really I cannot say as to the condition of the Church. Well, how about your own Church? Well, Bishop, we are an intelligent, progressive people and need the very best preacher than can be had. Well, how would Brother Blank suit you? I declare, Bishop, I never heard the brother preach, and cannot say. Well, how about Brother Newcome? I do not know, Bishop; I never heard of the brother before. And thus the Bishop goes the round; and what has he learned? But you say the appointing power is taken from the Bishop, and it is not necessary for him to know. That is so, if he is not to make the appointments; but surely if this Cabinet is not prepared to impart information to the Bishop it is certainly a very poor dependence for the making of appointments.

As to the intimation of Bro. L. D. Guinn, in a late Advocate, that people outside our Church object to the Bishop possessing too much power, I would simply say: "Let them alone in their ignorance." I had thought that since the fire-brand known as the Iron Wheel was quenched people had advanced too far in intelligence to make such charges; or, at least, if not yet informed, that they had learned the wisdom of not meddling with what does not concern them. If there be any who have not yet reached that degree of intelligence, deal gently with them; they are past hope so far as understanding the rights of others is concerned. Surely such articles as are now appearing in the Advocate will not be apt to impress them that they are wrong, when they find our own members yielding the point by proposing to cater to their opinions.

Bro. Guinn again says in effect that members of the Church make this appointment by the Bishop an excuse for not paying their pastor. Such must have a very low measure for common honesty. They are willing to let the preacher labor for them the whole year without pay, simply because they are

dissatisfied with the law of the Church. To all such I would say, brother, you need conversion, at least as to your pocket book. After you are soundly converted, if you still have such violent opposition to the law of your Church as to cause you to deal dishonestly toward the faithful pastor, then you should withdraw from the Church and go to one in which you can at least live the life of an honest man.

But I am lengthening this too far and will close by saying I can see no good to be derived from this controversy and would not have entered into it but for the fact that from my standpoint enough has already been published to produce great harm, to avert which I have aimed. I trust all will see as I do the utter impracticability of the idea suggested, to say nothing of the unconstitutionality of the proposed law. Brethren, let us go slow in making innovations on our machinery. The old ship has done faithful work in the past; she has transported many thousands to the port of bliss; if let alone she will carry millions more. She has carried light and life to benighted lands; she is still carrying on the good work. Let us rally as a man to assist her in her noble work, refraining from throwing any obstacle in her way, or in any way hampering her in her noble work. If our Bishops want the advice of laymen, let them ask for the advice. Let us not force upon them the necessity of consulting those who know nothing of the facts as to who shall fill certain appointments. They have never failed us in the past. Let us trust them to continue to act with the fear of God before their eyes.

GEO. W. L. FLY.

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It is said "we have no disciplinary cabinet." That is true, and yet every Methodist preacher knows that practically we have a "Bishops' Cabinet;" and in Methodist parlance it is so denominated. The Bishops not only consult the presiding elders apart from everybody else, but they do it secretly with the understanding that their proceedings are to be kept from the rest of the ministry and all the laity. I think the editor of the Arkansas Methodist and others are pre-eminently right when they say there is no law for such a cabinet. This course is pursued only because the Bishops think that is the best way to get all the facts bearing on the appointments. In many instances it is not the best way to get all the facts about all the preachers, including the presiding elders. Dr. Godbey is right when he says every now and then appointments are changed because the laymen have been heard from. The bringing of laymen into the cabinet would only increase the Bishops' opportunity to get all the facts, and it is hardly to be supposed that any Bishop would object to official information that might help him in the delicate and responsible task of making the appointments. Dr. Godbey has well said, "Unless the Bishop is wiser than seven men that can render a reason he will get all the light he can in the cabinet and out of it." Some who have written on this subject seem to favor a legally constituted cabinet with power to make the appointments over the Bishops head. I do not advocate any such a measure, for I doubt its constitutionality, and certainly it would curtail the appointing power of the Bishop's head. I do not advocate like shouldering the responsibility of making them. I simply want the Bishops to have more legally constituted advisers. Bro. Johnson says the laymen can advise the Bishops all they desire now, but he must see in most cases it would be volunteered advice, and he says no self-respecting man can give that. We simply want to put them where their advice will be on a level with the advice of the presiding elders.

Some one says, "Would you cut off all other laymen from advising with the Bishop?" We answer, "We would not cut them off any more than the preachers are cut off who are not presiding elders."

Every Methodist preacher knows that two or more presiding elders can pool their interests and keep many valuable things from a Bishop. Suppose two presiding elders are really opposed to each other, but their time on their districts is out, and they need each other's help to retain their positions as presiding elders, what a temptation they have to suppress the truth with reference to each other or to even recommend the continuance of each other in office. Some one will say that is a violent supposition; that no Methodist preacher would be so dishonorable. Well, it is to be hoped that no Methodist preacher ever was or ever will be so dishonorable, but if it is admitted that it is possible, then it is prudent for the Church to take every precaution to save the Bishops from such deception, and equally prudent in the Bishop to guard against such deception in every possible way, and the

means for getting information on such lines would be enlarged by the introduction of laymen to the cabinet. Laymen who have lived long in a country would also be of great service to the Bishop in arranging the bounds of circuits and missions and in giving the real financial strength of the people.

I am not a stickler for the plan of electing one layman for each district, but I see no better plan. Any other plan that will give the laymen a voice and let in the light from that quarter will be just as acceptable. I must not be understood as desiring to curtail the appointing power of the Bishops. I believe in their appointing power, transfer, and all. For thirty years I have been obedient to it, and no man ever heard me murmur after an appointment was made. I always have had and have now the best appointment for me. Neither am I opposed to the office of presiding elder. I have been a presiding elder myself and know its difficulties, but I do believe the measure I advocate will be helpful and protecting to the presiding elders, and I have no idea that our presiding elders will object to having their responsibility decreased or to the presence of loyal laymen when they advise with the Bishops.

The editor rightly says: "This is an important question and ought to be discussed freely." It is much more important in the minds of substantial laymen than I supposed when I wrote the little squib that brought on the discussion of it in more than one State. I have personal word from more than one layman in high educational circles of the Church indorsing the idea that laymen ought to be heard from more directly and legally than they have been heretofore—not one of whom desires to attack the appointing power of the Bishop or the office of presiding elder; but they all feel that in some way laymen ought to be represented in the cabinet. I feel sure the time is not far distant when our Church will consult laymen in a regular and legal way about the appointments, and they will have a voice all the way through on ministerial character. That old cry, "A preacher must be tried by his peers," is an old English expression based on a practice that is non-American and out of harmony with the age. Good Methodist laymen are the peers of anybody.

B. H. GREATHOUSE.

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In the Advocate of Dec. 24, Bro. B. H. Greathouse introduces this subject for consideration. He asks if any man can tell why laymen should not be in the Bishop's Cabinet. There is no reason why they should not be there, if there was a work there which demanded them. I can see no reason why they should be in the cabinet.

Bro. Greathouse says there is "a kind of pastor-calling creeping into our Church that lay representation in the Bishop's Cabinet would stop." It seems to me that if there is such a spirit creeping into our Church that laymen, who certainly must be the ones who do the calling, would have a much better opportunity to make their calls heard if they were in the cabinet, unless Bro. Greathouse means to play with them and have them there as figure-heads. Bro. Greathouse intimates that laymen are consulted on all other matters concerning the Church, but not on the stationing of the preachers; still he thinks there is pastor calling among us. If there is, the laymen must be consulted some way. Now the fact as I understand it is, that the presiding elder does consult the people concerning their preacher before he goes to the Annual Conference; and my understanding has been that while the presiding elders are in a sense overseers for the Bishops, they are to represent the people as well as the preachers when they meet the Bishop in his cabinet.

I am soundly of the opinion that if one of our Bishops requests the presiding elder to meet him at his room, and at the same time asks that some layman or laymen should meet with them, that no one would object, and those laymen would then be considered "in the Bishop's Cabinet." If we are to have laymen in that cabinet, let us have them by the same authority we have the presiding elders there—the Bishop's request.

In the Advocate of Jan. 28, our lawyer, Bro. L. D. Guinn, falls in line with Dr. Greathouse, and from his standpoint of view as a layman suggests some methods of regulating the matter. He says he is in favor of the law being so changed as to provide for laymen in the cabinet and to not allow the Bishop absolute power in the matter of appointment. And yet these brethren want to stop a pastor-calling spirit from creeping into our Church! See?

Bro. Greathouse said something of a preacher being afraid to risk himself in the hands of his brethren of the laity, but what about the spirit of the Church being afraid to risk themselves in the hands of their presiding elders and the Bishop "creeping into the Church."

Again, Bro. Guinn says that he does

not believe there is really anything in the claim made by some, "that there is too much power exercised by our Bishops," but that this imaginary difficulty can be removed by a change of the law regulating the cabinet without any hurt to the Church. We would have to first make a law by the General Conference regulating the Bishop's Cabinet before we could change it, as we have no such law at present. And are we to call on the General Conference to make laws to regulate all the imaginary objections some fellows in and out of the Church may have to our economy?

Bro. Guinn thinks if one layman from each presiding elder's district was placed in the cabinet it would suffice. Now this layman would either have to travel throughout the district and come in contact with the people, or be dependent upon the presiding elder for the necessary information concerning the preachers and their appointments in the district. In the first instance he would take up all his time traveling; and in the other he would add no information to the cabinet. For example, if our efficient layman, Dr. Brown, of Goldthwaite, was selected or appointed, or by some means that Bro. Greathouse and his supporters will devise, to represent the laymen of the San Angelo District in the Bishop's Cabinet next fall, what would be known about the desires of the people over the district concerning their next preacher? Very little, except at his home, unless he would give himself to traveling the district. Now what layman equal to the demands is so situated that he can do that?

I am in favor of adding another as soon as there is a wheel in Methodist machinery that will not turn for want of the belt, but I can't see any use of another belt on the great drive-wheel of our economy so long as the whole world of Churches admit that we have the smoothest running Church government in the land. Let us not monkey with the hub while so many of the spokes in our wheel of economy are putting in their time rattling instead of running. D. A. GREGG.

Lometa, Texas.

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I have just read an article from L. D. Guinn, in a recent number of the Advocate, on "Laymen in the Bishop's Cabinet." He says if laymen were taken into the Cabinet to assist in making the appointments that it would do away with some pretended objection of the laymen to the appointment of the preachers. He admits that this is only a pretended objection; they seem to have a bone to gnaw, but in truth none. This sounds like Baptists. I read in one of their papers not long since something like this, that in our Church it was one-man power, and the people and preachers were ground by the heel of the Bishop; and is it possible that we Methodists are letting the Baptists who split almost every change of the moon shame us out of our old plan that has worked infinitely more satisfactorily than the Baptist plan ever did? And does not Bro. Guinn know that the presiding elder talks with the people and finds out their needs and wants and carries such information as he gathers to the Bishop, and that any man in the Church has a right to talk to or write to the Bishop? He may be ever so humble in the Church, but if his cause is of any importance at all he will surely be heard by the Bishop, for the Bishop is not upon such stilts that he cannot and will not condescend to hear his brethren.

I have seen Bishops Hargrove, Candler, Wilson, Hendrix, Key and Duncan, and believe they are godly men, and that all the Bishops have the interest of all the Church at heart and make the appointments without partiality to any, and sometimes there are misfits; you cannot please some. You might send Bishop Galloway to some small work and some of the people would think they ought to have a better preacher. Let us keep to the old plan even if others want to call their preachers. But let Methodists be in subjection to the powers that be and let her preachers be sent as they have always been. J. M. OWEN.

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I have felt interested in the discussion going on in your paper as to the admission of laymen to the Bishop's Cabinet, as it is called. I have been pleased to see you such a friend of free speech as to allow such a discussion in your columns. Free discussion in politics is not feared by patriots; why should Christians dread free discussion in the Church?

I confess that I am a reformer, and I hail all tendencies in Church and State towards liberalism. Hence I rejoice at the revolution in 1866 by which laymen were admitted to the Annual and General Conference. I think now that the local ministry should not be classed with the laity, and that the three orders in the Church—traveling preachers, local preachers and laymen—should have equal representation in the councils of the Church.

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# Devotional and Spiritual

No unwelcome tasks become any less unwelcome by putting them off until to-morrow. It is only when they are behind us and done that we begin to find that there is a sweetness to be tasted afterward, and that the remembrance of one welcome duty unhesitatingly done is welcome and pleasant. Accomplished they are full of blessing, and there is a smile on their faces as they leave us. Undone, they stand threatening and disturbing our tranquillity, and hindering our communion with God. If there be lying before you any bit of work from which you shrink, go straight up to it and do it at once. The only way to get rid of it is to do it.—Alexander Maclaren.

## THE CHILD AND GOD.

"What am I going to tell my little boy when he begins to ask about God?" says the anxious mother, and her tone testifies to the weight of responsibility she feels. Perhaps it is the importance of the question that leads parents to look at it so often from this standpoint of duty, but it would be simpler and easier if they could see it in the light of privilege.

Surely this is the more natural way. We are impatient to share all our other interests with the children. Our love of outdoors, of books, of music, even our round of daily cares—we can hardly wait for the little man to be old enough to enter into them. We talk to him of absent friends, of the uncle whom he has never seen, of the grandfather who came once when he was a tiny baby. We search the memories of our own childhood for stories which will please his childish taste. We repeat to him over and over again the messages sent, and teach him to treasure the gifts with special care. We try in every way to make the unseen personality real to the child, quite undeterred by the thought that his idea must be very inadequate, and that by waiting a few years his apprehension will be broader. And we do this, not because it is our "duty," because family affection requires it, because the ties of kinship will be of service to him in mature life, but because it is our impulse, because we love to do it, because we can not help doing it.

If we were criticised, we could defend ourselves by saying that the

early years are the receptive, impressionable years; that we want to have the child's love for his grandfather strike its roots deeper than his memory; that the little fellow might well doubt his mother's own affection for the parent whom she had waited six, or eight, or ten years to name to him, and so on, and on. But the point is too obvious for argument when it is the human relationships that are concerned.

Why can we not in the same spontaneous, natural way talk to the child of his Father in heaven? It is a wonderful story for eager little ears to hear, and brings—many mothers know—wonderful comfort to timid little hearts. Another Father, even more loving than the one he sees, thinking about him all the time, watching him all the time, never going away from him, taking care of him every minute, in the dark corner which the childish fancy peoples with vague terrors, as really as in the sunshine; so wise that he always knows what is best for the little boy, and so strong that he can always do it, happy when the boy is good, and more sorry than any one else in all the world when he is naughty—surely it can not "burden the child prematurely" to be told of him.

So of the future life. We can not long keep from the child the dreadful knowledge of death. It comes to his playmate's home, if not to his own. It is not wisdom—it is sheer cruelty, to withhold the hope of the perfect life which completes this. The analogies are ready to hand—the cast-off garment, the seed sown, the butterfly's cocoon—a very little mind will seize them, and ponder them, and develop surprising thoughts of its own from them. "Understand them?" Who of us does that?

Very young children, almost without exception, are interested in the gospel stories. Pictures help, and there are numbers of the best available now for a trifling outlay, or for none at all, if one will clip them from papers and calendars. The mother's simple paraphrase comes first, but the Bible language should be substituted as soon as possible, both because it appeals to the child's reverence and imagination, and because it becomes unconsciously memorized.

"But," some one says, "all this is not so easy as it sounds. What are you going to do when your child asks questions you can't answer?"

To begin with, I am not going to be frightened. Any child can ask more questions than a mother can answer. (So can any parishioner; as any pastor will tell you.) But I am not afraid to say to my child that "I don't know," that "I can't explain it," that "it is hard to explain," that "other good people explain it differently." An infallible mother—let us be thankful!—is not required by any church, nor in any nursery.

But sincerity is essential. One need not always speak positively, but when one does, it must be with the positiveness of one's own conviction, not of somebody else's. Children are quick to detect the false note, the forced note even. The mother's business is not to teach a theology, but to share a faith. She will instinctively dwell most on that which is most vital to her, and will speak of her love and loyalty to Jesus Christ as leader, teacher, revealer and Savior, without attempting to enter into the mysteries of the divine-human life; and of her reverence for the Bible as a daily source of guidance, strength and comfort without essaying subtle questions of authority, authenticity or interpretation.

Reverence, indeed, is one of the first requisites in the religious training of children. It does not

imply formalism, it is not inconsistent with spontaneity. But it forbids making a spectacle of the tiny white-gowned figure at its evening prayer, or passing along the baby questionings as so many bon-mots. It does not quote the Father in heaven in moments of maternal irritability, nor back up the ordinary domestic discipline by threats of his authority.

Rather, it plants the knowledge of him and his holiness in the little heart, and leaves the little conscience, for the most part, to make its own applications. It has its simple forms and rites—the quiet tone, the shut door, the careful handling of the Book, the special place and hour for the daily reading and prayer, the white-draped table, perhaps, with the Bible and the sacred picture. It respects, too, the natural processes by which character is developed, and does not fall into discouragement with the teaching of doubt of the creed which fails to produce perfection in a five-year-old.—Interior.

## THE SUPERIORITY OF LOVE.

Notice the comparison by which Paul sets forth the superiority of love to eloquence. He says: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." The gift without the grace is likened to the sounding of brass, to the clashing of cymbals of bronze. A great many preachers boast themselves of the soundness, the soundness of their theology—and I am not saying anything against soundness in theology. And one is sometimes tempted to say: "Sound, yes, that is what it is, but it is without a ministry and without meaning for a hungry world." A clanging cymbal noise, confusion, but no ministry; this is never helpful for a weary, hungry world. Let us be something more than jangling voices, clanging noises. Let us have reality, genuineness of heart, genuineness of love, genuineness of religion; that is what tells. That is what the world wants. That is what it is looking for. Let love conquer your hearts and the world will make way for your coming, and we shall startle the world by the originality of our unselfishness. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." Let us have love.—D. D. McLaurin, D.D.

## THE CURE OF CARE.

One hot summer day I was driving along, when I overtook a woman who carried a heavy basket. She gladly accepted my offer to ride, but sat with the heavy basket still on her arm.

"My good woman," I said, "your basket will ride just as well in the bottom of the carriage, and you would be much more comfortable."

"So it would, sir, thank you," said she, "I never thought of that."

"That is what I do very often, too," I said.

The woman looked up inquiringly.

"Yes, I do the same thing. The Lord Jesus has taken me up in his chariot, and I rejoice to ride in it. But very often I carry a burden of care on my back that would ride just as well if I put it down. If the Lord is willing to carry me, he is willing to carry my cares."—Rev. Mark Guy Pearse.

## SPIRITUAL WORK.

If we really desire the salvation of men from sin, we will find out what he can do to bring about that end, and waste no time in doing it. This is the work of the Lord. This is spiritual work. Nothing needs doing so much as this. If we should become skillful workers together with God in the salvation of men, we might almost dismiss other matters. The great questions that

thrust themselves on us for discussion would solve themselves. The spiritual work of Mr. Wesley and his fellow workers in England solved one of the most serious natural and social questions of that day. Able and unprejudiced men who have studied the question carefully tell us that it saved England from a revolution similar to that which deluged France with blood. Similar national calamities might be avoided in America if spiritual religion were diligently and intelligently promoted among us.

It is to be feared that this very work is being neglected. We are busy making money, making a living, making inventions, building and operating schools, conducting gigantic industries, discussing social questions from a scientific and political standpoint, building churches and running churches at a great cost. But what spiritual work are we doing? What are the preachers, the Sunday school teachers, and class leaders doing to improve and strengthen the spiritual life of the people? What means are being used to discover what is required to promote the spiritual life? How many Christians can give an intelligent answer to the questions: "What is the spiritual life? What is spirituality? What is the difference between a spiritual man and others? What can be done to promote the spirituality of the Church and community?"

These questions are vital. They clamor for an answer. Every Christian should know the answer. Every Christian should be a skillful worker in this field. If we knew how to cultivate the spiritual life as well as we know how to cultivate intellectual life, if we gave as much time and self-sacrifice and thought to spiritual things as we do to temporal things, the wilderness would soon blossom as the rose and the desert would break forth into singing.—New York Advocate.

## WHAT MAKES YOUR WORLD BEAUTIFUL?

Goethe says: "The world is so waste and empty when we figure only towns and hills and rivers in it; but to know of some one here and there whom we accord with, who is living on with us even in silence, this makes our earthly ball a peopled garden." Do you remember how tired you once grew of the little village in which you had lived for years? Every tree and shrub, every house and barn was painted on your memory; you could close your eyes, and see them perfectly. Yes, even hear the sound of the village blacksmith's hammer when the lights were out and the brawny blacksmith had long been asleep. You wanted to be rid of it all—to see new sights and hear new sounds, while your mind forced its way out of the old grooves which were of necessity so narrow and restricted. The time came when you said goodbye to the dear ones on the little platform that fronted the low, tiny room you called the "station."

Somewhat there was just a little mist over the sunshine, and the soft south wind chilled you a trifle—or was it that your heart beat a little heavily, and the blood did not go bounding through your veins as usual? There were others who noticed the mist which dimmed the sweet sunshine of the morning; others who felt the chill as you felt it; and some of them were going sadly back to a little home among the trees, and the chill was going with them to stay in their hearts while you were looking for your World Beautiful. How long did it take you to find what your heart was seeking? True, a great city with its wonderful possibilities, with its undreamed-of attractions, soon swallowed you up, as it had thousands before you; but did it satisfy the hunger of your heart, or make you

## LAMP-FITS.

How do you know what chimney fits your lamp? Your grocer tells you. How does he know? He don't. Do you then? That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

MACBETH, Pittsburgh.

forget that quiet uneventful past which grew so monotonous to you that you fled from it? The years rolled on, but you could close your eyes, and still see the little village nestling among the trees. You could still, in the quiet night-watches, hear the familiar sound of the blacksmith's hammer, and sometimes, with a half-aroused consciousness, you imagined you heard the plaintive cry of the "whip-poor-will" from the curb of the old well, its favorite spot, at the close of the long, hot summer day.

If you could go back once more, and be just as you were then, how happy you would be! Your World Beautiful meant, after all, home and love and the association with those whose hearts held you close, and to whom—imperfect as you were—you had become their happiness.—Burlington Hawkeye.

What the religion of Christ desires of us is, not that we should alter the outward form of our life, but that we should infuse a new spirit into it, even the spirit of Christ. It is not that we should renounce the business or occupation or profession formerly ours, but that we should carry it on henceforth, realizing it to be a way in which God is with us, by which he is leading us, through which he will bring us to a promised heritage at the last.—Andrew Bruce Davidson

## THE OLD PLEA.

He "Didn't Know it Was Loaded."

The coffee drinker seldom realizes that coffee contains the drug Caffeine, a serious poison to the heart and nerves thereby causing many other forms of disease notably dyspepsia. "I was a lover of coffee and used it for many years and did not realize the bad effects I was suffering from its use.

"At first I was troubled with indigestion but did not attribute the trouble to the use of coffee but thought it arose from other causes. With these attacks I had sick headaches, nausea and vomiting. Finally my stomach was in such a condition I could scarcely retain any food.

"I consulted a physician; was told all my troubles came from indigestion but was not informed what caused the indigestion, so I kept on with the coffee and kept on with the troubles too, and my case continued to grow worse from year to year until it developed into chronic diarrhea, nausea and severe attacks of vomiting so I could keep nothing on my stomach and became a mere shadow reduced from 159 to 128 pounds.

"A specialist informed me I had a very severe case of catarrh of the stomach which had got so bad he could do nothing for me and I became convinced my days were numbered.

"Then I chanced to see an article setting forth the good qualities of Postum and explaining how coffee injures people so I concluded to give Postum a trial. I soon saw the good effects—my headaches were less frequent, nausea and vomiting only came on at long intervals and I was soon a changed man, feeling much better.

"Then I thought I could stand coffee again, but as soon as I tried it my old troubles returned and I again turned to Postum. Would you believe it I did this three times before I had sense enough to quit coffee for good and keep on with the Postum; the result is I am now a well man with no more headaches, sick stomach or vomiting and have already gained back to 147 pounds." Name given by Postum Co., Battle Creek, Mich.

Look in each pkg. for the famous little book, "The Road to Wellville."

## Get My Book, If Sick Don't Send a Penny.

Don't send a penny. Just wait till you see what I can do. Let me take the risk. Let me prove up first what Dr. Shoop's Restorative can do. The Restorative will gain your friendship, your endorsement, if you test it. And for a whole month you can use it without the slightest risk. I will tell you of a druggist near you who will furnish six bottles of

Dr. Shoop's Restorative A Month on Trial.

I will absolutely stand all the cost if it fails. If you say, "It did not help me," that ends it as far as cost to you is concerned. Do you understand me? I am telling it as plainly, as clearly as I can. I want you to know about it, and without doubt that this offer is made on honor. I have the prescription that cures. My only problem is to convince you that Dr. Shoop's Restorative will cure—is an uncommon remedy. A common remedy could not stand a test like this. It would bankrupt the physician making the offer. And I am succeeding everywhere and here is the secret of my success. I found invariably that where there was a weakness, the inside nerves were weak. Where there was a lack of vitality, the vital nerves lacked power. Where weak organs were found, I always found weak nerves. Not the nerves commonly thought of but the vital organs' nerves. The inside—the invisible nerves.

This was a revelation. Then my real success began. Then I combined ingredients that would strengthen that would vitalize, these nerves. That prescription I called a restorative. It is known the world over now as the Dr. Shoop's Restorative. Thousands are accepting my offer and only one in each forty writes that my remedy failed. Just think of it. 39 out of 40 get sick and these are difficult cases, too. And the fourth has nothing to pay. That is a record I am proud of. It is wrong to stay sick when a chance like this is open. If well, you should tell others who are sick of my offer. Don't let a sick friend stay sick because he knows not of my offer. Tell him. Get my book for him. Do your duty. You may be sick yourself, sometime sick people need help. They appreciate sympathy and aid. Tell me of some sick friend. Let me cure him. Then he will show his gratitude to both of us. Your reward will be his gratitude. Send for the book now. Do not delay.

Simply state which book you want and address Dr Shoop, Box 344, Racine, Wis. Do not delay. Book 1 on Dyspepsia. Book 2 on the Heart. Book 3 on the Kidneys. Book 4 for Women. Book 5 for Men (sealed). Book 6 on Rheumatism. Mild cases, not chronic, are often cured by one or two bottles. At druggists.

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Secular News Items.

THE WAR.

The war between Russia and Japan progresses. The censorship of the Associated Press makes it difficult to procure reliable data. Japan struck the first blow and struck hard. She did effective work with her torpedo boats by disabling three of the Russian warships. Reports have it that Japan has succeeded in blowing up a railroad bridge, thus cutting off Russia's resources to a certain extent. The report that Port Arthur had been captured was a mistake. The Japanese troops, however, are endeavoring to land, and it will require vigilance on the part of Russia to avert this. It is probable that some decisive battles have already been fought. We may look for some startling news shortly. The report is that 19,000 troops have landed at Chemulpo.

During the eight days that have elapsed since Russia and Japan severed diplomatic relations and resorted to arms, the victories have been entirely one-sided. Out of the mass of stories of engagements, bombardments, accidental destruction of ships, many of which have been afterwards denied, the following seems to be the net result: Russian ships sunk, damaged or captured by Japanese, 20; Russian ship accidentally sunk, 1; Russian loss of life (estimated), 293. Japanese ships captured or destroyed, none; Japanese killed, 4. In addition, there are persistent reports that the Japanese have torpedoed three Russian cruisers near Hakodate, but this report is not confirmed. There is also a report that one of Japan's warships sunk after the Port Arthur engagement, but this is not confirmed. Of the twenty Russian vessels captured, sunk or damaged, three were battleships, four cruisers and the others gunboats, transports and smaller craft. Experts believe the next move will be a great clash of land forces on the border of Manchuria and Korea and the bombardment of Port Arthur by the Japanese.

Yokohama, Feb. 14.—The four Rus-

INTENSE SUFFERING

From Dyspepsia and Stomach Trouble.

Instantly Relieved and Permanently Cured by Stuart's Dyspepsia Tablets.

A New Discovery, But Not a Patent Medicine.

Dr. Redwell relates an interesting account of what he considers a remarkable case of acute stomach trouble and chronic dyspepsia by the use of the new discovery, Stuart's Dyspepsia Tablets.

He says: "The patient was a man who had suffered, to my knowledge,



for years with dyspepsia. Everything he ate seemed to sour and create gases in the stomach. He had pains like rheumatism in the back, shoulder blades and limbs, fullness and distress after eating, poor appetite and loss of flesh; the heart became affected, causing palpitation and sleeplessness at night.

"I gave him powerful nerve tonics and blood remedies, but to no purpose. As an experiment I finally bought a 50 cent package of Stuart's Dyspepsia Tablets at a drug store and gave them to him. Almost immediate relief was given, and after he had used four boxes he was to all appearances fully cured.

"There was no more acidity or sour, watery risings, no bloating after meals, the appetite was vigorous and he has gained between 10 and 12 pounds in weight of solid, healthy flesh.

"Although Stuart's Dyspepsia Tablets are advertised and sold in drug stores, yet I consider them a most valuable addition to any physician's line of remedies, as they are perfectly harmless and can be given to children or invalids or in any condition of the stomach with perfect safety, being harmless and containing nothing but fruit and vegetable essences, pure pepsin and Golden Seal.

"Without any question they are the safest, most effective cure for indigestion, biliousness, constipation and all derangements of the stomach, however slight or severe."

slan cruisers which sunk the Nagasoura Maru first appeared in the Tsugaru strait on the 11th, escorting a transport from Vladivostok. Another steamer, the Zensho Maru, also met the Russian cruisers, but escaped them. All traffic between Hakodate and Aomori has been suspended, owing to the Russian raiders. Great indignation is felt over the sinking of a commercial steamer, and it is believed it is a violation of international laws of warfare.

London, Feb. 14.—The end of the first calendar week of the Russo-Japanese war brings intense satisfaction in Great Britain, and the extent of the popular jubilation found no adequate explanation in the London press, which is careful not to offend Russia. From the point of view of the man in the street, Great Britain's far eastern ally—Japan—has exceeded all expectations, and even the national and military officials who prophesied initial success for Japan are surprised. The destruction or disablement of nine Russian warships at the opening of the struggle is regarded by experts as giving Japan control of the far eastern seas. Lord Salisbury's much-condemned treaty with Japan now stands among the most popular steps undertaken by any British statesman.

Paris, Feb. 14.—One of the features of the first week of the war has been the steady increase of sentiment here favorable to giving Russia every possible moral and sympathetic support. At the outset the French officers and public generally maintained that the interests of France demanded that she keep clear of the possibility of any war entanglements growing out of the Franco-Russian alliance. This led some newspapers to assert that France was placing self-interest before duty and deserting her best friend in the hour of greatest need. A gradual reaction has occurred until to-day official and public feeling runs strongly in favor of strengthening Russia in every way short of actual participation in the war. It was thought that the large Dreyfus element would antagonize Russia, owing to Russia's attitude toward the Jews, but on the contrary Jos Reinach, friend and biographer of Dreyfus, has published a letter declaring the honor and interest of France command her to affirm her sympathy for Russia and loyally to hold up the alliance.

Nagasaki, Feb. 14.—A dispatch from Chemulpo gives the following account of the destruction of the Russian cruiser Varag and gunboat Korietz. The Japanese fleet, commanded by Admiral Uriu, on the flagship Adumuma, arrived at noon and sent a wireless telegram to the Japanese cruiser Chigoda, which was lying at anchor between the Variag and Korietz, to join the fleet outside. The Russians found themselves trapped. Admiral Uriu then signaled, giving the Russians five minutes in which to surrender. The Russians ignored the demand to surrender, and the Japanese opened fire. A brisk engagement, lasting two hours, followed. The Russian vessels, getting the worst of the encounter, in which the odds were overwhelmingly against them, steamed back into the harbor. The Variag, which was badly injured, listed heavily. Two hours later the Russians attempted to break through the Japanese fleet, which was encountered four miles from the inner harbor. The Korietz was blown up, presumably by its own crew, in order to escape capture. A portion of the crew was rescued by the French and Italian vessels in the harbor. The Variag tried to escape, but suddenly an explosion was heard and the Variag was seen to sink. Whether she was sunk by a Japanese shell or by her own crew is not known. The United States gunboat Vicksburg and the British cruiser Talbot witnessed the battle.

Panama, Feb. 14.—The constitution was delivered to the Government junta recently and may be sanctioned and returned Monday. The presidential election will take place February 16th. Considerable friction appears to continue regarding the Vice Presidency, in spite of Fred Boyd, the popular candidate, having publicly requested the withdrawal of his name for the sake of harmony and peace, although it is well known that he has been personally connected with the isthmian separation, and would guarantee and insure in every way perfect cordiality in the isthmian family. It is reported that about five hundred marines now stationed at Bas Obispo will leave for Santo Domingo Island on the American warship Prairie.

It is stated that new customs duties announced by Cuba are more favorable to European goods than to American, and practically prohibit competition in many articles.

Admiral Dewey's plan for heavy fighting ships was adopted by the House Committee on naval affairs. The appropriation bill is completed and carries \$95,000,000.

President Elliot, of Harvard, in his annual report, gives statistics showing

that boys who prepare for college in public schools do better than those from private schools.

A most disastrous fire swept over the city of Baltimore Maryland. The facts about the conflagration are as follows: Estimated loss, \$200,000,000; number of firms burned, 7000; loss of life so far as known, 8; number of square miles devastated, 3; number of blocks covered by fire, 20; number of buildings destroyed, 750; number of employes out of work, 16,000; number of banks wiped out, 3; number of hotels destroyed, 4; newspaper offices burned, 5; telegraph offices burned, 2.

The general examination of houses of public gathering which has followed the Chicago holocaust has extended to include churches also. Doubtless there are a great number of churches which are constructed with a view to economy of space or money, rather than with an eye to safety in case of fire or panic. If this crusade shall make

any of them safer it will be a blessing. If it could put a stop to the unlawful practice of filling the aisles with chairs on special occasions it would be a double good. This is a very common occurrence, and it should never be allowed. It is both unlawful and unwise.

United States Senator Marcus A. Hanna, after a lingering illness of some two months or more, passed peacefully away at Washington, D. C. on February 15. He was surrounded by his entire family. Perhaps few men, so short a time in politics, have gained the national reputation which Mr. Hanna enjoyed. He was a very successful business man, and his entry into politics was the result of his affiliations with President McKinley.

The quarterly report of Comptroller Ridgley, of the Treasury Department at Washington, was given out recently. The statement concerning the condition of the national banks of Texas is one that is particularly flattering to the entire State. The increase in individual deposits over this reported at the corresponding period last year amounted to the amazing sum of \$10,591,561.35. Similar good reports come from the national banks of the Indian and Oklahoma Territories. Comptroller Ridgley says that the quarterly report shows a state of unparalleled prosperity throughout the South, and that there is no State in the Union that can compare with Texas. Treasury officials and others familiar with the statement feel that Texas must be a much more wonderful community than they have even imagined.

The suit of the city of Tyler to prevent the removal of the general office of the Cotton Belt Railway to Texarkana was decided February 13 in favor of Tyler, that city winning on every count.

NOTICE. If any of the readers of the Advocate own and want to sell the Encyclopedia Britannica, please write me at Breckenridge, Texas. J. L. HOLLERS.

The Course of Study for Preachers

(CUT THIS OUT.)

Course of Study for Preachers.

FIRST YEAR.

Table listing books for the first year, including Wesley's Notes on the New Testament, Discipline, McTyeire's Catechism of Church Government, Watson's Institute (Part 4), Wesley's Doctrinal Standard, Vol. I, and Fletcher's Appeal.

Reference Books, First Year.

Table listing reference books for the first year, including Watson's Biblical and Theological Dictionary, Phelps's Theory of Preaching, and Vinet's Pastoral Theology.

SECOND YEAR.

Table listing books for the second year, including Wesley's Notes on the New Testament, Watson's Institutes (Part 3), Manual of Discipline, Summers on Baptism, Kern's Ministry to the Congregation, and Wesley's Doctrinal Standards, Vol. II.

Reference Books, Second Year.

Table listing reference books for the second year, including Schaff's History of the Christian Church, Millman's Latin Christianity, Whately's Rhetoric, Bond's Evidences of Christianity, and Wall on Infant Baptism.

THIRD YEAR.

Table listing books for the third year, including Watson's Institutes (Part 2), McTyeire's History of Methodism, Pope's Higher Catechism of Theology, and Davis' Elements of Psychology.

Reference Books, Third Year.

Table listing reference books for the third year, including Young's Christ of History, Stevens' History of Methodism, Bowne's Metaphysics, Paine's Life of McKendree, Geikie's Life of Christ, Wesley's Sermons, Stanley's History of the Jewish Church, and Summers' Systematic Theology.

FOURTH YEAR.

Table listing books for the fourth year, including Watson's Institutes (Part 1), Fisher's History of the Christian Church, Hopkins' Law of Love and Love as Law, Tigert's Handbook of Logic, and Dennis' Foreign Missions After a Century.

Reference Books, Fourth Year.

Table listing reference books for the fourth year, including Butler's Analogy, Conybeare & Howson's Life and Epistle of Paul, The Old and the New Man, The High-churchman Disarmed, and Pope's Compendium of Theology.

COMMENTARIES.

Table listing commentaries, including Clarke's Commentaries, Henry's Commentaries, Watson's Exposition of Matthew and Mark, Summers' Commentaries on the Gospels, Acts and Romans, Stier's Words of the Lord Jesus, Olshausen's Commentary, Bloomfield's on the New Testament, and Lange's Commentaries.

We have omitted books of the Course of Study which are permanently out of print. If shipped by express the purchaser pays express charges.

SMITH & LAMAR, Agents, Dallas, Texas.

PALESTINE DISTRICT MISSIONARY INSTITUTE.

The Missionary Institute for Palestine District, Texas Conference, was called to order Wednesday morning, Feb. 3, by the presiding elder, J. B. Sears, and continued in session for two days, the whole time given to the consideration of the missionary cause. The program provided by the presiding elder covered all the important phases of our missionary work, and so well arranged as to bring out the essential features of the work both at home and abroad. Our presiding elder is a missionary in the manner born. Thirteen of the pastors were present, each indicating that his heart is in the work. There were no papers read, but by a clear and earnest presentation of his theme each member showed that he had prepared his part well. At times the enthusiasm ran high. As we mused the fire burned; then spake we with our tongues. The fervent words had quickening power and left all who attended better missionaries. After a thorough survey of the field in the whole district, the consensus of opinion is the collection for missions will be paid in full on this district this year. This is the very best that will satisfy us. Palestine District must come to the front.

GEO. A. LeCLERE.

Distressing Stomach Disease

Quickly cured to stay cured by the masterly power of Drake's Palmetto Wine. Invalids no longer suffer from this dread malady, because this remarkable remedy cures absolutely every form of stomach trouble. It is a cure for the whole world of stomach weakness and constipation, as well as a regulator of the kidneys and liver.

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Notes From the Field.

NORTHWEST TEX. CONFERENCE.

VERNON.

Jno. A. Travis, Feb. 15: Since our last report we have had a snow, which caused us to miss the fourth Sunday clear, and then a week-day, or week-night, rather, appointment was missed. Yesterday being a cold, blustery day, and a boy at home with measles and a pony with a wire cut, and a wife slightly disabled by dislocated shoulder, which happened a month ago, caused me to miss my appointment. We only missed one Sunday this year. Organized a Church with fifteen members, who at once organized a Sunday-school. Have broke a pair of bronchos to drive and ride; have married three couples, put \$11 in ceiling and paint in the parsonage (the Home Mission Society of our charge paid \$31, and Thalia paid \$11), and have received from every place a total to its support of the ministry \$11.75. The second Quarterly Conference will be held at Thalia on Feb. 27 and 28.

ROBY.

M. H. Hudson: Our first Quarterly Conference convened at Roby last Saturday, Feb. 6. Bro. Smith, our presiding elder, arrived on time and preached us four good sermons, two Saturday and two Sunday. The sermons Sunday were especially good. One bright conversion Sunday night, and the Church greatly revived. The officials were on hand at conference except those at Camp Springs. There was a good financial report made in answer to especially so when we consider that this country has been without rain of any consequence since last spring. It is now so dry the farmers can make no preparation for planting another crop. The stewards voluntarily raised the pastor's and presiding elder's salary with a cheerful hope of paying it in full. We have a very fine Board of Stewards—yes, very hard to find any better. To have a faithful Board of Stewards is certainly a great stay to a pastor. The work the Woman's Home Mission Society has done on the church is very pretty and substantial, and makes it look like a new church. How could we do without the good women? Now for a sweeping revival. For this we are praying and laboring.

AZLE.

H. P. Shrader, Feb. 10: I have been kindly received. First, soon after my return from conference, the people of Azle and community presented me a nice and valuable basket, for which they have my sincere thanks. Dr. Cozby, the originator of the scheme, deserves especial thanks. The move met with the appreciation of the people generally and many contributed. I assure them that I appreciate the gift very much and they all have my thanks. Secondly, we have just papered our church and harded the seats. The workman, Mr. Anderson, did a fine job—almost perfect. The church is now beautiful to behold. Our people and the community generally are proud of it. The good women have had some

money on hand for some time for this purpose. This amount was supplemented and the work was done at a cost of about \$100. Bro. Huster had the direct oversight of the work and was certainly fortunate in getting the proper man to do it. The women carpeted the rostrum and we now have a beautiful and attractive church, and after the editor returns from his Oriental tour, we would be pleased to have him with us one Sunday. We would accord him a hearty welcome and strive to make him feel at home. Of course we would give him plenty of work to do while with us. We have also done some improvement on the parsonage. Bros. Huster and Hackett as master carpenters, and the writer as an apprentice, did the work. Thus we are making some progress in a material way and I hope in a spiritual way too. Our congregations have been very good since conference. Our Sunday-schools are doing well in the main, especially would I mention the one at Silver Creek. It has taken on new life. Now if we can all get right in heart—and we can—and can have a great gathering of souls, then our year's labor will not have been in vain. To this end we are praying. Success to all who are laboring in the vineyard of our Lord.

SPRING CREEK CIRCUIT.

T. N. Lowrey, Feb. 10: We want to give you a few dots about Spring Creek work. This is a newly organized circuit consisting of two churches, Spring Creek, Reibel, Fairview and Corinth. Spring Creek having half the time. So you see at once there has been some difficulties to overcome. When we arrived here there was no parsonage, but with this energetic, thoughtful people we set about at once to build a home for the preacher and his family, and by the first of January we were snugly housed in a nice frame parsonage, consisting of four rooms, a hall and two galleries, and is being painted, and when completed it will be a credit to any charge. The parsonage is situated in Avoca, Jones County, Texas, on the Texas Central Railroad, seven miles southeast of Stamford. Avoca is a beautiful little village surrounded by a fine country and is rapidly building up; four residences recently built and two under construction. So far as we have been able to see we are highly pleased with the charge. We feel that we are in the midst of an energetic and loyal people who speak well of their former pastors and know that it is very encouraging for a Methodist preacher. The Ladies' Home Mission Society of Spring Creek, with their friends, have placed in the parsonage a nice set of furniture and two nice carpets, which are highly appreciated by the pastor and his family. Many tokens of kindness have been shown us, for which we are very grateful, and we pray that God's richest blessings may rest on this people. Our congregations have been good and we feel that the Lord is blessing us in our services. We have two Sunday-schools on the work that have not gone into winter quarters. We feel that we are making some improvements along a spiritual line. On last Sunday night at Spring Creek there was one penitent at the altar for prayer. Our parsonage work and moving we have been unable to do much pastoral work.

DUFFAU.

R. A. Clements, Feb. 10: We are now serving our third year on Duffau charge. Previous to this year the charge has been composed of six appointments. We now only have four, two having been put with Charlotte Mission. Last year the six appointments assessed for the preacher in charge and presiding elder. Our Board of Stewards have held the assessment for this year up to the same figures, notwithstanding one-third of the appointments have been taken off the charge. We have built a nice country church since conference, preached our first sermon in it last Sunday to a large and attentive congregation. We have a part of the money now in hand to paint it. We now have houses of worship at each of the four appointments. We have just purchased a nice Church organ at another of the appointments. We have bought a nice set (of four) Bible maps for the Sunday-school at Duffau. We paid \$16 for them. The Sunday-school interest is growing on the charge. We have sold the old parsonage and bought another in a far more desirable location. I think it is more valuable by \$200 than the one disposed of, though we only paid \$100 difference. The house is painted white, two stories high, with very good rooms. There is a very fine well of good water at the corner of the front gallery. Three acres of good sandy land, some fruit trees, berry vines, etc. There is also a very good barn. We have the paper now on hand to repaper two of the rooms. The good sisters of the charge, under the direction of the W. H. M. Society, are raising money to make other repairs. We have received sixteen members into the Church since conference. We are sending new subscribers to the Advocate and our purpose is to put it in every Methodist home on the charge during the year if possible. We now have a very large list of readers on the charge. Our first Quarterly Conference has been a thing of the past for some weeks. My steward has made the best financial report that has been made of either of the three since I have been here. We are not doing anything remarkable on the charge, but are trying to do good, honest service for the Master.

BOSQUEVILLE.

R. F. Dunn, Feb. 8: The first Quarterly Conference of this charge came off according to announcement. Our presiding elder was with us, with his characteristic enthusiasm, and our people were more than pleased with his preaching. All the appointments were represented and reports encouraging. Assessments for support of the ministry remain the same as last year. The parsonage has been supplied with some much needed furniture and the pastor and his family have been kindly remembered by these good people. The Bosqueville people, not content with having presented their preacher with a nice conference suit, made his wife a present of a beautiful ready-made dress. As our old buggy horse is nearly ready to superannate, the people at Greenwood have taken the initiative to get us a new one. For these and all other kindnesses we are very grateful to these thoughtful people, and hope, by God's help, to prove worthy of their confidence and esteem.

WHITT AND BETHESDA.

L. B. Tooley: Our first Quarterly Conference was held at Bethesda February 3, and though the people were busy and the conference was held in mid-week, yet quite a large congregation attended the services. Our presiding elder, Bro. Boone, was on hand, preaching in his

usual strong, suggestive and spiritual manner. This was the best "all round" Quarterly Conference I ever attended in all my experience, and from a financial standpoint the Quarterly Conference was a record breaker for this charge, the stewards having made, by far, the best report for the first quarter in the history of the charge. This could not be otherwise with such faithful stewards, and with few exceptions such a loyal people. The members of Whitt congregation remembered us with a good pounding, which was highly appreciated by this pastor and his family. Our people are planning for this preacher to live in a new parsonage ere the year closes. We are letting out the fence some on this charge and I believe our newly organized Church at Salesville will soon develop into a strong Church and will accomplish great good.

LOMETA.

D. A. Gregg: Our Church interests are advancing on all lines throughout the charge. There have been 47 members dismissed by certificate since conference but with possibly a dozen exceptions they were people who had moved away from the charge in the past and their memberships had not been properly cared for. The Quarterly Conference was not well attended, and the conference was rather short in the matter of services, but the people at Mullin, where the conference was held, have the measles scattered among them. The stewards have set the pastor's salary at \$600 and it is well provided for. We are using the assessment plan with consent—the disciplinary plan. Our services are well attended and the people seem to be hopeful everywhere. Will be hampered somewhat in my pastoral work because of my team getting cut up in the wire so that they can not be used for a month or six weeks. But I can meet my appointments mostly by rail and will do what I can at these points in the way of visiting. We have had good rains recently and things are hopeful temporarily and spiritually.

THE NEW CHURCH A CERTAINTY.

Groesbeck Journal: Sunday morning, at the Methodist Church, the pastor, Rev. W. W. Moss, took for his subject the building of a new church. The discourse was one of the strongest presentations ever delivered from a pulpit in this town, and we regret that space will not allow us to give a synopsis of his remarks. At the conclusion of the sermon, he announced that the Building Committee had adopted plans and had decided to commence work at once on the foundation and would, as soon as completed, wait until fall before commencing the building, and that the estimated cost of constructing the foundation was about \$89, and for this purpose, he called for contributions. It required but a few minutes to raise this amount, and after Church was dismissed, more was subscribed, which will be sufficient to put in the foundation. This insures the church and will fill a long felt want, not only in Methodist circles, but the town regardless of Church affiliations, felt the need of a suitable and comfortable church. The plans adopted call for a building to cost about \$5,000 and will be strictly up to date, both inside and outside appearance as well, will be equipped with a hot air furnace and will be quite an ornament to the town.

TULLA.

A. W. Waddell, Feb. 11: Our second Quarterly Conference was held Feb. 6 and 7, at Beulah, in Armstrong County, and it was a success. Our presiding elder, Bro. Sherman, is greatly loved on my charge, and he always has a hearty welcome when he comes this way. After the services at 11 o'clock at Beulah we rode twenty-five miles to the town of Tulla, at which place the presiding elder de-

livered at 7 p. m. a very forcible sermon on the subject of "Selfishness." This is our second year on this charge and we have learned to love this people very dearly. They have been kind to their pastor and family and we want to be a blessing to them. Some of the people in this land where the winds carol free think that some Elijah has declared that there shall be no more rain only at his word and that he has lost the power of speech; but in spite of the "dryness" of the country, we are moving forward religiously and I believe our Church to be the leader both financially and spiritually all over the land. In Christian thought and right living may God help us to hold our standards high.

FORT WORTH, GLENWOOD.

J. D. Young, Feb. 15: The Glenwood Methodist Church, this city, is in the best condition in the history of the charge. The future of the charge is of great promise and the present pastor is enjoying some of the future of that promise at present. Of course we were pained in the orthodox manner, and on the 15th day of each month the pastor and presiding elder receive their checks respectively, on the American National Bank, for full wages. Our conference collections are all provided for in cash and gift-edged subscription. We have received by vows and letter thirty-five. Our watch-words for the year are, "One hundred conversions, one hundred additions, collections in full and our church dedicated." In our prosperity we have not forgotten the Advocate. We find it the friend of the pastor.

TEXAS CONFERENCE.

ANDERSON.

H. D. Huddleston: As soon as the appointments were read out at conference, I made preparations to go to Weatherford to see my mother. After staying a week I came to my work. Came to as good people as there are in the Texas Conference. Praying God to direct me, I began my year's work. Am glad to say we are moving along nicely. Our first Quarterly Conference was held at Anderson Feb. 6, 7. The conference was a delightful and profitable occasion. Bro. Hooper, our presiding elder, attended to the work of the conference satisfactorily, and did some fine preaching, as he always does. The stewards raised the preacher's salary \$100 over last year. Reported this quarter \$120 for the support of the ministry. We are praying for and expecting a good year on the Anderson charge.

GILMER.

G. E. Ridley, Feb. 12: I have deferred reporting anything connected with our arrival and reception at Gilmer, because we felt so deeply the inadequate supply of words to convey fair intelligence of the facts, or the deep gratitude of our hearts. We thought by a brief silence we might have time to calmly realize and separate the most important events and state them briefly but like all fallible creatures, we made an egregious mistake by deferring; for it has increased the labyrinth so that being in, we hardly know "where we are at" or how to get out. It must suffice to say that the Eberharts, Barnwells, Croleys and Bules, the Chandlers, Smiths, Thompsons, Alexanders, Fords, Lasseters and Greens; the Warrens, Mrs. Rosa Boyd, Rev. Ed Jones and his; and last, but not least, the Briggs, Seagles

Continued on Page 9.

A Favorite Cough Remedy. For Colds, Sore Throat, Asthma, Catarrh, no more useful article can be found. Avoid Imitations. *Wm. B. Ridgely*

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Catalogues free at our 10,000 dealers' stores, or any one Catalogue mailed on receipt of a two-cent stamp.

Preachers' Books at a Great Bargain

Rev. J. W. Gibbons, a member of the Northwest Texas Conference, is now at West End, San Antonio, a very sick man, and needs money very much. He therefore offers the following books at a very low price; all in good condition: Elliott's Commentary \$6; McClintock's strong (shop), \$20; four year's conference course one-half price; Watson's Dictionary, one-half price; Expositor's Bible (full set), \$12. Any one interested in any of the books mentioned, can address Bro. Gibbons at 459 Virginia Ave., West End, San Antonio, Texas.

J. M. ALEXANDER.

NO. 7092. 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.

AN EDITOR'S EXPERIENCE

In the Treatment of Humours with More Than Magical Effect with

CUTICURA REMEDIES.

A Remarkable Testimonial from a Most Intelligent and Trustworthy Lady.

"A tumor came on my neck and in a day or two it was as large as half an orange. I was very much alarmed for fear it was malignant. My friends tried to persuade me to consult my physician; but dreading that he would insist on using the knife, I would not consent to go. Instead, I got Cuticura Resolvent and Cuticura Ointment. I took the former according to directions, and spread a thick layer of the Ointment on the swelling. On renewing it I would bathe my neck in very warm water and Cuticura Soap. In a few days the Cuticura Ointment had drawn the swelling to a head, when it broke. Every morning it was opened with a large sterilized needle, squeezed and bathed, and fresh Ointment put on. Pus and blood, and a yellow, cheesy, tumorous matter came out. In about three or four weeks' time this treatment completely eliminated the tumor. The soreness that had extended down into my chest was all gone, and my neck now seems to be perfectly well.

"About five or six years ago my sister had a similar experience, used the Cuticura Remedies with magical effect. I am willing you should use my testimonial, with the further privilege of revealing my name and address to such persons as may wish to substantiate the above statements by personal letter to me." Chicago, Nov. 12, 1902.

Sold throughout the world. Cuticura Resolvent, 50c. (In form of Chocolate Coated Pills, 5c. per vial of 10). Ointment, 5c. Soap, 25c. Depot: London, 27 Charterhouse Sq.; Paris, 5 Rue de la Paix; Boston, 127 Columbus Ave. Putzer Drug & Chem. Corp., Sole Proprietors. Send for "How to Cure Every Humour."

Special Invitation to Preachers.

WE HAVE A GREAT MANY VERY FINE BOOKS THAT WE WANT TO TRANSFER FROM OUR SHELVES TO YOUR STUDY. THE TEXAS CHRISTIAN ADVOCATE FOR THE NEXT FEW WEEKS WILL TEEM WITH LISTS OF CHOICE BOOKS. YOU NEED THEM AND WE WANT YOU TO HAVE THEM. WE INVITE AND URGE YOU TO READ THESE LISTS CAREFULLY AND SEND US A NICE ORDER. SEND US YOUR COMPLETE LIST OF WANTS AND WE'LL FURNISH THE BOOKS, WHETHER ADVERTISED OR NOT. ALL PURCHASES MADE FROM THIS DATE FORWARD WILL NOT BE CONSIDERED DUE IN THIS FISCAL YEAR.

SMITH & LAMAR, Agents, Dallas, Texas.

# The Home Circle

## IN THE SWELLING OF JORDAN.

(Written after hearing a sermon by Rev. E. N. Parrish, from Jer. 12:5.)  
 In the swelling of Jordan, my brother,  
 What wilt thou do, wilt thou do?  
 Will Jesus stand just o'er the river,  
 And with "Peace, be still," guide you  
 safe thro'?

In the swelling of Jordan, O sinner,  
 What can you do, can you do?  
 When you feel earth retreating, life ebbing,  
 And the wrath of God resting on you.

In the swelling of Jordan, O sinner,  
 When its dark waves dash madly and  
 frown,

The gain of a world will not profit,  
 If enguifed, to despair you sink down.

No time in the swelling of Jordan,  
 God's anger, O soul, to appease;  
 No chance at the judgment o'er yonder,  
 When, with shame, you confess on your  
 knees.

Prepare for the dark swelling Jordan,  
 For soon each must cross o'er its tide;  
 Prepare to meet God with rejoicing,  
 And eternity spend at His side.

Chorus—  
 The Jordan rolls darkly before you;  
 What will you do, sinner, what will you  
 do?

Oh, give your heart now to the Savior,  
 Who is waiting to save even you.

LETA S. KEELER.

## JACK'S QUEER DREAM.

"I want somebody to come and button  
 my shoes," called Harold down the  
 stairs.

He waited, but no one went to his  
 help, for the reason that Aunt Amy  
 had told Emma, the girl who waited  
 on the children, not to go.

"I can't find my brush," came another  
 call.

Emma did not go.

"I think you're mean, Emma," in a  
 fretful tone. "You can leave Harry  
 as well as not. Bring some warm  
 water with you." But Emma still played  
 with little Harry.

"Emma," called another voice,  
 "won't you please." Emma jumped up  
 and was half way up stairs before  
 Jessie had finished, saying, "tell me  
 where my slippers are."

That was it. The mother of the  
 children had been ill for a long time.  
 Now she had gone away for help and  
 Aunt Amy had come to take charge of  
 them. She found them pleasant and  
 well-disposed children, but sadly lacking  
 in the graces of speech which take  
 all the care of a strong mother to form  
 into habit.

"I suppose it's because they're the  
 'little things,'" said Jessie, as when  
 they finally gathered at the table Aunt  
 Amy talked to them about it, assuring  
 them that no children could ever hope  
 to get along agreeably in the world  
 without a good supply of such nice  
 small change as, "If you please,"  
 "Thank you," "Excuse me, and the  
 like. "You see," she went on, "we  
 wouldn't any of us tell a lie or steal  
 or slap Harry or say bad words, be-  
 cause they're big things. But 'pleas-'  
 is so little we always forget."

"And so Aunt Amy has to keep dig-  
 ging away at us," said Harold.

"Oh!" said Jack, bursting into a  
 laugh. "I had the funniest dream last  
 night. I dreamed there was a garden  
 —oh! beautiful. All flowers and grass  
 and trees. And you never, never could  
 guess what grew on those trees."

"Apples, pears?"  
 "Peaches, cherries? Or chestnuts?"  
 "Oranges, bananas?"

"No, I knew you couldn't. It was all  
 sorts of toys. You can't think of a  
 thing that wasn't there. There was a  
 top tree and a bat-and-ball tree. A  
 doll tree and a balloon tree. There  
 was a jumping-jack tree and a tree  
 full of dogs and cats and elephants and  
 monkeys that would wind up and go.  
 There was a candy tree and a lemon-  
 ade creek. And then there were boys  
 and girls running about and picking  
 things—all they wanted."

"Did you get any?"  
 "No, I didn't. I was outside. Lots  
 of other boys and girls were outside  
 and we all wanted to get in."

"I guess so!"  
 "I saw some of them going up and  
 asking if they could go in. And they  
 came back and said that the man at  
 the gate—he looked fierce and grim—  
 said no one could go in without a  
 golden key and any one could easily  
 find one. So we all hunted and hunted,  
 but we couldn't find any golden keys.  
 Then I saw a boy go up and ask to go  
 in and the man looked as pleasant as  
 anything and let him right in. But  
 I hadn't seen that he had any key.  
 And as I looked after him I saw a tree  
 full of cars and steamboats and I was  
 wild to try it again and I went right  
 up and said to the man: "Oh! please,  
 mister, let me go in. I've hunted for  
 the key and can't find it." And he  
 smiled like everything, and he said:  
 "Please is all the key you need to get  
 in here." And I was just going in when  
 the rising bell woke me up."

All laughed at the dream.

"I think," said Aunt Amy, "that my  
 dinging and dinging must have done  
 some good if I have made you dream  
 about the golden key. You will keep

it for every-day use, I am sure. Not  
 only for dreams."

"That's what I'm going to do," said  
 Jack.

For his dream was a very true one  
 in the fact that this golden key and  
 the other little polite words will open  
 to you a great many of pleasant things  
 in the world.—Exchange.

## THE LITTLE GOSPEL SINGER.

(A True Story.)

Fred was a little boy, between seven  
 and eight years old; he had a very  
 fine voice for such a child, and had  
 learned many gospel hymns from his  
 mother. Fred seemed to think that  
 his singing was a remedy for anything  
 painful or unpleasant that happened  
 and would often say: "Shall I sing?"

At one time he was visiting with  
 his mother at a house where two fam-  
 ilies, strangers, were living in the  
 lower rooms. As Fred was amusing  
 himself by wandering around the yard,  
 he heard some very pitiful groans, and  
 seeing a lady at the window, he said:  
 "What is the matter? Is somebody  
 sick?" The lady said: "Yes, my father  
 is very sick, and suffers dreadfully."

Fred replied: "Oh, I am sorry," and  
 to the lady's surprise asked: "Do you  
 think he would like to hear me sing?"

She answered: "Perhaps he would." He  
 stepped up to the window and sang  
 in a clear, sweet voice the hymn with  
 this chorus:

We'll wait till Jesus comes,  
 And we'll be gathered home.

It was like the voice of an angel to  
 the poor dying man. He said, "That  
 is lovely. Who is it?"

His daughter answered, "I do not  
 know, father; it is a little black-eyed  
 boy; he said he was sorry for you and  
 wanted to sing for you."

The daughter told us that little  
 Fred's singing seemed to cheer and  
 comfort the dying man as he went  
 down into the dark valley, and his dis-  
 mal groans ceased; he died very soon  
 after.

We cannot all sing, nor can we all  
 cheer the dying. But there is one thing  
 we can do. And I am going to pass on  
 to you a clipping that I cut from a paper  
 and put up on my desk where I  
 could see it often:

It is curious how rarely we stop to  
 reflect upon the duty of being pleasant  
 for the sake of other people's happi-  
 ness. And it is so simple a duty, too,  
 always at our hand: . . . this great  
 and simple, and serious opportunity,  
 the opportunity of being pleasant.—Selected.

## A MANLY BOY.

It was a crowded railway station.  
 Every few minutes the street cars  
 emptied their loads at the door, and  
 all hurried as they entered. All were  
 laden with bag, basket, box or bundle.  
 Every five minutes a stream of people  
 flowed through the door, near which  
 a young man stood and called, "Rapid  
 Transit for East New York!"

The gate was kept open but a mo-  
 ment, and closed again when enough  
 persons had passed through to fill  
 the two cars upon each train. Those  
 so unfortunate as to be farthest from  
 the door must wait until the next  
 time. Among those unfortunate ones  
 was an old Swedish woman, in the  
 heavy shoes and short frock of her  
 native Northland. She had heavy  
 bundles, and, though she had a place  
 near the door, so many pushed against  
 her she could not get out. Her bur-  
 den was too heavy for her to hold as  
 she stood, and when the rush came  
 she seized one package from the floor  
 by her side, she dropped the other,  
 and, in trying to get it, some one  
 crowded and pushed her aside. The  
 bundle was in the way; an impatient  
 foot kicked it beyond her reach, and  
 before she could recover it again the  
 door was shut. The kind old face  
 looked pitifully troubled.

Suddenly, as she bowed her old  
 gray head to lift the abused bundle  
 from the floor, a bright, boyish face  
 came between her and her treasure,  
 and a pair of strong young hands  
 lifted it to her arms. Surprise and  
 delight struggled in the old wrinkled  
 countenance, and a loud laugh came  
 from two boys whose faces were  
 pressed against the window outside  
 the gate. "See there, Harry; see  
 Fred; that's what he dashed back  
 for!"

"No; you don't say so. I thought  
 he went for peanuts."

"No, not for peanuts nor popcorn,  
 but to pick up an old woman's  
 bundle."

"Yes; what business has she to be  
 right in the way with her budgets?"

"Here comes the train. Shall we  
 wait for him, Harry?" And they  
 pounded the window, and motioned  
 for Fred to come out.

But he shook his head and nodded  
 toward the little old woman at his  
 side. He had her bundles, and her  
 face had lost its anxious look, and

was placid as the round face of a  
 holiday Dutch doll.

"Come along, Fred; come along.  
 You'll be left again."

"Never mind boys; off with you.  
 I'm going to see her through."

And they went. And Harry repeat-  
 ed to Dick, as they seated themselves  
 in the train, "Isn't he a goose?"

"No," was the indignant answer;  
 "he's a man, and I know another fel-  
 low who's a goose, and that's I; and  
 Fred makes me ashamed of myself."

"Pooh, you didn't mean anything,  
 you only gave it a push."

"I know it, but I feel as mean as if  
 Fred caught me picking her pocket."

The train whirled away. The next  
 one came. "Rapid Transit for East  
 New York; all aboard!" shouted the  
 man at the door.

The gate was open. There was an-  
 other rush. In the crowd was an old  
 Swedish woman; by her side was  
 Fred Monroe. He carried the heavy  
 burden. He put his lithe young figure  
 between her and the press. With the  
 same air he would have shown to his  
 mother, he "saw her through." And  
 when the gate shut, I turned to my  
 book with grateful warmth at my  
 heart that, amid much that is rude,  
 chivalry still lives as the crowning  
 charm of a manly boy.—Silver Cross.

## THE STORK POSTMAN.

Some children living in one of the  
 Northern Provinces of Germany, says  
 Our Animal Friends, discovered that a  
 stork had made its nest upon their  
 roof. All the summer they shared  
 their tidbits with their long-legged  
 friend, which became very tame and  
 companionable.

When cold weather came, the stork  
 prepared to flit to warmer climes. The  
 children were sad at the thought of  
 losing their pet, but their parents con-  
 soled them with the assurance that the  
 bird would surely return the next  
 spring. So the children consulted to-  
 gether, and wrote a little note, stating  
 that the stork was very dear to them,  
 and begging the good people in whose  
 country it might spend the winter to  
 be kind to their pet, and send it back  
 to them in the spring.

They fastened the note to a ribbon,  
 tied it round the bird's neck, and tuck-  
 ed it under its wing. The next day  
 they watched the stork wing its way  
 toward milder skies. When the spring  
 came again, behold! one fine morning  
 there it was, tame and gentle as ever.

Great was the children's delight; but  
 what was their surprise to discover  
 round its neck and under its wing an-  
 other bright band with a note attach-  
 ed. It was from a missionary in Afri-  
 ca, stating that he had read the chil-  
 dren's note and had cared for the  
 stork, and thought that children whose  
 hearts had prompted them to provide  
 for the comfort of a bird through the  
 winter, would be willing to help clothe  
 and feed the destitute children of his  
 mission.

The children were full of sympathy,  
 and the missionary's note won a golden  
 answer from the family. Other let-  
 ters came and went by post until by  
 and by the children learned to know  
 the missionary and his little black  
 waifs almost as well as they knew the  
 beloved stork who had proved so trusty  
 a messenger.

## THE WORTH OF A MAN.

The following interesting facts concern-  
 ing young men have recently been  
 published, and give a graphic outline  
 of their worth:

"Over two thousand boys become  
 young men every day in our nation."  
 "There are twelve million young  
 men in the United States."

"In line, twelve abreast, they would  
 form a column two thousand miles  
 long."

"For each to be idle one week is  
 equal to over two hundred thousand  
 being idle one year."

"Two cents daily from each would  
 send three hundred thousand young  
 men to college."

"They represent force enough to  
 build a railroad from New York to  
 San Francisco in one day."

## OUR TROUBLESOME NERVES.

We are dependent upon our nerves  
 of sensation for pleasure as well as  
 for pain, yet we oftener complain of  
 the nervous torture that causes un-  
 easiness or physical anguish, than de-  
 light in the nervous equipoise which  
 conveys us gratification. A woman  
 deploring her nervousness, exclaims  
 that her nerves are on edge, and actu-  
 ally excuses her fretfulness and un-  
 reason in the family circle by the  
 plea that she can not control her  
 nerves.

If this is true, if the trouble has  
 passed beyond the limit where will  
 and conscience can retain impatience,  
 a sufferer should call on her physi-  
 cian for aid. A few weeks in a sani-  
 tarium may save a wife to her hus-  
 band, a mother to her children, if  
 those weeks be taken at the right mo-  
 ment. Care in prevention is often  
 more truly remedial than money and



When an expensive and beautiful  
 garment has become soiled and you  
 doubt whether the color will stand  
 washing, don't put it away without  
 trying Ivory Soap. If water will not  
 cause the color to run, Ivory Soap  
 will not. Avoid extremely hot water,  
 hot sun and a too hot iron. Give  
 this suggestion a trial—even expe-  
 rienced housekeepers are surprised.

exertion spent later in futile efforts  
 after cure.

When nervousness is partly the re-  
 sult of persistent insomnia, the en-  
 deavor should be to relieve that. Some  
 of us carry an anxious mind about our  
 dear ones, or about ourselves, and  
 though we try not to worry, we do not  
 always succeed. Love has its own  
 solitudes, its heartaches and heart-  
 breaks, and sleep flies the pillow when  
 the mother is thinking of her daugh-  
 ter encumbered with a heavy load of  
 responsibility, or her son tossing on  
 the tempestuous sea. Nothing under-  
 mines health and destroys peace more  
 certainly than inability to sleep. It is  
 the restorer of health when it is  
 threatened, the repairer of waste, the  
 defender of vitality. No wonder you  
 are a nervous wreck if you can not  
 sleep.

Do not resort to drugs for relief.  
 Try outdoor air, try eating a light  
 meal before you retire, try the benefit  
 of change of scene, or of having a  
 visit from a friend. When sleep re-  
 turns, nervousness will probably  
 vanish.—Christian Intelligencer.

## HOW TO GET OUT OF DEBT.

"Owe no man anything but to love  
 one another." is always good advice,  
 but some folks take only half of it,  
 forgetting that the advice to keep out  
 of debt is no more urgent than the  
 admonition to love one another.

But love is a debt that makes  
 one the richer as it is paid. "There  
 is that scattereth, and yet increaseth."  
 (Prov. 11:24.)

For those who have, through dis-  
 regard of the first part of Paul's ad-  
 vice, burdened themselves with money  
 debts, we know of no better advice  
 than that given to a young man by  
 Benjamin Franklin:

"Make a full estimate of all you  
 owe, and of all that is owing to you.  
 Reduce the same to note. As fast as  
 you can collect, pay over to those  
 you owe. If you can not, renew your  
 note every year, and get the best se-  
 curity you can. Go to business dili-  
 gently, and be industrious; waste no  
 idle moments; be very economical in  
 all things; discard all pride; be faith-  
 ful in your duty to God, by regular  
 and hearty prayer morning and night;  
 attend church and meeting regularly  
 every Sunday; do unto all men as  
 you would that they should do unto  
 you. If you are too needy in circum-  
 stances to give to the poor, do what-

ever else is in your power to do cheer-  
 fully, but if you can, help the poor  
 and unfortunate. Pursue this course  
 diligently and sincerely for seven  
 years, and if you are not happy, com-  
 fortable, and independent, come to me  
 and I will pay your debts."—Common  
 People.

## PERFECTED IN CHRIST.

All the little that is great or noble  
 in man or woman is perfected in  
 Christ; he only is perfectly great, per-  
 fectly noble, brave, meek. He who, to  
 save us sinful men, endured the cross,  
 despising the shame, till he sat down  
 at the right hand of the majesty on  
 high, perfectly brave he is, and perfect-  
 ly gentle, and will be so forever; for  
 even at his second coming, when he  
 shall appear the conqueror of hell, with  
 tens of thousands of angels, to take  
 vengeance on those who know not God,  
 and destroy the wicked with the breath  
 of his mouth, even then, in his fiercest  
 anger, the scriptures tell us his anger  
 shall be "the anger of the Lord." Al-  
 mighty vengeance and just anger, and  
 yet perfect gentleness and love all the  
 while—mystery of mysteries!—the  
 wrath of the Lamb. May God give us  
 all to feel in that day, not the  
 wrath, but the love, of the Lamb who  
 was slain for us!—Charles Kingsley.

You cannot do God's work with the  
 devil's wages.—Ram's Horn.



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 mercial and shorthand school in the  
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"LAY REPRESENTATION IN THE BISHOP'S CABINET."

Continued from Page 2.

Also I think the Bishop's Cabinet ought to be legalized, and that no appointment should be made by him during conference session without the concurrence of a majority of the cabinet. Again, I think the presiding elder should represent the conference and not the Bishop, and should, therefore, be elected by the conference.

I think the Bishop's Cabinet should be composed of the presiding elders of the conference year just closing, of one local preacher from each district, elected by the local preachers of each District Conference, and of a layman from each district, elected by the laymen of each District Conference. This arrangement would relieve the Bishop of much painful responsibility.

I would abolish the "kitchen cabinet," and require all conferences and discussions relative to the appointments to take place, as far as possible, in open committee meeting, so that no man could be stabbed in the dark.

When the cabinet is equally divided, I would give the Bishop the casting vote.

I would have Bishops elected for a term of years—say eight—and ineligible for a second term.

I have presented no arguments for my opinions and wishes. Take them, examine them, and make up your own mind in regard to them. I do not expect to see the changes I suggest effected in my day. You may, therefore, take the above statement as my last dying will and testament.

R. N. PRICE.

Morristown, Tenn.

We can see nothing of importance in admitting lay delegates in the cabinet. In the first place we contend it would be impossible for a lay delegate to know the needs of the charge like the presiding elders do; and, second, they cannot know the pastors as well as the elders do; hence we conclude their introduction in the cabinet would hinder instead of help the cabinet work. We take it for granted that the presiding elders are God-loving and God-serving men, and have God's cause at heart second to none in all the Church; and, under the present system, Methodism has gained both prestige and influence second to no denomination in these United States. Therefore it is a good idea to be content with present development, and encourage the present system.

J. W. GRIFFIN.

Whitehouse, Texas.

THE PRESIDING ELDERSHIP AND ELSE.

The controversy recently sprung in your paper by Bro. Greathouse is another illustration of the fact that "history repeats itself."

The idea of introducing laymen into the so-called "cabinet" is not a new one, and, like its contemporary issue, lay representation in the General Conference, is likely to prove as obstinate as Barquo's ghost.

There is one thing which the disputants seem to have overlooked, viz: the trend of our polity towards Congregationalism, at least in so far as the appointment of the preachers is concerned. Several years ago Bishop Fitzgerald saw the trend of thought, and wrote, for Zion's Herald, a very strong paper on "The Parting of the Ways."

If the introduction of the lay element into the consulting room of the Bishop would have the effect of checking the too common custom among a few leading laymen in a strong Church of choosing a preacher, and then bringing a united pressure to bear on the Bishop to ratify the choice, then I say let us have laymen in the "cabinet."

It seems to me that a few discreet, loyal men, chosen from different parts of a conference as the official representatives of the laity of the Church, and officially recognized as such, would be an effectual bar to all meddlers or self-appointed counselors seeking to secure this or that man as pastor for any given Church in the district.

This writer has known not a few instances in which laymen have gone beyond the bounds of their conferences to secure certain men for their pastors, and in a few instances their selections were transferred, and the appointment made, before the meeting of their conference.

Whether a limited and well governed representation of laymen, or an unlimited and uncontrollable one is best, can hardly be considered an open question. But whether it would be best to squelch the innovation in both directions gives room for extensive argument.

To a preacher who has spent in the pastorate thirty-seven out of forty-four years of itinerating, an assignment to the work of a presiding elder opens up new ideas, new channels of duty, new responsibilities, and, seemingly, enlarged opportunities.

Methodist polity is very accommodat-

dating (?). For ten years this scribe labored in the southern part of the Louisiana Conference—sometimes in the marshes of the gulf coast—and absorbed malaria—whatever that is—till it asserted itself in a prolonged series of chills. It seemed desirable to be moved further north—into the "hill country"—and such desire was made known to those in authority. True to the accommodating instincts of Methodist polity, he was sent further north, and read out, at the close of our late conference session, to the Monroe District, a portion of the conference bounded on the east by the Mississippi River, on the north by the Little Rock Conference, on the west and south by the Ouachita, Black and Red Rivers—a district embracing eight whole parishes (counties) and half of two others. The country is generally low, and most of it subject to overflow in case of broken levees.

However, there is some "hill country" in the district—on an island! The west end of Sicily Island can compare hills with any country apart from mountainous districts. The forces which heaved these hills above the surrounding country brought to the surface vast quantities of pyrites of iron and galena. There is said to be a good per cent of silver in the lead ore. There will be diggings and borings there some time. The prospect is too rich to be always overlooked.

The eastern part of the district is comparatively new. Until within the last decade, the constant overflows from the Arkansas and Mississippi Rivers have kept settlers out of this part of the country. Within the time mentioned, however, the strengthening of our levee system has removed the constant fear of overflow, and now the country is being rapidly settled up, and railroads have net-worked the district—three roads running north and south

and one east and west—all trunk lines except one, which is still in process of extension, and will, in the near future, become an important line of the great Gould System.

This opening up of the country is creating "regions beyond" our present lines, and the old-time spirit of expansion is coming again into great demand. There is said to be a great scarcity of preachers, and prayer is being offered for more. Will God call others to do a work which can be done by the number now in the field? This scarcity of preachers is not real, but apparent only, and is the result of an effort to provide every neighborhood with a Sunday appointment. With two or three week-day appointments added to each preacher in charge of a mission or a circuit, we have preachers enough to teach every one in the land "the way of the Lord more clearly."

In my humble opinion the remedy lies, not in calling "more laborers into the harvest," but in a more burning zeal and consecrated ambition to save souls among those who already labor "in the vineyard of the Lord." That there is a great deal of ministerial idleness in the ministry of the present day no observer can honestly deny. Why confine one's labor to two or three communities when others, close by, are destitute? To be assigned to labor on B Circuit does not mean that the P. C. of B Circuit is to preach nowhere outside of the two or three Churches named by his predecessor in "the plan of B Circuit."

No one has gone so far but there is something beyond. This, though not so universally true in matters ecclesiastical as in space, is, nevertheless, generally true.

It was zeal and not numbers which wrought such marvelous results among the early Christians. Luther, Melancthon, Zwingli and Erasmus were not a

host in numbers, but were legion in zeal.

A sense of ease and devotion to local duty would have held John Wesley down to his professorship and the supervision of his college society. Zeal brought him across the water, and planted Methodism in the new world. Are we worthy sons of such illustrious sire? J. A. PARKER.

One is not surprised that the flowers like best the sunny side of their lives. The clematis is not the only flower to do its best upon the side where the rain falls and the sun shines. The great sun-flower at the back of the garden with its golden face, and the delicate heliotrope, in royal purple, on the porch, turn their faces wistfully to the sun, and follow it from morning until night, as if that was all they had to live for. The clematis would be a poor and weakly thing if it had only the shade of the porch, and no rain nor sunbeam ever found it.

CATARRH CAN BE CURED.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using, sent by mail, by addressing, with stamp, naming this paper, W. A. Noyes, 47 Power Block, Rochester, N. Y.

We all admire a pusher, providing he is pushing someone else.

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.

Sore Throat advertisement for Hydrozone, including text about its effectiveness and contact information for Prof. Charles Marchant in New York.

MINERAL WELLS, TEXAS advertisement for Weatherford, Mineral Wells & Northwestern Railway, including details about the Mineral Wells Route and excursion tickets.

Do You Know You Need a Biscuit ?

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RIST.

at or noble perfected in great, per- He who, to d the cross, se sat down majesty on and perfect- forever; for g, when he of hell, with is, to take ow not God, h the breath his fiercest is his anger "Lord." Al- t anger, and love all the teries!—the y God give ay, not the Lamb who is Kingsley.

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BLAYLOCK PUB. CO., Dallas, Texas.

We are in receipt of a copy of the printed minutes of the North Texas Conference, edited and published by Rev. Gibbs Mood, of Bowie. He has done faithful work and the result is a neat publication, alike creditable to himself and the conference.

Dr. G. C. Rankin, the editor of the Advocate, has been seriously sick the past week, and unable to attend to his various duties. Some engagements were necessarily cancelled. Let us hope that this very useful servant of the Church may soon be able to return to his loved vocation and continue his yeoman blows in behalf of the vital interests now so prominently before the people. No man in our State is more keenly needed in the important work yet to be done in behalf of the good people of Texas. Let the prayers of the Church ascend in his behalf.

The Western Christian Advocate of Cincinnati does not believe in the "decline of denominational journalism." With the present day daily paper, with its many departments, some are inclined to believe the religious press is being superseded. The Western puts its side of the question as follows:

Just as in the nation, the daily press focalizes public sentiment, gets eighty million people over a three-thousand-mile-wide continent to thinking at one time, in one way, on one thing, so securing unanimity of action, likewise in the Church the denominational press serves similar functions. Other journals of wide circulation which ignore denominational distinctions and proclaim their independence of Church boundaries, can not give detailed and specific information about individual Church matters, particularly those of a local character. They must of necessity be so comprehensive in their contents that they can only notice the larger events in any Church. Such papers and magazines can only emphasize affairs of a general character at the expense of local happenings. The denominational paper need not and must not neglect the larger subjects which belong to all the Churches, but it must put its main emphasis upon those of its limited field. It must not be sectarian in the offensive sense—narrow in its sympathies, uninterested in what the great world of religion outside its own Church borders is doing; it must be religiously cosmopolitan, working in co-operation with every sister Church and rejoicing in the success of Christ's cause everywhere. It must be first broadly Christian and then denominational.

In this issue of the Advocate will be found the announcement of Mr. Alex Cokrell as a candidate for Sheriff of Dallas County. Mr. Cokrell is an old citizen of the county, having been brought up in this city. He is a man of strict integrity, has the confidence and esteem of the community, and if elected will give the county an impartial administration of the laws of the State. He is said to be eminently qualified for the office.

### TEXAS PERSONALS.

Rev. J. M. Holt, of Roysse, was in the city this week and called to see us.

Dr. Jerome Haralson, we regret to say, is detained at Dublin, Texas, by the serious sickness of his wife. We are glad to report that she has somewhat improved. His correspondents will address him at Dublin, instead of DeLeon, for a few weeks.

Rev. W. J. Joyce, of San Marcos, visited Dallas the past week. He is looking hale and hearty, being blessed with good health. There are few men of his age who get more sunshine out of life than does Bro. Joyce. We enjoyed a pleasant chat with him at the Advocate office.

Rev. W. W. Moss, the wide-awake pastor at Groesbeck, was in the city the past week looking after plans for a new church building in his charge. He has enough money to project the enterprise, and when it is finished we will be well entrenched in that delightful community.

Bro. D. H. Snyder, the "young gentleman" hailing from Georgetown, Texas, was in Dallas this week. He called to pay his "respects" to the man who would dare present his picture in that "ancient garb" in which it appeared in last week's Advocate. He did not say in what county he would enter suit for damages.

After a long siege of dark and gloomy nights, what is more pleasant than the rising of lunar in all her glory? After a seizure of la grippe what is more cheering than the beaming face and broad smiles of Rev. M. K. Little? That face of his would change the mind of a despondent man contemplating suicide. He smiled on us the past week—and we are safe.

Bro. D. S. Switzer, of Itasca, smiled on the Advocate force this week. He was beaming with good nature. He says that good fortune is smiling on his enterprise and everything moves smoothly. He knows how to make a success of a school; and, having made it, no one knows better how to enjoy it than does Bro. Switzer. It is a pleasure to meet such men.

Miss Bell H. Bennett, President of Woman's Board of Home Missions, and Mrs. R. W. MacDonell, General Secretary of the Woman's Board of Home Missions, arrived in Dallas Wednesday from Nashville, Tenn. They will spend some time in Texas, visiting the Home Mission Societies of this State. They will be the guests of Mrs. L. H. Potts and the Mission Home and Training School of Dallas. They hope to meet and counsel with the official representatives of the societies in Texas.

Rev. Abe Mulkey made the Advocate a pleasant call this week. He has recently been engaged in a meeting at Chico with Rev. W. L. Airheart. Bro. Mulkey gives a glowing account of the zeal of Bro. Airheart and his good wife in the work. There were about fifty conversions. The Sunday-school took up a collection for the purpose of painting the church and succeeded in raising the amount necessary to complete work. The W. H. M. Society will canvas and paper the parsonage and the general church will undertake the fencing.

Rev. Jas. Campbell, presiding elder of Fort Worth District, from some cause best known to him, has been using last year's calendar in preparing his round of appointments; hence the days of the week have not corresponded with the dates on which the people expected the meetings. Then again he had lost sight of the fact that we are now enjoying leap year. Altogether, he is in some trouble, and wants the Advocate to help him out. We would suggest that while he reads old almanacs it would be well to use the new ones in preparing the quarterly rounds. A correction appears in this week's Advocate.

Rev. J. T. Smith, presiding elder of Pittsburg District, was a pleasant caller at the Advocate office this week. He reports matters "booming" on his district. Rev. O. T. Hotchkiss, the pastor, is actively engaged in preparations for a new church at Texarkana, with decided prospects in favor of his success. Rev. E. L. Shettles, not satisfied with the victories won in the beautiful church at Bryan, has gotten hold of the good people at Pittsburg and will not die happy unless he leaves behind him in that charge one of the most beautiful edifices to be found in Northeast Texas. No wonder Bro. Smith is happy with prospects of this character looming up before him. Being a live presiding elder, something always "happens" on his district.

### CHURCH NEWS.

Bishop Earl Cranston sailed from New York February 13 for Porto Rico, where he will spend about three weeks in visiting the mission in that country.

Bishop Charles B. Galloway of the M. E. Church, South, has been invited by Principal Booker T. Washington to preach the commencement sermon at the Tuskegee Institute, May 22.

The English New Connection, the Bible Christians and the United Free Methodist are perfecting their basis of union. This will give a Church of 170,000. The Primitive Methodists number about 200,000 and the Wesleyans about 500,000.

During the last three years over \$800,000 has been raised for debts and endowments on New York District, New York Conference, Rev. C. W. Millard, presiding elder. More than \$200,000 has been raised for new churches and improvements.

No purchaser for the library of Bishop Hurst having appeared, the entire library has been sent to New York and put into the hands of an auctioneer and will be disposed of at public auction as soon as catalogued, presumably about April 1.

Bishop Hartzell recently dedicated at Umatali, Rhodesia, Africa, St. Andrew's Methodist Episcopal Church. The building cost \$20,000, and is the first and only Methodist Episcopal Church in Africa exclusively for white people. The land on which the Church stands was the gift of the British South Africa Company, and represents a value of \$5000.

The National Mutual Insurance Co. has declared a dividend of 10 per cent for 1903. This will be credited against the next premium payment by policy holders. The total losses since organization have been \$107,000; the increase in reserve fund has been nearly \$7000, in business more than three and a quarter millions, and the entire business is some twenty-one and a quarter millions.

President James, of the Northwestern University at Evanston, has suggested a plan for subdividing the country into educational districts, and has called a council of forty Methodist college Presidents to consider the matter. The scheme is to establish districts around the leading universities to be subdivided into college districts and seminary districts, the institutions of a given university district to be closely affiliated.

James B. Colgate died at his home in Yonkers, New York, last Sunday, after an illness of several months. Mr. Colgate was a prominent and generous Baptist. Colgate University at Hamilton, New York, was enlarged with fine buildings and generously endowed by Mr. Colgate during the past thirty years, over \$1,000,000 having been contributed to the institution. He also gave for his wife, who is a daughter of the late Gov. Colby, of New Hampshire, about \$100,000 to the Colby Academy of New London, New Hampshire. He also gave liberal sums to Rochester University, Columbia College at Washington, D. C., Rochester Theological Seminary and the Cook Academy at Havana, New York. His name was made familiar to thousands by the famous soaps made at his factory.

### RESCUE HOME.

H. G. H.

J. A. Brown, of Blanco, has an article on Rescue Home work in Advocate of February 11 which I expect should not have been written. I do not question Bro. Brown's honesty of intention; I do not controvert his logic or sentiment. Bro. Harris had the best of reasons for writing and publishing his appeal. It was not an appeal for an inferior service to be rendered to humanity in the name of the Lord. It was an appeal for clothes to put on the body of the naked—second-hand or otherwise. Bro. Brown takes very high ground and nobody says nay to it. But if nothing but new clothing and money should be sent, hundreds of persons would be cast off from doing anything. The naked would remain naked. A state of dire distress exists which could easily be relieved by a number of boxes of second-hand clothing. The principle is the contribution of a penny where you can not give a dollar. J. R. Mood says: "The longer I live the more I fall out with those who say and do not." No doubt a lot of new clothes and money sent to the Home by Bro. Brown was very acceptable, but equally so a box of second-hand clothing rendered the same service. Bro. Harris' view of the duty of man to his God and fellowman is as lofty as that of any man in Texas. Personally, I

do not care a baubee about the sentiment of the action, just so a pair of good shoes is put on the feet of one of those women. Bro. Harris is on the ground. He is in slum-work. In Songdo, Korea, there is an elegant missionary woman, sent out by the Woman's Board of the Southern Methodist Church, living in a low hovel, toiling for souls, and wearing a borrowed pair of shoes. The most remarkable work in the Church is being done by the San Antonio Rescue Home. I hope the whole West Texas Conference will make the best possible response to Bro. Harris' appeal. No man who is engaged in slum work, Rescue Home work, the work of making brick without straw, of clothing bodies snatched from the fire, can fail to respond to Bro. Harris' appeal. I believe Bro. Brown's heart and purse is in this work.

### POLYTECHNIC LECTURE COURSE.

Bishop Hoss and Dr. Hyer Visit the Institution.

The students of the Polytechnic College have recently enjoyed some rare intellectual treats—they have others yet before them. Three weeks ago, Dr. Alonzo Monk, pastor of our First Church in the city, gave us a most interesting lecture detailing his early experiences as a boy preacher among the mountains. The story was full of inspiration. February 1st, Rev. J. H. Stewart, of Vernon, delivered a very fine address on "Life's Failures." In this he showed how so many men fail and what was necessary in order to success. He made a most excellent impression. Dr. Frank Boyd, an eminent specialist from the city, recently gave us a lecture on "How to Digest a Sandwich." This was very profitable.

On Friday last, Bishop Hoss came with his great lecture on "The Forces that Make Up Character." It is needless to say that it was a great treat to all who heard him. He treated his theme in a masterly way. His address was broad, deep, wide and not a word too long. When he finished one felt that nothing else need be said on the subject. His visit to the school was very much appreciated.

On Saturday evening, Dr. R. S. Hyer, Regent of the Southwestern University, gave us one of his most excellent utterances. On Sunday morning he preached a clear and strong lay sermon elaborating the Christian graces enumerated by St. Peter. On Sunday evening he preached another excellent sermon to a large and representative congregation at First Church. In this sermon on "The College" he made a strong appeal for the higher institutions of learning. His visit to the Polytechnic College was very much enjoyed. He expressed himself as pleased with the progress made by the school. We hope to have him come again, as his visit was a blessing to us all.

Other good things are in store for us yet. Rev. J. W. Hill, of Denison; Drs. Rankin and Moore, of Dallas, and Harry Halseil, of Decatur, have agreed to come in the very near future.

H. A. BOAZ.

Fort Worth, Texas.

### SOUTHWESTERN UNIVERSITY NOTES.

Our Musical Department have a recital once a month, not for the public, but for the department itself. It is an excellent thing, as it gives the pupils poise and self-possession in the presence of an audience. It is stimulating to both teachers and pupils; and it gives us some fine music, as the readers of the Advocate would have heard if they could have been in our chapel last Thursday afternoon.

The University will make some display at the Louisiana Purchase Exhibition at St. Louis (is there any way to shorten that?) in the Texas building, and perhaps the education building also. The committee are at work now, and we think our friends will not be ashamed of us up there.

The famous Bohemian pianist, Otteker Malek, is to be in Georgetown, and to give a recital in our auditorium early in March. It is a great thing for our musicians that we are able to secure artists of such world-wide reputation to be a stimulus and a revelation to the learner. This is the only school auditorium in the State in which he will appear.

### A FINE BUILDING.

The new Methodist Church building with the exception of seating and the windows is about completed. This is the finest building in the city and is a building that would be a credit to a city of ten times the size of Athens. No matter how rapidly Athens may grow, this denomination has a church house that will be commensurate with the growth of the city.

It is a building of architectural beauty as well as one of substantial structure. It is to be heated by hot air, and lighted by electricity. It has a metal roof and is ceiled overhead and on the walls with ornamental steel

ceiling. On the first floor is the church auditorium proper, the floor inclined from the rostrum to the entrance. The altar is semi-circular and the stage or choir platform is large and also in form of a circle. The pastor's study is to the right of the altar and has a cozy fire-place and an exit to the outside without going through the church. Adjoining the main auditorium is a large room for the use of the Sunday-school, a partition that can be raised is between them so both rooms can be thrown into one when occasions demand it. Adjoining the Sunday-school room are two class rooms which are very convenient and cozy.

Above the Sunday-school room is another large room which is to be used by the different ladies' societies of the Church. There is a perfect blending of beauty and utility all through and through and Contractor Hawn may justly feel proud of the job. The building and seating and heating will cost nearly \$15,000.—Athens Daily Review.

### 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.

### MEDICAL COLLEGE.

The inauguration of a medical college is of such recent occurrence the necessity for it may be questioned by even liberal-minded and thoughtful people. There are so many calls upon the liberality of the members of the Church that it is not to be wondered at if pastors as well as members should withhold their support of this great interest in a measure. If we could ever come to a realization of the fact that we are not suffering from too liberal giving, but rather from withholding, there would be no lack at any point. It has been my observation that in proportion as we give there will be given to us. An impressive illustration is furnished in Dallas Methodism which is patent to every one and acknowledged by all.

Two years ago a forward movement was projected by our far-seeing and wise Bishop Hendrix. The First Church was strong, but its resources were scarcely touched; its talents of brain and purse were unemployed when the new regime was inaugurated. Two large churches were projected at strategic points, and the members living contiguous to these new churches were asked to sever their connections with the old home Church and invest time and money and self in the building up of these new Churches. What has been the result? Two larger and better houses are being roofed in, with larger Sunday-schools than the old Church had, and the throbs of a new life is felt throughout the city. But what of the old hive out of which these colonies have gone? New life has come to it. The membership is larger than before, the congregations have doubled, the preacher's salary has been increased, and new life has come to the Church.

Our Methodist Church has been the vanguard in this State, and we can hold our place only by proving ourselves worthy to hold it. But perhaps some practical men may ask, "Has not the State a medical college; why should the Church embark in this cause?" Yes, the State has a medical college, and a good one, too. So has the State a university and ably manned, too, and the State has an orphanage and other good institutions, but the State does not conduct these institutions under such moral environments as young manhood at its most critical period demands. No literary pursuit is so full of danger to the spiritual life as the study of medicine. There are as many or more reasons for the Church fostering medical colleges as any other colleges.

Any one who will study the history of Christianity from the beginning all along the line of its history will see the close connection between physical and spiritual healing. "Early missionaries not only preached, but also re-



church inclined ice. The stage or also in study is has a the out- church. am is a Sunday- raised ms can seasons Sunday- s which

lieved sickness." Later it was seen that in order properly to treat disease it was necessary to send trained physicians as missionaries. So arose the medical missions, and now foreign missions mean not only churches, but hospitals. The greatest demand today is for colleges and hospitals in the foreign fields, for these appeal to the poor and rich alike and predispose the prejudiced heathen mind to hear the gospel which is the power of God to salvation. Where are medical missionaries to be trained but in schools permeated with the Spirit of Christ? Such men as our noble Nixon, in whose bosom burned the love of souls, catch the missionary fire in schools under Christian influence. We have a college where the moral training of our sons will not be laughed at, and a cold materialism substituted for the sympathetic spirit of faith in God. Next to the men who minister to the souls of ourselves and families the family physician sustains the most sacred and confidential relations, and we need the highest skill combined with that refinement which is found in Christian manhood. Our medical college offers the best instruction under the most favorable surroundings.

H. A. BOURLAND.

NOTES FROM THE FIELD.

(Continued from page 5.)

Gregories (just spell it thus), the pastor and family received by every token that could bear witness to an open-hearted hospitality. Parsonage improved and is to continue until everything conforms to comfort and the refined tastes of our people. The W. H. M. Society is bounding beyond its former hopes. Junior League organized; a Senior League will be organized next Tuesday evening. The Sunday-school forging ahead under excellent management by the faithful superintendent, Hon. F. S. Eberhart, reinforced by excellent officers and efficient teachers. Our painstaking, judicious and well-loved presiding elder, Rev. J. T. Ference, with a full board of efficient officials whose justice and benevolence was expressed by an adequate assessment for pastor with salaries paid up to date. Forbear other specifications for fear of exciting a spirit among my brethren that should never find a place in a merely humane heart.

MT. SYLVAN CIRCUIT.

L. B. Saxon, Feb. 19: We have a part of the Grand Saline Circuit and part of the Lindale Circuit, making a circuit of nine appointments. We have made two rounds and have our new circuit very well organized for business. Our first Quarterly Conference came, and Dr. Sol will be in charge. He has a full board of presiding elders, was at his best. He preached to our edification and delight. He dispatched the business with evidence of "knowing his business." Our stewards made a fair showing to start with and assessed for preacher in charge \$20 and on our way home from Quarterly Conference we preached and organized another Church, making the ninth appointment; and they assessed themselves \$25, which makes the assessment \$45. We begin now for our conference collections, which will all be in hand in the next sixty days. Pounded! Yes, sir, it came! On Monday, Feb. 1, two wagons drove up to Bro. Kidd's residence and took supper. After supper Bro. and Sister Kidd and their children came in to sit awhile with us. In a few moments a wagon stopped at our gate. My wife thought the visitors must be relatives. So she proceeded to meet them at the gate. But she knew no one and no one knew her. She returned and reported: "Strangers here, my dear! It proved to be Bro. Bunnie and John Tunnell with their wives and children, and what else? I can't tell it all. You never saw the like of edibles in a preacher's house. Antioch Church and Union Chapel Church are the donors. They are a good people and know how to make a preacher feel good. After the storm was over we had Bro. Kidd to read a chapter and pray. He read a chapter and commented, showing the Christian spirit of the occasion and the feeling of the preacher's heart. The services occasioned a religious feeling. We hope that we may be to them a true servant of Christ. We are working for Go Forward and the Advocate. God bless all concerned.

QUITMAN CIRCUIT.

C. B. Smith, Feb. 19: The first Quarterly Conference for Quitman Circuit was held to-day. It was cold and blustery, but every Church except one was represented. The presiding elder the "old Reliable." He has been too long before the public and is too well and favorably known to profit by encomiums from me. The Board of Stewards assessed for preacher's salary \$20, notwithstanding one Church was taken off the charge, \$22.10 of which was paid. These people have received us kindly and because of their love for my predecessor I am encouraged to believe I too shall find a warm place in their hearts. While I am not writing a card every week to say so, I am constantly and persistently working for the Advocate.

NEW YORK CIRCUIT.

A. Nolan, Feb. 8: We have completed our first round on this circuit and started on the second. We have been kindly received by the good people of this circuit. They know how to treat a Methodist preacher and make him feel at home among them. We have not been pounded by storm as some of the brethren report, but it comes mighty regular.

OPIUM and Whiskey Habits cured at home without pain. Book of patients sent FREE. B. M. WOOLLEY, M.D. Atlanta, Ga. Office 104 N. Pryor St.

ANNOUNCEMENTS.

ALEX. COCKRELL, Candidate for SHERIFF OF DALLAS COUNTY. Your support will be appreciated. Subject to Democratic Primary Election, Saturday, July 9, 1904.

Bro. Vinson is credited with saying that a buggy will pay dividends in the New York Circuit; and I think it will prove true. We have found many good things in our old buggy since we have been here in the way of pork, potatoes, sausage, soap, butter, ribs, backbones, syrup, etc. We serve a good people who have the interest of their pastor and Church at heart, and we expect, by God's help, to give them the best year's service of our life.

CHAPPELL HILL.

J. C. Carr, Feb. 15: After spending four pleasant years on Beckville charge I was appointed to Chappell Hill by Bishop W. Duncan from Bryan. I returned to Beckville from Bryan and commenced packing up to move to Chappell Hill. We spent nearly a week in Beckville getting everything ready for the longest move we have ever made in a ministry of thirteen years. These days were spent in sadness, mingled with pleasure. Sadness at the thought of leaving the kind and noble people of Beckville charge, pleasure in the kind words and generous treatment of our dear friends during the few days we lingered in Beckville. We will long remember the people of Beckville and surrounding country because of the universal kindness shown us during four of the happiest years of past life. On the 15th day of December I and my three oldest sons left Beckville and drove out to the hospitable home of D. B. Ross, where we spent the night with this big-hearted layman and his charming family. Early the next morning we bade good-bye to these kind friends and drove to Timpon, where we were joined by wife and two youngest children and most elegantly entertained in the district parsonage home of our true and tried friend, Rev. C. A. Tower, presiding elder of San Augustine District. Oh, how refreshing these oases along the way! We were met at the depot at Chappell Hill by Bro. K. Moore and conducted to the home of Bro. W. H. Campbell, where prepared rooms were awaiting our arrival. On Friday morning about 11:30 we went to the parsonage, where we found an excellent dinner prepared by the "Marys and Marthas" of Chappell Hill, who know how to provide for the wants of the parsonage family. Bro. H. C. Brandt had learned of our arrival and I found him "hustling" the town for what some preachers call a "pounding." Well, did he succeed? Flour, sugar, coffee, potatoes, rice, sausage, canned goods, all answer yes. Our reception has been all that could be desired. Nice things still find their way to the parsonage. The ladies here are active and thoughtful. They have purchased nice matting and an elegant carpet for the front room of the parsonage at a cost of about \$10 or \$15, with window shades for three rooms. May God bless them for their work and labor of love. The Sunday-school is doing fine work. The officers and teachers are intelligent and efficient. The preaching services are well attended by attentive listeners. Rev. W. K. Strother, the popular and efficient President of the Chappell Hill Female College, is a great help to the pastor by his earnest prayers and wise counsel. The work he is doing here will be lasting in its effects. He has a corps of teachers who are doing fine work in the College and in the Church. The girls and young ladies in the College are intelligent and studious and it is an inspiration to see them fill into the church on Sunday and take part in the Sunday-school and Church services. The people of Chappell Hill are noted for culture and refinement. And, while somewhat depressed because of past misfortune in storm and overflow and toil, yet they are hopeful and look for better times. The stewards made a liberal assessment for the support of the pastor and are undertaking to pay it monthly. The first Quarterly Conference has been held and Rev. C. F. Smith, presiding elder, was in charge. He preached two instructive and helpful sermons. His visit was a benediction to this writer and enjoyed by all. He is a first-class preacher, a safe counselor and an all-round Christian gentleman. We all love him and look forward to his quarterly visits with delight. The Advocate is in great favor with all who read it and its readers are intelligent, loyal and devoted to the institutions of the Church.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

NORTH TEXAS CONFERENCE.

J. W. Tucker, Feb. 19: The Bishop and his Cabinet decided to send me back to Aubrey (which was a desirable visit) and we are moving along reasonably well. We are making some needed improvement on our church at Aubrey. The people are responding to the call of the pastor in every particular. The stewards made a liberal assessment for the support of the ministry, and paid liberally the first quarter, ours being the first in the district. I received the minutes of the conference yesterday. They are nice and correct as far as I have examined. I sooth that the Aubrey Circuit is the best of the children in North Texas Conference. Well, our congregations are good all the time; but last Sunday, the 7th, was the best since conference. The Lord helped me preach and we had a real pentecostal shower of divine grace. Shouts of praise were heard all over the congregation. So we take courage and go on to do more this year in the cause of our Lord than ever before.

FARMERS BRANCH CIRCUIT.

J. T. Howell, Feb. 15: We are moving along nicely on Farmers Branch Circuit. Since conference the people have bought a house and lot here in Farmers Branch for a parsonage and have nicely furnished the same. We have been moved into the parsonage only a week, but we have been pounded nearly every day since our coming. Last Monday night the people came and you may be sure we appreciated their offerings. There was everything in from a sack of flour to a box of shoe polish. We are engaged in moving Webb's Chapel from its old site into Farmers Branch and utilizing the best of the lumber in a new building. This move has long been needed, both for the interests of the Church and the people here in town. The new church will still be known as Webb's Chapel. We have gotten into our new church at Carrollton, but still lack seats and paper. The people there have done nobly in building a church there. The membership there is small, but they have built a first-class house to worship in. It is an ornament to their town and a credit to their zeal.

We have three whole day appointments and two places that we divide the third Sunday between. We never met a better people than we find here. They know how to take care of their preacher in the old-fashioned way. Four of the most successful preachers in this conference have gone into the work from homes on this charge, and the homes that they have left are noted for the interest manifested in the pastor by their inmates. We are working and praying for gracious revivals over the circuit this year.

HOLIDAY MISSION.

E. Marvin Huff, Feb. 12: We have been very kindly received by the people of Holiday. Many tokens of kindness have been received. Our congregations are growing. Last Saturday night I preached at a place where the seats were all filled, and some were seated in chairs in the aisles. Two ladies walked one and a half miles with little children. Our first Quarterly Conference has come and gone. Our presiding elder, Bro. Pierce, was with us and preached, to the delight of all present. The stewards have made satisfactory provision for the preacher's salary, with one-fourth of it paid to date. May the Lord bless the good people in their work. And as they supply our temporal wants, we pledge to them the best work in our power. Our lines have fallen in pleasant places. To Him be glory, who doeth all things well.

CLARKSVILLE CIRCUIT.

W. R. Rosser, Feb. 9: Everything is moving off well here. Our first Quarterly Conference was held in every way. Our presiding elder was present, presiding and preaching to the satisfaction of all present. The pastor's salary was assessed at a living rate, and everything is very encouraging. We were never more hopeful than now, and we pray that the Lord will bless our labors here to the glory of God and the salvation of the people. We have not been pounded yet, for our people don't believe that our stomach is the only medium by which our heart can be reached. However, we have been remembered kindly by our people. Many good things have found their way to the parsonage. Plenty of feed for our cow has been put in the barn free of charge, besides some corn and wood. A good cistern has just been finished at the parsonage and the lumber is on hand and ready to complete our barn. May God wonderfully bless these good people during this year.

WHEATLAND.

B. H. Webster, Feb. 13: I was returned to this charge by Bishop Duncan for the third year; have been very cordially received on the work and very many have been the expressions of kindness to us. Our first Quarterly Conference embraced the 6th and 7th. Our beloved presiding elder was on hand and preached to the entire satisfaction of all present. It will be much regret that his time expires on this work in November. We had a good attendance of the officials and a good report. The good ladies went to work immediately after conference and have put a nice dresser in the parsonage, carpeted one room and papered another, as well as other improvements. The pounding is not of a cyclone nature, but comes in most all the time in such truck as always leaves us glad, and we can stand that is the kind I like, you know. We hope for a good year service. We have some noble people down here. What is there to hinder us? Father Bennett, local elder, will help.

CHISHOLM.

J. W. Beckham, Feb. 15: The first Quarterly Conference for the Chisholm Circuit is a thing of the past and it was quite a pleasant and profitable occasion. Rev. J. M. Peterson, our presiding elder, preached a strong sermon on Saturday at 11 o'clock, which was enjoyed by all present. We had no services Sunday on account of the severe norther. All of the appointments on the charge were represented except one. The stewards assessed \$90 for the preacher and paid \$16 for the first quarter. I think we are getting on nicely on this way. The ladies have put matting on the floor of one room and put in window shades. We are expecting a good year.

PURLY CIRCUIT.

W. B. Martin, our first Quarterly Conference met at Pleasant Hill Feb. 6. Bro. Fladger, presiding elder, was with us, preached with great power. The people shouted and sang praises to God in the old-time way. We have completed the second round on this work and have been kindly received while there has been no pounding yet this preacher and family have been well cared for. Our congregations are increasing and at almost every service we see outward demonstration of divine power. We are working and praying for a great revival at every point this year. We receive a good people who are loyal to all the interests of the Church.

MARYSVILLE.

J. K. McMillan, Feb. 15: Our first Quarterly Conference was held Feb. 13, 14. Bro. J. A. Stafford, our presiding elder came to us on Friday and remained until Sunday evening, preaching three sermons, which were received by my people with joy. He captivated our young people and old as well. His sermons were deep and very spiritual. He did us all good. After the sermon on Sunday the sacrament of the Lord's Supper was served, at the close of which we received two into the Church, making a total of nine since conference. We are looking forward for a great revival all over the work.

TOBACCO HABIT.

I positively guarantee to cure anything that walks the earth of tobacco habit in any form. Any reference you want. DR. J. S. HILL, Greenville, Texas.

UNANSWERED LETTERS.

Feb. 4.—M. H. Read, sub. J. O. Peterson, sub. J. P. Lowry, sub. G. E. Cameron, sub. I. E. Hightower, sub. J. P. Callaway, sub. J. M. Perry, sub. C. D. West, sub. M. F. Daniel, sub. Thos. Gregory, sub. L. E. Riddle, sub. E. L. Egger, sub. G. W. Riley, sub. E. W. Solomon, has attention. O. J. Read, sub. J. N. Hunter, sub. C. S. Field, sub. C. A. Evans, sub. V. A. Godbey, sub. Jno. W. Hennessee, sub. W. S. Easterling, sub. E. L. Shettles, sub. Feb. 5.—Hal A. Burns, has attention. J. E. Buck, sub. J. Sam Barcus, sub. L. A. Reavis, sub. B. T. Hayes, sub. E. R. Edwards, sub. R. G. Mood, o. k. Feb. 6.—G. W. Blanton, sub. W. R. Campbell, sub. H. R. Kimbler, sub. J. Franks, sub. E. L. Silliman, sub. J.

R. Henson, sub. J. B. Minnis, sub. Mac M. Smith, trial sub. Feb. 8.—W. W. Adams, sub. J. N. Hunter, sub. A. S. Whitelhurst, sub. L. G. White, sub. O. P. Kiker, trial sub. Jerome Duncan, sub. V. V. Boone, trial sub. W. J. Bidworth, sub. J. L. Kennedy, sub. L. C. Matthis, sub. J. M. Armstrong, sub. V. G. Thomas, sub. Feb. 9.—J. D. Huggins, sub. Sam'l Weaver, sub. J. D. Odum, sub. J. W. Montgomery, sub. C. G. Shutt, sub. Geo. W. Kincheloe, sub. T. B. Anderson, sub. L. H. McGee, sub. Thos. Gregory, sub. Ben Hardy, sub. C. N. N. Ferguson, sub. Feb. 10.—R. A. Waltrip, sub. C. S. Cameron, sub. J. W. Bowden, sub. J. W. Story, sub. R. V. Galloway, sub. P. W. Byrd, sub. Jno. E. Roach, sub. L. A. Reavis, sub. H. E. Carter, sub. S. T. Cherry, sub. Feb. 11.—W. R. Rosser, sub. R. E. Porter, sub. Walter Douglass, change made. J. J. Canafax, sub. J. W. Story, sub. J. N. Sample, sub. H. B. Henry, sub. Lee A. Clark, sub. W. T. Burk, sub. O. A. Shook, sub. A. W. Wilson, sub. Thos. Hanks, sub. Lee Sanders, sub. C. R. Gray, change made. J. A. Wyatt, matter will have attention. T. N. Lowrey, sub. W. C. Hilburn, sub. C. W. Young, change. J. W. Allbritten, sub. J. M. McCarter, sub. B. T. Hayes, matter has attention. Albert Little, sub. R. P. Dunn, sub. M. Armstrong, sub. J. T. Weems, trial sub. C. G. Shutt, sub. E. L. Egger, sub. Feb. 12.—J. S. Wilson, sub. J. T. McClure, sub. A. P. Smith, sub. J. J. Callaway, sub. M. L. Lindsey, sub. W. A. Myers, change. J. F. Hardy, sub. Leon Henderson, sub. D. W. Gardner, sub. H. K. Agee, sub. Dr. T. H. Hall, sub. J. L. Massey, sub. A. V. Harbin, sub. H. T. Hart, sub. Feb. 13.—J. L. Morris, sub. E. G. Roberts, sub. J. B. Parr, sub. E. R. Patterson, sub. Jno. M. Barcus, sub. C. D. West, sub. Has attention. J. T. Trice, sub. S. R. Hay, sub. Ellis Smith, sub. S. T. Powell, sub. Feb. 15.—J. N. Hunter, sub. J. H. Chambliss, sub. T. W. Ellis, sub. Jos. P. Callaway, sub. R. P. Dunn, sub. Has attention. B. W. Allen, sub. Jno. M. Neal, sub. J. D. Odum, sub. M. A. Black, sub. H. H. Vaughan, sub. Has attention. W. L. Harris, sub. E. G. Houtt, sub. J. M. Sweeton, sub. J. W. Clifton, sub. E. H. Lovejoy, sub. Thos. Hanks, sub. G. C. Field, sub. L. A. Burk, sub. Feb. 16.—J. P. Rodgers, sub. W. B. Bayless, sub. H. A. Hodges, sub. E. L. Silliman, sub. M. M. Morris, sub. change. R. L. Ely, sub. E. L. Spurlock, sub. J. L. Hollers, sub. S. J. Vaughan, has attention. J. F. Archer, sub. Thos. Gregory, sub. H. L. Hare, sub. Walter Douglass, change made. M. C. Dickson, sub. D. A. Gregg, sub. Feb. 17.—Chas. E. Brown, sub. L. A. Burk, sub. C. A. Evans, sub. Geo. A. Nance, sub. Jno. W. Mayne, sub. I. E. Hightower, sub. Jno. Moore, sub. Jos. M. Wynne, sub. L. A. Reavis, sub. J. M. Franks, sub. J. L. Morris, sub. Wm. M. Foster, sub. O. P. Thomas, sub. G. J. Irvin, sub. W. P. Garvin, sub. M. W. Rogers, sub. Has attention.

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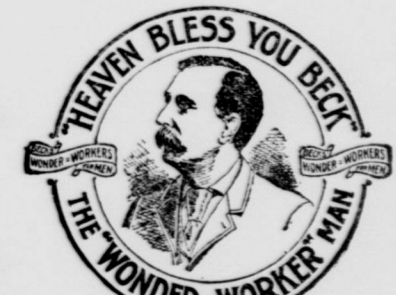
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### The Epworth League Department

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

#### State Epworth League Cabinet.

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- First Vice-President—A. H. McVeigh, Cleburne.
- Second Vice-President—Miss Mollie Davis, Houston.
- Third Vice-President—Wesley Peacock, San Antonio.
- Secretary-Treasurer—A. K. Ragsdale, Dallas.
- Junior Superintendent—Miss Clara Wood, Van Alstyne.

#### NOTES.

Forward Day, March 13!

Plan a special service for Forward Day. Revise your roll; add new members; organize new Leagues; increase your Era list—do something!

A splendid communication comes from Hico this week. "Every week this year has been a week of progress" is the clarion ring.

A business trip takes us to St. Louis this week. We hope to drop in on Dr. DuBose at Nashville on our return, and see how things are moving on in our old haunts.

We would like to have the dates of coming League Conferences as fast as they are set. Our District League organizations ought to hold their sessions in advance of the conference meetings.

Have you elected new officers? If so, you should report their names to this department at once. G. W. T.

#### FROM HICO.

The Hico Epworth League has become an organization of intrinsic worth to the young people of our Church, and of great interest to the town. In September last, we began a forward movement, and every Sunday since has marked a week of progress.

The few members, survivors of previous years, that decided to continue League work united in effort, with zeal to succeed. By fervent prayer and diligent work we have grown in strength numerically and spiritually. Many from other Churches have allied themselves with us. They recognize our purpose as a good one, and do not hesitate to encourage us by their help.

Recently we held a special service in lieu of the regular Sunday evening service. Our program was designed to arouse interest in our work, and the purpose was signally rewarded.

It has been almost impracticable for our Literary Department to operate. Our Charity Department has been of benefit to the town. But the Devotional Department has succeeded in a wonderful manner yet we have much room for improvement. The roll gives about 35 members, and they are active members. We will send in a list of 25 subscriptions to the Era on the first of March.

Next Sunday we go to Carlton, an adjacent country village, to assist the

#### HOW TO ENJOY BREAKFAST.

"Just a roll and coffee, is all I ever eat for breakfast." How often you hear this statement, especially among women. Some men talk the same way. What's the trouble? Breakfast should be one of the best meals of the day. It is needed to get up steam for the body and nerves for the daily toil. When a person doesn't enjoy breakfast, there's something wrong with the stomach. In the majority of cases it is tired out and weak in the morning from working overtime trying to digest things which should never have been put into it and in fighting to get rid of poisonous, catarrhal waste matter. While this rough and tumble goes on in the stomach, the brain is made unnaturally active by weird dreams, some of them frightful in nature. Result—mental and physical exhaustion in the morning.

The stomach of a healthy person rests at night, so does his brain. If your appetite is bad, if you are restless at night, if you have bad dreams, if you are distressed after eating, if your breath is bad in the morning, if you are troubled with catarrh, if you are bilious, if you are constipated, if your kidneys do not act properly, and if you are generally run down, you need Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine). Only one dose a day is required. Take it on going to bed. You will have perfect rest at night, a good appetite for breakfast and enjoy all your other meals. You can get it at all drug stores. If you want a free sample bottle, to try before you buy, send us your name and address. It will be sent promptly, postpaid. Vernal Remedy Co., 516 Seneca Building, Buffalo, N. Y.

League of that place in an onward movement. We pray that we may be of help to them, and that we may gain strength thereby.

Our officers-elect are: President, C. M. Morton; 1st Vice-President, S. R. Steele; 2nd Vice-President, Frank Wilson; 3rd Vice-President, Miss Isophene Tolar; Secretary, Miss Florence Gleason; Treasurer, Miss Memmie Perkins. With greetings to the other Leagues, and prayers for their prosperity, we remain your co-laborers in the Master's vineyard. SETH STEELE.

#### MUSIC.

This is a musical age. The talent of our generation does not lie dormant as did that of our grandparents when they were young. There is now scarcely a family to be found that can not boast from one to half a dozen musical instruments and as many performers. Music teachers, too, I am glad to say, are becoming almost as numerous as public school teachers. What an advantage it is, and how thankful we should be that we enjoy such unprecedented opportunities.

To-day the world stands on a higher plane of civilization and culture than was ever reached before. May we not attribute no small measure of this advancement to the refining and uplifting influence music has had upon both public and private life?

To the poor as well as the rich it has become a necessity. Naught else can so effectually charm away the cares of this weary old world. Nothing so soothes the troubled spirit into a peaceful calm, or call the wandering prodigal back to the arms of a loving father.

Universal as is the "divine art," still the demand for good music seems unlimited, and the world as hungry for it as though it had never heard any. If you do not agree with me, go into any community, but more especially the rural districts. No sooner will it become known that you are a musician than you will be kept busy entertaining eager listeners.

The true artist has a greater influence over mankind than others have. Oh, that every such a one would feel that his or her talents are but loans from God, to be used, always, in such a way as to accrue interest for His glory! How little this is realized by some members of nearly every choir. What a blessed privilege it is to play or sing for Christ!

A lady once told me a bit of her own experience, which shows how God delights to use a voice that is consecrated to His service. "One night at Church," said she, "I won a young lady to Christ by singing a certain song. In a very short time she was called on to die, and passed away most triumphantly. Some time after her death I arose to sing once more, but sank back overwhelmed with feeling and speechless, for, just then, it seemed, the sainted one appeared above me exclaiming in rapturous tones, 'Sing on, dear sister, sing on! Win many more souls to Christ, as you won me!' The memory of that scene," she continued, "has helped me to sing ever since."

But outside of the Church, in our homes and at public gatherings, what shall we play and sing? I believe this question comes forcibly to many conscientious young people, who, if they would seek the answer from God and his Word, would surely decide right in the end. Instead, they follow the customs of others, less spiritual than themselves, and are led astray.

Many Christian schools permit to appear on programs musical numbers of which Christ is undoubtedly ashamed.

"Abstain from all appearance of evil," is Christ's inviolable rule. And, "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend."

How often have I heard elder Christians express regret and disappointment because some one, who ought to have known better, insisted on entertaining them by playing waltzes, polkas, cake-walks and dance music in general. How thoughtless and careless some are anyway! Is it not time for us to awake along these lines? Many so-called Christian young people play light, trashy music even on the Sabbath day. "If any man love the world, the love of the Father is not in him," is still as true, I believe, as when it was first written. Surely God is not in any way glorified by worldly music, for it invariably leads the mind worldward instead of heavenward.

"But," says some one, "there are different grades of music. Of course, I play only the best, and I'm sure all this beautiful music was not meant for the devil." To this I reply that there are also many grades of sinners, the best of whom will lose their souls as surely as the worst, unless they repent. If a certain kind of music is composed by worldly people, is used and loved by them, those are sufficient reasons why we should not enjoy it. Besides, we have plenty of pure music without it.

There are beautiful instrumental pieces almost without number, not to

speak of the great store of sweet, sacred music. Enough, I am sure, to develop all the talent in the world, without even once insulting God by playing ball-room and operatic airs.

How often my heart has echoed the words of a friend, who would invariably say to the performer of worldly music, "Stop! I do not permit such to be played in my house, or on my piano. This home belongs to God." Oh, for more such examples!

Dear Christian, be firm, be uncompromising. Do not play, nor sing, nor teach, nor even keep among your music any composition about which you are in doubt. Take my advice and do not learn any piece which you would not feel perfectly easy about playing on your golden harp before Christ and the angels in the New Jerusalem. In music, as in all else, may we be very careful to "do all to the glory of God."

LETA S. KEELER.

#### THE PHILOSOPHY OF A HOLY LIFE.

Holiness is not innocence only in a sense. Many things may be innocent, but in a Bible sense they are not holy.

Very few people give the subject of holiness a serious thought, as regards their religious life, and many reject it all together.

God demands a holy life of all his people. Be ye holy for I am holy. It is also written in Heb. 12:14 that without holiness no man shall see the Lord.

But few know what the word of God teaches on the subject of holiness; why we must be holy, how to be holy, and who can be holy, and in what condition does holiness place a person.

No person is naturally holy, but all are by nature unholy. And to become holy there must be a change from a state of nature to a state of grace or favor, for all are under just condemnation of God's law to eternal death. And God has made holiness the only condition of acceptance with him.

How, then, can a person become holy in God's sight?

Though the above be true, God has appointed a means to bring about the desired end, and that is through the power of the gospel.

Sin is the cause of unholiness, therefore the sinner is addressed through the gospel and commanded to repent, or turn away from sin, which is the first step towards holiness. Repentance secures forgiveness because it has some of the qualities of faith in it, hence it is repentance toward God and faith toward Lord Jesus Christ. This brings about the new birth, and justification, which is the first state of holiness. The sinner's past life has been forgiven through the merits of the Lord Jesus Christ.

Heretofore, there has been no special demand on the sinner for holiness, but that he must repent and turn to God. And when justification takes place a holy life is then demanded, and he is still a subject of gospel address as to how to live a holy life, for there is no standstill in the religious life, for it must be forward, or it will be backward. The word of God teaches that we must not only hold what we have gained, but must go on unto perfection in the Christian course.

Holiness, righteousness and law are very closely allied, and we must not understand that God's law is the exercise of arbitrary power over his creatures, but that law is necessary for the general good of mankind. St. Paul to Tim 1:9: "The law is not made for righteous man, but for the lawless and disobedient; for the ungodly and for sinners, for unholy and profane." Hence all sin is directly or indirectly against God. And holiness, as God requires it, is not an arbitrary demand of God, but the vindication of the righteousness (or the right) of God's law over mankind. Holiness, in a great measure, is the righteousness of the law. This is what St. Paul means in Rom. 8, where he says that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. How so? By repentance towards God and faith towards the Lord Jesus Christ. This brings our lives into conformity to the righteous demands of the law, and we are pronounced holy so far as the law is concerned. The law forbids nothing

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but what is hurtful to the human race, and demands nothing but what is the best for mankind.

Since the fall of man, all people are sinners and unholy, and are condemned under the law. And sin has the same relation to law that rebellion has to good government. Holiness sustains the same relation to law that law does to good government. Why is a man holy? Because he is righteous. Why is he righteous? Because his life is in conformity to the law of God. And this is brought about by the use of the means that God has appointed for that purpose. There can be no holiness where the law of God is disregarded as to honesty and upright-ness. The law is holy, just and good. St. Paul says: "I had not known sin but by the law; for I had not known law except the law had said thou shalt not covet." Hence our holiness depends, and reaches no further, or higher, than our righteousness is approved by the law of God. Luke 1:5-6 is an example in point—Zacharias and Elisabeth. They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

The same is required now, for we read in Col. 1:21-23: "And you, that were sometimes alienated and enemies in your minds by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unprovable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel." 28th verse St. Paul: "Whom we preach, warning every man, in all wisdom, that we may present every man perfect in Christ Jesus." J. C. PALMER. Duffau, Texas.

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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.

**THE MISSIONARY MEETING IN WACO.**

The Missionary Meeting to be held at Waco in May will be a great occasion, and I would call the attention of our W. F. M. Society especially to it. Each auxiliary is entitled to a delegate, and let us be sure to avail ourselves of the rare opportunity. Let us elect delegates to the meeting in March at the regular time for election of officers. We can not afford to miss being there. The information to be gained, the inspiration and pleasure, will be worth much to all who attend. I hope to meet there a representative from every society in our conference.

MRS. MARY E. BULLOCK, Lorena, Texas.

**NOTICE.**

The auxiliaries of the W. H. M. Society, Texas Conference, are urged to elect delegates to the Missionary Conference to be held at Waco in May. This is one of the greatest opportunities that has come to us for the enlightenment of our workers and upbuilding of our work. Every auxiliary is entitled to one delegate, and board will be secured at from \$1 and up. Send names to Rev. J. B. Sears, Crockett, Texas. Let us go this at once for the "Lord's business requires haste." MRS. ALEX WOLDERT, Pres. Conf. Society.

To the Auxiliaries of the W. H. M. Societies of the North Texas Conference:

It has done my heart good to receive communications from some of the auxiliaries in regard to the subject of tithing. In some of these letters I have been informed of the newly elected Second Vice-Presidents; in others requests are made for literature and suggestions in regard to this important department. This is encouraging and shows that the interest is broadening.

I trust that each member who sees this little item will, at the next auxiliary meeting, request the Second Vice-President to write me at once the condition of her society in this line of work or have the Corresponding Secretary write me the name of the Second Vice-President. I would have written each of you long since, but the literature I ordered has not come. You shall have it as soon as possible.

Stand nobly by your work and do all you can to advance God's cause by advocating tithing as the minimum of Christian giving. May God help us to make this year far in advance of the last one in the liberality of our gifts to him. May I hear promptly from each one of you Second Vice-Presidents.

MRS. E. W. ROSE, Second V.-Pres. Conf. Society, 535 S. Ervay St., Dallas, Texas.

**ATTENTION!**

To the Press Superintendents of All the Home Mission Auxiliary Societies of West Texas Conference: Will you be so kind as to send me monthly or quarterly reports of your work—what you are doing and the condition of your society? I am expected to gather items concerning the work in our conference, and report them to Mrs. Luke Johnson, General Press Supt., in Atlanta, Ga. Let me know if you edit a column in any local secular paper, and send me a copy of some issue reporting your work.

MRS. S. H. WERLEIN, Supt. Press Work, Conf. Society, Austin, Texas.

**THE WORK IN AUSTIN.**

Under the able leadership of Mrs. T. A. Brown, its President, the Home Mission Society of Tenth St. Church is in a flourishing condition. Recently the parsonage has been remodeled and

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renovated, a large bath room added up stairs with hot and cold water, the house re-papered and re-painted, with electric lights throughout. The pastor and his wife believe that no Church can boast a more charming and comfortable home for its preacher.

**Reception for the Pastor.**

Last Thursday afternoon and evening these energetic ladies gave a reception at the parsonage for Dr. and Mrs. Werlein, to which were invited not only the whole Church membership, but friends throughout the community. By the lavish use of foliage and flowers, the parsonage was transformed into "a thing of beauty." Master Phillip, the ten-year-old son of the pastor, inspected it with ecstatic eyes. "Well!" he exclaimed, "this is a house-and-a-half now!" Throngs of cordial friends greeted the occasion, and every one seemed to have a good time.

MRS. S. H. WERLEIN.

**W. H. M. SOCIETY OF BATESVILLE.**

Noticing reports of other auxiliaries, thought perhaps it might interest some of the readers to know of ours. The Batesville Auxiliary was organized March 16, 1903, with fourteen members enrolled. The following officers were elected:

Mrs. Monroe Martin, President; Mrs. W. R. Hooper, First Vice-President; Mrs. Geo. Myers, Second Vice-President; Mrs. J. H. Sawyers, Third Vice-President; Mrs. O. A. Mills, Recording Secretary; Mrs. W. T. Childress, Corresponding Secretary; Miss Mollie West, Agent for "Our Homes."

We have weekly meetings in the following order: First Saturday in every month is strictly a business meeting; the different reports are read and our monthly dues are paid in, etc. Second is a literary meeting; third a devotional meeting, from which we gain much spiritual knowledge and enjoyment; and the fourth Saturday is the social meeting, held at private houses of some of our members. In this we discuss ideas and means by which money may be raised, for as yet we have had no church, but through the efforts of our energetic pastor, Rev. J. D. Dorsey, most of the lumber is now on the ground for one. Although the Baptists have been very kind to us in lending the use of their house—and we greatly appreciate their kindness—still we've imposed long enough.

Since organization our efforts have been doubly rewarded. We have now twenty members enrolled, and have raised close on to \$100. We have bought and paid for two lots on which our church is to be built, and have paid \$50 to the building fund of our Church. Believing in our motto, "In union there is strength," we hope to accomplish much good this coming year. New officers for the year will be elected February, 1904.

Now, in conclusion, I will say, may God in his goodness continue to bless the efforts of the W. H. M. Society all over the State.

(MRS.) W. T. CHILDRESS, Cor. Sec'y.

**ATTENTION.**

To Woman's Foreign Missionary Society, Northwest Texas Conference: Easter Sunday, April 3, by the action of the Woman's Board of Foreign Missions, M. E. Church, South, will be observed in the interests of our young people, and the direction of the special offering on that day be left to the discretion of each Conference Society. By action of your Executive

We are glad to give the Treasurer's report, which follows, showing as it does the financial returns of a work which is as yet in its incipency, comparatively, hoping that the showing from time to time of the work done by this Board may incite others to a "righteous emulation" in the organization of similar organizations in our Church in Texas:

Report of Mrs. S. D. Thruston, Treasurer Dallas City Mission Board of the Methodist Episcopal Church, South—Hiss Haskin, Superintendent of the Settlement Home, for the year ending January 31, 1904:

**RECEIPTS.**

Name of Church.	Home Mission Societies.	Epworth Leagues.	Young Ladies' Societies.	Sunday Schools.	Voluntary Contributions.	Totals.
First Church .....	\$100 80	\$157 43	\$15 00	.....	.....	\$282 23
Grace Church .....	196 75	38 50	.....	\$5 00	.....	240 25
Oak Cliff Church .....	118 55	7 00	.....	.....	.....	125 55
Ervay Street Church .....	60 60	.....	.....	.....	.....	60 60
Trinity Church .....	81 25	8 00	.....	.....	.....	89 25
Other sources .....	.....	.....	.....	.....	\$203 55	203 55
To Miss Haskins .....	.....	.....	.....	.....	240 90	240 90
Totals .....	\$566 95	\$210 93	\$15 00	\$5 00	\$444 45	\$1,242 33

Aggregate, from all sources .....

**DISBURSEMENTS.**

Repairs and furnishings for Settlement Home .....	\$165 42
Paid, groceries for Home .....	173 60
Paid, salaries Misses Haskin, Morgan and Pace .....	414 50
Paid, rent of Settlement Home and piano .....	156 80
Paid, house expenses of Home .....	86 30
Expended by Miss Haskin from direct contributions .....	240 90
Balance on hand .....	4 81
<b>Total</b> .....	<b>\$1,242 33</b>

All of which is respectfully submitted.

MRS. S. D. THRUSTON, Treasurer Dallas City Mission Board.

Committee, on Feb. 12, it was recommended that we devote the collections on this occasion to a permanent scholarship of \$2500, in the Scarritt Bible and Training School, Kansas City, Mo. Nothing should so appeal to the hearts and energies of our young people and adults as well as the "training and testing" of the young women of our own conference for mission work, and the Scarritt Bible and Training School claims our first and best effort. The returns for the investment already made in this institution are a full guarantee for larger investments. We recommend, further, that Friday, April 1, be observed as a day for special prayer and a rally day in the interest of the school, "its aims, its needs," to be known throughout our conference as "Training School Day."

District Secretaries will please lose no time in notifying all auxiliaries and all pastoral charges as well. This occasion needs the effort of the conference "as one man." Programs will appear in the Woman's Missionary Advocate for March. With your large preparations for this need let our women devote themselves to that much larger need—prayer. Let us not stumble at the amount needed for this permanent scholarship, but ask of God and then believe God. This and last week's issues of the Texas Christian Advocate has given full details of the great missionary meeting in Waco, May 2-6.

We recommend that as far as possible each society will have some representative at this meeting and will each of you help to make it a great success. Do not lightly esteem the benefits of such a meeting.

We covet early communications regarding our Easter services. Our great desire for you is "that ye may prove what is that good and acceptable and perfect will of God."

MRS. W. F. BARNUM, Fort Worth, Texas.

**FROM ABILENE DISTRICT.**

As the Abilene District seldom writes anything for the Woman's Department, and as we have been invited to contribute something for the paper, I trust you will bear with me a little while I attempt to show you what I conceive to be a practical W. H. M. Society.

First, it must be founded on the truth. Its authority is the only reason for it and its life or existence depends on this alone. The society can exist in a Christian sense but by the revealed will of our heavenly Father. We establish one right to existence. (1) On the fact that a band of women did minister of their substance to Jesus and his assistant preachers. In the years that he himself was training forces for the work of the Church under his own eye, see Martha. We can not do less than hold such memorial service to her, when the story of her may be told, not for her sake alone, but to show what and how we should do our work as worthy successors of this one approved of Jesus Christ our Savior. In the third place our parsonage and churches can never be furnished as conveniently and as tastefully by the inexperienced hands of our men alone. Woman's touch only completes the appointments of a home and church. Her help in these things is as useful as the things themselves. Besides our whole female population or membership must not be mere lookers-on, for all God's people must be laborers in the vineyard in order to be subject to the settlement in the evening. Call the laborers—not those

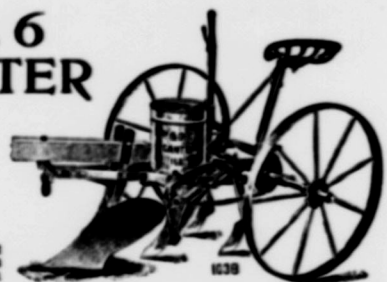
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**WHISKEY CURE.**

I wish to call the attention of the Advocate readers to my "Home Cure" for whiskey. This is my latest and greatest discovery. It can be taken without loss of time or inconvenience to persons taking it. DR. J. B. HILL, Greenville, Texas.

**CONCERNING SUPERANNUATED MINISTERS.**

Rev. G. F. Boyd, in his communication in the last issue of the Advocate, cited an incident that shows a grave error in our Methodist polity. As this error pertains to the laity, I dare speak.

It is base ingratitude to accept the service of vigorous manhood at starvation prices, and then make no provision for helpless old age. The Church is waking up to this and the near future will see it remedied. Shall North Texas wait? Why need she? Providence seems to have thrown down the challenge. Within the radius of Dallas District lies forty acres of land as rich and beautiful as any within the bounds of Dallas County. Methodism, I am told, holds this in fee simple. Why cannot arrangements be made to build several cottages for our superannuated ministers on the Whiterock Camp-meeting grounds? Are there not laymen who will gladly build such a memorial to the man of God who has led them into riches in Christ Jesus? There are Churches who would themselves be richer by this labor of love. I know that our North Texas Home Mission Conference Society will ask the privilege of building one, and perhaps others, if arrangements can be made with the trustees to that effect. Let us hear from the brethren.

MRS. L. H. POTTS.

A variety-show Church is apt to show a sad variety of fruits.

**FOUND AT 70. The Power of Food.**

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who do nothing—who may receive their hire. A description of one woman by our Savior, noted in his speech is an illustration of what every one may do: "She hath done what she could." "Wherever the gospel is preached in all the world this shall be told as a memorial of her." The preacher's wife will always lack the means necessary to complete furnishing of her home and the female membership has or can command it and should therefore administer it. No care should mark the life of the preacher on account of a poorly furnished parsonage or church. The care of all the churches upon him daily is sufficient. Furnishing these things is the business of the Home Mission Society. The care and training and keeping of children is a work that can not be done by men alone. Woman's part of this work is laid upon her hands and heart. She should see the children taught for home, the community, the Church, the State. Children's societies in training for Church work should be much under her eye and advice. The young people of the Church are her peculiar charge. Their training can not be turned over to other sources—our own lives should be their model. We should carefully organize and encourage them in the work that our God has laid on us and them. The young men should especially realize our influence on their lives which we can wield on them as mothers—that shaping force, God given, without which so many human wrecks on the sands of time are seen. Tenderly, prayerfully, faithfully we should get them to almost adore womankind. The godly ranks of our official boards, as well as our ministry, are replenished from these ranks. We shall have no husbands for our daughters, no official boards, no ministry, no rulers over our beloved country but out of these young men. Here is enough for all our hearts and heads and hands, while we live. The Lord endow us for these things.

MRS. J. A. HYDER.

Anson, Texas.

The marvels of modern surgery receive no more wonderful exemplification than in the repair of spinal vertebrae. A youth of seventeen years, while diving into the North River from a springboard last August, broke his neck. He was rescued and removed to the J. Hood Wright Hospital in Harlem, from which he has recently been discharged, after a complete knitting of the vertebrae. This is the second case of the kind successfully treated at the hospital within a year.

The great financial power of the country is not that of the banks or great industrial combinations, but the influence of three New York insurance companies which work together. The three have total assets of approximately \$1,000,000,000. The income of the three in the year 1903 was approximately \$250,000,000 and it carries nearly \$1,800,000,000 of insurance upon its books. The total insurance carried by the three corporations is a little in excess of \$4,000,000,000.

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HARRIS—Rev. J. J. Harris was born June 25, 1827, in Hall County, Ga. In Lumpkin County, Ga., in a little log church called "Nimberwill," in 1841 he was "born of the Spirit," and became a child of God. He was united in marriage to Miss Exar Whitefield Turner Sept. 22, 1844. Ten children were born to this union, six of whom still survive. His wife dying in 1865, in 1868 he was married to Miss Fannie Bird. Two children were born to this union, one of whom, with the aged mother, remains to mourn the loss of an affectionate father. He was licensed to preach May 12, 1855. In 1856 he was licensed to preach. From the date of his license until the Civil War began he was a missionary to the negroes. On Sept. 21, 1861, he was elected Chaplain of the Twenty-sixth Tennessee Regiment. He was captured at Fort Tompkinson and experienced the horrors of prison life in Camp Douglas for six months. He was held as Chaplain until the close of the war. He was ordained deacon March 29, 1867, at Red Clay, Ga., by Bishop Geo. S. Pierce and elder by the same Bishop Oct. 13, 1871. After serving four years as a "supply" he joined the North Georgia Conference at Carterville, Ga., in 1875. In 1880 he became concerned regarding the Wesleyan doctrine of Christian perfection and after much study, meditation and prayer, entered consciously into the experience of entire sanctification. In 1882 he was transferred to the Northwest Texas Conference, where he ministered for sixteen years, taking the superannuated relation in 1898. He continued to preach as occasion offered until his health gave out completely. He died at Terrell, Texas, Dec. 27, 1893. I have no list of the pastoral charges served by "Uncle Jesse," but first and last, for forty-three years in the active work, he wrought diligently in the Master's vineyard. He has but few advantages when a youth. Brought among the mountains of North Georgia, his schooling was scant indeed, but the mountain air and exercise developed for him a vigorous physical manhood, and with good common sense, a quick will, ready discernment, and a deep, sound Methodist training, he grew into a life of great usefulness. His aim in preaching was to get souls saved, and his sermons were adapted to that end. His lack of early educational advantages was largely atoned for by a conscientious study of the standard polemic writings of the day. He bought and studied many books—not with the purpose of posing as a scholar, but to get the best possible equipment for successfully prosecuting his loved employment of preaching the gospel of the Son of God. He was a popular pastor and had no difficulty in succeeding himself. He visited the sick and the poor—in fact, all the people—and was almost universally beloved. He was true to God and to the cause of the Church. He was a man of one work. He turned neither to the right nor to the left, but steadily pressed forward in the blessed work of giving the gospel to a lost world. He was successful in his work and during his entire ministry led hundreds of souls into the light of salvation. Fearless many of the dusky sons of Ham, led by him to Jesus in the ardor of his first love, were at the gates of the celestial city to welcome him at his coming, and many were the gray-haired sages from the field of his labors in Georgia and Texas will swell the number led to Jesus through his ministry. He knew and maintained the doctrines of his Church. His personal experience was well defined and he guided him consistently amidst the trials of life. He never doubted his conversion. He loved to bear witness to a conscious realization of the regenerating power of the Holy Ghost. He never doubted the experience of perfect life. Some months before his death there was general failure in all his faculties, resulting in mental aberration, but when he knew nothing else he still knew Jesus. Surely no more pathetic picture can be imagined than the old man—mind gone—the memory of a life almost lost in the wreck, but still true to Jesus. Over and over again he would announce his text and preach Jesus, never lowering the standard nor varying from the truth. Finally death came to the rescue, and in answer to prayer, God in the last moments lifted the veil of darkness and let the light of reason in, and permitted his servant to depart in peace. His daughter Mattie was with him and sends me this message: "The last words he said that I could understand, he said, 'Jesus, lover of my soul, let me to thy bosom fly; while the nearer waters roll, while the tempest still is high; hide me, oh my Savior, hide, till the storm of life is past, safe into the haven guide, oh receive my soul at last.' He was perfectly conscious, and then he opened his precious eyes and said, 'Mattie, I am dying; I'll soon be dead. Let me die the death of the righteous and let my last—' and he could not finish it. Surely the Lord heard that prayer, and dear old father is enjoying the reward prepared for him for his faithfulness." He sleeps in the cemetery at Meridian, Texas, where he was pastor for several years. May the God whom he served comfort the bereaved ones.

B. F. GASSAWAY.

Fort Hill, O. T.

BENNETT—Mrs. Edna Huffmaster Bennett, wife of W. P. Bennett, died in Rocky Ford, Colorado, Jan. 11, 1904. Mrs. Bennett was the daughter of Rev. James T. and Mrs. Ellen A. Huffmaster, residents of Galveston, Texas. Besides husband and parents, Mrs. Bennett leaves one son, James Taylor, a sweet child of four years, two sisters and a brother. She died in the triumph of a Christian faith. Her childhood's early days her feet had walked in the paths of righteousness. Her parents being members of the M. E. Church, South, they brought their child up in the same faith. The sweet Christian training which she received at the hands of her parents bore fruit to God's glory when she reached womanhood. The call of death came unexpectedly, but she was ready. Hers was a beautiful Christian character, the chief desire of her soul was to be useful in the work of the Master. One who knew her while she was a resident of Denver, Colorado, stated that "she labored earnestly for the salvation of souls in the missions of that city." Possessing a voice of rare beauty and sweetness, she had consecrated it to the service of Christ, her ambition being to sing the gospel into the hearts of sinners. Many a burdened and sin-sick soul received comfort and help from the words of Christ as they came pouring forth in song from her loving heart. As a Christian mother she was teaching her little four-year-old son to love and to trust Christ; the result of that teaching is shown now in the sweet faith of little Taylor. He frequently says, "Mamma is gone to live with Jesus in heaven, and we will go too some day, won't we, papa?" Such a faith is a comfort to the older ones, who feel sorely the loss which they have sustained. Her body was laid to rest in Galveston beside a sister who died seventeen years ago. A very large number of friends attended the funeral service, which was held at the family residence, being conducted by the writer and Rev. J. B. Palmer. The song which was loved and frequently sung by Mrs. Bennett in her life time, "Sweetly Solem Thought," was feelingly sung by Mrs. Geo. Reed. A most touching expression of friendship for the departed soul was seen in the wealth of the floral offerings. The kindness of friends both in Rocky Ford, where Mrs. Bennett died, and in Galveston, went far toward helping the sorrowing family to bear their burden, and every kind act is greatly appreciated by them. They bow submissively to the inevitable. The love of Christ and the hope of a better life in heaven is their comfort in this their hour of sorrow. The gospel which Bro. Huffmaster had recommended and preached to others is the support for himself and family in this hour of their great trial. Truly may he be said to have sorrow not as those who have no hope, but are looking forward to the time when the glad shout, "Oh, grave, where is thy victory," shall be heard.

GEO. S. SEXTON.

GULICK—Mary W. Gulick (nee Spinks) was born March, 1825, in Kemper County, Miss.; died Feb. 9, 1902, at the home of her father, J. A. Spinks, in Knox County, Texas. This sweet elderly lady, dear to the heart of our kind, gentle, Christian hearted women. She was an obedient daughter, a faithful and devoted wife and mother. With her husband, she had gone to his home in one of the Northern States, where they had lived for many years. She was taken with that dread disease, consumption, and came back to the South seeking the help of a milder climate, but to no purpose. Her mission on earth was soon to close. A devoted husband and three excellent children were left to mourn her untimely death. May the gracious Lord deal very gently with them. She died in the faith of the Christian. One precious babe had preceded her to heaven and one has since followed. Embracing her infant babe shortly before her death, she said she would soon be back after it. Little Zilpha Gulick was born Sept. 12, 1892, and died July 9, 1903. She was an exceedingly bright and beautiful child. Loving ones did all they could to keep her, but she went to her maker. Shrink back from this cold, sinful world as if affrighted, she passed into that land where young mothers and sweet babes do not die. May the hearts of the sorrowing loved ones be drawn heavenward, and may they have no unbroken in that day when His jewels are made up.

J. M. McCARTER.

RAMSEY—James Leonidas Ramsey was born in Morgan County, Ala., Aug. 19, 1827. He removed with his family to Texas in 1856 and settled in Shelby County, near Timpon. He was converted at the age of sixteen years and joined the M. E. Church, South, on Jan. 2, 1847. He was married to Miss Leona Elizabeth Burroughs. To this union were born eight children—four sons and four daughters—who are all honored and honorable citizens. For many years he served the Church in various offices. On Nov. 12, 1897, this noble life came to a sudden end. While working at his shingle mill he stepped into an "idle" belt which caught both of his feet and he was hurled into eternity instantly. His tragic death cast a pall of sadness over the entire community. He was the first of his own family to pass over the river, but he was met by loved ones when he crossed to the other side. The noble son has felt again the loving touch of his devoted mother's hands. There is rejoicing "over yonder" while they wait for the coming of the loved ones whom they have left behind. May the grace of God comfort the hearts of the bereaved.

J. M. FERRY, P. C.

ROWLAND—Little Almedia Rowland, daughter of Rev. and Mrs. R. A. Rowland, pastor of the Methodist Church at T'valde, departed this life Jan. 21, 1904. She was sick about two weeks with that dread disease, diphtheria, and fell asleep in the arms of Jesus, who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." Almedia was a loving, obedient child to her parents, loved her brothers and sisters, was kind and affectionate to everybody. She was just entering her happy school days and was learning very fast, but the Lord has ordered otherwise. She is gone, but we know where to find her. Her seat is vacant and no more will be filled, but there is a tie in heaven to draw up and mamma and brothers and sisters nearer the precious Savior. May grace be given to sustain the bereaved ones and the Holy Spirit to comfort their hearts, and may they so live in this life that they may meet their loved ones after awhile in the sweet by and by. Their true friend,

N. W. KEITH.

BRIDGES—Mrs. Ophella Palestine Bridges (nee White) was born in Roanoke, Ala., Nov. 16, 1851. When she was fourteen years of age her parents removed to West Point, Ga. Aug. 28, 1862, she was married to Mortimer A. Bridges, who came to Bonham, Texas, in 1874, which city has been their home till Jan. 11, 1904, when at 2:35 a. m. her pure, sweet spirit went back to God. The devoted husband and four sons deeply mourn their inexpressible loss. Two sons preceded the mother to the better country. Her last illness of twelve weeks' duration was borne with a fortitude and patience which denote the Christian heroine. Fully aware the end was near, she often expressed herself as not afraid to die because she was trusting her Savior, and when at last the night of death drew on, she whispered to her husband the beautiful words, full of poetic thought, born of Christian faith, "Papa, day is breaking," then fell on sleep to open her spiritual eyes to the light of the eternal day. Her life, especially the last twenty-one years, was full of deeds of thoughtful kindness. She was always ready by night or day, to serve others, especially the sick or the poor. Many in the last day will arise and call her blessed. The writer received her into the Methodist Church the last Sunday of the year 1881, and her husband, following her example and led by her, was received the first Sunday of the new year. They then invited me to make my home with them for the remainder of my pastorate in Bonham. No preacher was ever more royally entertained than was I by those two good people for eleven happy months. Many others can testify to the cordiality of their hospitality. It was a genuine joy to them to have their friends in their homes. No grander man ever lived in the family shall be missing when the roll is called up yonder.

SAM C. RIDGLE.

BRIDGES—Mrs. Maggie Bridges (nee Parsons) was born in Perry County, Ill., April 2, 1883. When she was six months old her parents, Brother and Sister M. Parsons, moved to Lancaster, from thence, eight years afterward, she came with her faithful parents out on Maple Avenue. At sixteen years of age she was converted and joined the Oak Lawn M. E. Church, South. In 1902 she moved her membership to Maple Avenue Church where, until the time of her death, she made a faithful, energetic Church worker. On Dec. 9, 1902, she married Mr. Jessie Bridges and after a short, but very happy married life, on Nov. 4, 1903, she departed from this life to take up her abode with God, giving up mortality for immortality. She leaves a devoted husband, a precious baby, a loving and tender father and mother, a sainted grandmother and two thoughtful brothers to mourn their loss. She was always fond of her friends, and was a loving and obedient girl at home, a faithful wife and a consecrated Christian to her God. Her character was most noble. To know her was to love her. Our militant Church suffers a loss, but the triumphant Church is reinforced. Judging by her life, we know that she is wearing a crown and praising God with the redeemed saints and the angels.

J. H. TAYLOR, Pastor.

PLUMMER—Gilford Malven, son of Mr. and Mrs. Plummer, was born Oct. 21, 1892, and departed this life Dec. 22, 1903. He was only sick a few hours. It seems he was able to live, giving up long enough to entwine himself about their hearts, and to interweave himself in their tenderest affections, and then the Savior called him unto himself. He has left behind a father, mother, three brothers, three sisters, besides a large number of kindred and friends. Bereaved ones, weep not for him. Though never again upon earth will his smiling face greet your longing eyes, let us thank God that he is forever "safe in the arms of Jesus, and that we may go to him and abide eternally."

NOELA LANE, Scranton, Texas.

CAVINS—Little Bethel Cavins fell asleep in Jesus Jan. 23, 1904. He was the son of Mrs. Sallie Cavins, whose husband went to the other world April 25, 1893. The little child was sick about fourteen days, but she was used to keep the little jewel with his mamma, but the Lord knows best and took him home to live in that house not made with hands eternal in the heavens. Our hearts go out in deepest sympathy for the bereaved mother, relatives and friends, but we sorrow not as those who have no hope, for we know that little Bethel has gone to live with Jesus, and Jesus said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

J. S. OGLE.

RIZER.—George M. Rizer was born in Ohio, Jan. 21, 1849, and died near Meridian, Texas, Jan. 25, 1904. His death was very sudden. On Sunday of the day before he attended Church at 11 a. m. and at 2 p. m., also attended singing at the residence of his brother, John Rizer, at night. Between 10 and 11 o'clock he retired, apparently as well as usual, and immediately went to sleep. About 2 o'clock the next morning his wife heard him struggling and spoke to him, but he did not answer. She then took hold of him to arouse him. In a few minutes he expired. Bro. Rizer had been a member of our Church since early manhood. He was ever ready to help promote the cause of his Master. He was a teacher in the Sunday-school and an earnest worker in the Church. He will be greatly missed. He leaves a wife and one daughter to mourn the loss of a kind husband and father, also two brothers and two sisters to mourn the loss of a loving brother. His funeral service was conducted by the writer in the presence of a large congregation of the day before. May his relatives and all follow his example and meet him again.

B. A. SNODDY.

PAIR—Sister S. E. Pair (nee Finch) was born April 25, 1841; was married to R. W. Pair Feb. 27, 1866. Sister Pair was converted in 1865 at the McNeil camp ground in Erath County, Texas, and lived a faithful Christian until the day of her death. Sister Pair died in Stephenville, Texas, Jan. 25, 1904. Sister Pair was a faithful, devoted companion, a kind and affectionate mother. She raised eight children to be grown and married. She was loved by all who knew her, but she has finished her work on earth, and has gone to reap her reward. She said to her loved ones as they stood around her bed that she was ready and willing to go and be at rest. We laid her body to rest in the Green Creek Cemetery. There was a very large company present to pay their respects to her and the family. The funeral was conducted by the writer, assisted by Rev. J. J. Morton. Sister Pair leaves an aged companion, eight children and several grandchildren to mourn their loss. Dear ones, look up and take courage, and follow her example, and you will be sure to meet her in heaven, to part no more.

J. E. MORTON.

MALLARD—J. J. Mallard was born in Walker County, Ala., April 17, 1828, and died at his home in Rusk, Texas, October, 1891. In 1846, with his parents, he moved to Athens, Texas. In 1847 they moved to Cherokee County, Texas, where his parents lived and died. Early in the fifties he came to Dallas, Texas, and engaged in business, and during his residence there was married to Miss Elizabeth Knight. He was an ex-Congressman with a good record. He had been in business in Rusk since the close of the Civil War. He had been a steward in the Church for about twenty-five years, and in his active years took part in Church work. His wife, five sons and two daughters survive him. Jeff, the eldest son, is a steward and Sunday-school superintendent, and Tom, the next son, has taken the place of his father as steward. Another old land-mark has gone and the unfinished work was turned over to his sons. His wife is waiting on this side awhile longer. May his name and Christian integrity continue to be handed down from father to son until the great reunion on the other side.

LAWRENCE E. ELROD.

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**MELUGIN.**—Rev. W. T. Melugin, a faithful minister of the gospel, a sweet-spirited follower of Christ, fell at his post on August 27, 1903, while pastor of the Naples Church, Texas Conference, M. E. Church, South. He was the son of Henry and Mary Melugin, born in Covington, Tenn., Aug. 9, 1833. He was born of the Spirit in his ninth year and at once connected himself with the Church. At nineteen years of age he was admitted on trial to the Memphis Conference. His acquaintance with this dear man of God began in 1857, when our circuits adjoined in Graves County, Ky. During this year he was united in marriage with Miss Sarah Frances Inge, and hearing the call from Texas they responded and he was transferred to this State and was assigned to the McKenney Circuit. The next two years he served the Dallas Circuit, then successively, Boston and Brenham two years and in 1865 was in charge of Paris Circuit. In 1866 he was transferred back to the Memphis Conference and was stationed at Covington, where he was born. After five years he returned to Texas and was placed in charge of the Valley Mills Circuit, Northwest Texas Conference, where his wife died Jan. 11, 1872, leaving him the care of four children—two sons and two daughters. Two years afterward he was married to Miss Jennie Davis, daughter of Dr. Davis, of Davilla, who, with three children, cherish his memory. Bro. Melugin was a man of God. He was incapable of a mean thing. Whether as circuit preacher or presiding elder or in stations, he was faithful. In his home life he was gentle and honored. As a preacher he was fluent in speech, fervent in manner and patient in style. He aimed less at display than many, but looked for results. He was a revival preacher and under his fervid appeals sinners were convicted and led to the altar, and instructed and prayed for until the consciousness of a change from death to life expressed itself in the shout of a new-born soul. He did not seek popularity and place, but souls, and many will be the stars that will deck his crown. He was a genial friend and true, without deceit or hypocrisy, sincere and reliable, with a sanguine temperament, full of sunny thoughts. However, it must be admitted that his small salaries did not allow him to give the comfort to his family that he deserved and cast shadows over a disposition naturally full of sunshine. But while the surface of his life seemed troubled sometimes, his peace flowed as a river deep and tranquil. He could say "I know whom I have believed, and that He is able to keep that which I have committed to him." He died in the Lord and his works do follow him. We shall meet him some day in the heaven he has gained and be forever with the Lord. H. A. BOURLAND.

**MATTHEWS.**—On Jan. 14, in Bowie, Texas, Col. James E. Matthews died at the age of seventy-four years. His wife and seven of his children were with him and the funeral services were conducted by Rev. R. G. Mood, assisted by Dr. Pierce and Rev. M. Miller. The Masons performed their solemn ceremonies at the cemetery. The business houses of the city were closed out of respect to the dead. He was born in Henry County, Va., was raised and educated in Stokes County, N. C.; was a prominent merchant for several years; was elected to both branches of the Legislature several times and held various other civil offices and was Colonel in the service of his State during the late war. A faithful member of the Methodist Church and of the Masonic fraternity. Soon after the war he came to Texas with his family and settled in Grayson County. He twice represented his county in the Texas Legislature. Afterward he moved to Stoneburg, Montague County, and went into business, but his children having married and left him and his faithful wife, and his health failing, when three score years and ten had bent his erect form he lived with his children and died at the home of his daughter, John H. Matthews. He was married in Stokes County, N. C., when twenty-four years of age to Miss Susan Ruth Cole, daughter of Major William Carter Cole. The writer of this tribute to the dead, brother of his wife, witnessed their marriage fifty years ago and can trace their lives through peace and war, prosperity and adversity, and can testify that theirs was a happy home. Col. Matthews was a useful man in every walk of life, looked up to by his neighbors as a fatherly, kind and unselfish, sacrificing himself for others. His wife and children mourn for a noble husband and father. The world is better because he lived and he has left foot-prints on the sand of time that lead towards the home of the blest. J. R. COLE.

**WARREN.**—Sister Annie Elizabeth Warren, whose maiden name was Johns, was born near Austin, Texas, Dec. 18, 1843. She departed this life Dec. 27, 1903. She was married to Mr. John W. Warren Dec. 18, 1861, in Palestine, Texas. This marriage was blessed with five children—four daughters and one son, all of whom, together with the husband and father, survive the deceased. When a child of twelve years of age she was converted. She joined the M. E. Church, South, about eight years ago, uniting with the Hotchkiss Memorial Church, in which communion she lived until God called her to membership in the Church triumphant. For about two years she has been a patient sufferer, and with the hope of regaining her health she underwent a dangerous but necessary operation, from the effects of which she passed away. Sister Warren was one of those even-tempered, gentle natures, with a strong love for her husband and children and friends, and was passionately loved by them in return. A sadder death is seldom witnessed and when the dreadful news was whispered through the community, grief rested upon it like a pall. Every heart goes out in sympathy to the heart-broken husband and children who loved ones. May these all meet again some glad day in the better world. D. K. PORTER.

**WASON.**—Oberry Wason was born Feb. 7, 1809, and departed this life Jan. 14, 1904. It was a great stroke to his mother, as his father had died three years ago. Oberry was the oldest of six children. He was great help to his mother in caring for and providing for the family. He was a very stout, healthy boy, but took that dreaded disease, pneumonia and lasted only a few days. He was loved by all, but has gone to his reward. Loving friends did all that could be done, hence we weep not as those who have no hope, for he was so kind and good that his gain is our loss. May the good Shepherd send sheep keep and protect this family and so supply the mother with grace divine that she may bring all the children home to heaven where father and mother and children can make an unbroken family in our Father's home. Matador, Texas. J. T. HICKS, P. C.

**CARDWELL.**—Sister Mary G. Cardwell was born in Tennessee June 13, 1826, and died in Gonzales County, Texas, Oct. 19, 1903. Her maiden name was Combs. She was married in 1849 to Bro. William Cardwell. They came to Texas in 1855 and settled in Caldwell County, and in 1856 moved to Gonzales County. She was the mother of nine children, two preceding her to the better world, leaving four sons and three daughters, all members of the Church and following mother she followed Christ. She was a consistent member of the M. E. Church, South. For thirty-eight years she had been troubled with an affliction that made her an invalid, but she has gone from her suffering and abides with her Savior, where there shall be no more death, neither sorrow, neither shall there be any more pain. She was a patient sufferer and bore in her life everywhere the fruits of the Spirit and after a long and faithful Christian life, full of deeds and full of glory, went home to her house not made with hands eternal in the heavens. The earthly home she left is clouded by a great sorrow and yet in the midst of tears and sorrows there is a hope that will dry the tears and soothe the sorrows, which we hope we have an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. She was ready to go when the summons came. She said to her devoted husband, "If it is God's will for me to go, his will be done." Her life was a faithful witness to Christ in God. She was a faithful wife, an affectionate mother, a kind neighbor, a true friend and a consecrated Christian. Truly her home was a preacher's home; those of us who have had the pleasure of enjoying the hospitality of her Christian home always received a cordial welcome. She was loved by every one who knew her, both in the Church and out of the Church. May the God of all grace comfort and sustain the sorrowing loved ones and grant that they may be an unbroken family in heaven at last. Luling, Texas. J. D. WORRELL.

**KENNON.**—Martha Ann, daughter of Dennis and Frances Burns, was born in Claiborne County, Miss., Oct. 25, 1825, and died in San Angelo, Texas, October, 1903. She was married to D. S. Kennon in Madison County, Miss., Jan. 29, 1845; moved to Texas in 1859, living near Chappell Hill one year, then in Evansville, Fayette County, till she moved to San Angelo in 1886. She was baptized in infancy; was converted and joined the M. E. Church, South, when young and lived a consistent Christian till death. Aunt Martha, "Grandma Kennon," as she was familiarly called, was a devoted and noble woman, and like the beautiful setting sun, after a career of honor and usefulness, she sank into rest. She had lived a long and useful life, ever ready to minister to the sick and needy, and now she will live in the hearts and love of those she has blessed by her kind words and deeds. She leaves five sons, three daughters and a number of grandchildren, by whom she will be sadly missed. May God give them grace to emulate the virtues of that noble mother, sleeping in peace beneath the sod. She to a fairer world has gone, where, where, our journey done, hope to meet her. Her niece, LIZZIE G. KINCAID.

**HOLDEN.**—Charles Alexander Holden, son of G. W. and F. M. Holden, was born in Leon County, Texas, June 25, 1861; died Sept. 4, 1903. This bright little boy had scarcely begun to feel the stormy billows of life when his voyage was finished. It was God's will that he should not have to endure the toils, the pains and disappointments of this world any longer. In his wisdom he saw where his name could be glorified more by giving him a place among the saints in glory. We can not know why it is that God plucks from our home such beautiful flowers, but for some reason unknown to us he wants them to beautify the garden of Paradise and there to bloom forever. May God's spirit comfort the hearts of all the bereaved relatives and friends of this departed boy and so guide them that on the morning of the resurrection they may awake in the likeness of Jesus and meet their loved one in heaven. W. D. GASKINS, P. C.

**CARPENTER.**—Kathleen Joy, little daughter of Tom and Edna Carpenter, departed this life Jan. 7, 1904, after a brief sojourn upon earth of but four years and two months. Little Joy was a most lovable child, possessing a fair, sweet face and a bright, sunny disposition. She came into the home as a ray of light and hope. Her fond parents, in their hopeful anticipation that her life might be successful not in a worldly sense alone, but in Christ's service. It seems she was given to them only long enough to entwine herself about their hearts and then the Savior called her unto himself. She left behind her father and mother and a number of kindred and friends to mourn their loss and loved one. Bereaved ones, weep not for her. Though never again upon earth will her smiling face greet your longing eyes, yet she is forever safe in the arms of Jesus and that we can meet again in heaven, where there is no parting or dying. In God's eternal city. J. W. HARMON.

**FRANKLIN.**—Wm. Taylor, son of Bro. and Sister Jesse Franklin, of Palo Pinto County, Texas, was born at Weatherford, Texas, Sept. 12, 1891; was converted Aug. 27, 1903, at which series of meetings he united with the M. E. Church, South, and fell asleep Jan. 15, 1904, at his father's home, five miles south of Mineral Wells. Willie was a good, obedient boy and died in sight of cherubim and heavenly rest. His loved ones have that consolation that he has gone to join that "great multitude which no man could number" which "stood before the throne and before the Lamb, clothed with white robes" and cried with a loud voice, saying, salvation to our God \* \* \* and to the Lamb, and knowing that "this life of mortal breath" which "is but a suburb of life elysian whose portals we call death" will soon be passed and that they shall clasp glad hands and raise their voices in unison in the Master's praise. We can not extend to them as much sympathy as joy that he is "safe within the veil." J. O. GORE.

**BALLEW.**—Earnest Ballew was born March 11, 1892, and died Jan. 16, 1904. He had made a profession of religion and gave his name for membership in the Church, but from some cause had not been received. He was obedient to his parents and a good boy. So his loved ones grieve not as those without hope. His body was laid to rest last Sunday morning to await the last summons. May the family be unbroken in heaven. Haskell, Texas. J. H. CHAMBLISS.

**KILLINGSWORTH.**—Mrs. Catherine Killingsworth, wife of Bro. W. C. Killingsworth, was born Oct. 2, 1851; departed this life Dec. 16, 1903. Sister Killingsworth was converted when fourteen years of age (under the ministry of Rev. C. E. Lamb) and joined the M. E. Church, South, in which she lived faithful until she received the summons, "Come up higher and dwell in the heavenly mansion prepared and promised the faithful." She not only professed, but possessed religion. She showed her Christianity in her daily walks as well as in her Church duties, which she willingly and faithfully discharged; and her influence as a Christian, a neighbor and a friend will be greatly missed in the Church and entire community. She was a devoted and an affectionate wife, a fond and loving mother and a kind neighbor. She leaves a devoted husband and four children and many relatives and friends to mourn her Christian life and the loss of her stricken husband and children, weep not as those who have no hope, for blessed are those who die in the service of God. And in these dark hours of sorrow and bereavement look to Jesus for his comforting power. She is at the nearby gates of the new Jerusalem waiting and watching for you all to join her in that celestial home. She is with Jesus and my prayer is that all the family circle may be reunited in heaven. D. L. COALE, P. C.

**PERKINS.**—Died, Jan. 2, 1904, Katie Perkins, daughter of Mr. and Mrs. L. C. Perkins, 112 St. George Street, Dallas, Texas. She was born in Ellis County, Texas, August 18, 1877. From early youth she was pious and when twelve years of age she cast her lot with the M. E. Church, South. In 1891 she was happily united in marriage to Geo. F. Smith, who survives her. Two children blessed the marriage. One is going to be a year in a brighter land. The other is left to comfort the hearts of the parents. For several years she was almost an invalid, yet she bore her affliction with remarkable patience. Sweet words oft fell softly from her lips. She was conscious to the last moment, and expressed a perfect willingness to face death. Yes, Katie has fallen as eep. She is gone from those who loved her; gone from those she loved. The grave will soon be robbed of its victory and in one grand anthem of praise a reunion will take place. A FRIEND.

**BILLS.**—G. A. Bills and his little son, Alford A. Bills, both passed through the gates into the city of God Jan. 12, 1904. Bro. Bills was almost sixty years old and Alford was in his seventh year. Bro. Bills professed religion and joined the Church in 1878, and when he came to the end of life he had no fear of death. He felt that he was ready to enter into the joys eternal, and expressed a good number of the Confederate veterans were present and with tender care they laid him to rest in the lowly tomb, and his baby son was laid close beside him in the same grave. It is well with the father and with his son. May the grace of God sustain those who are bereaved. IRVIN F. HARRIS.

**TUDOR.**—Bro. A. G. Tudor was born in Pontotoc County, Miss., Dec. 24, 1851; moved to Texas December, 1874; settled near Petty. He married Jan. 17, 1877. He was converted at home August, 1880, and joined the M. E. Church, South, soon after, having his two babies baptized at the same time, and died Jan. 3, 1904. His faith was strong. He leaves a wife and seven children to sorrow, "but they know where to find him." His neighbors testify to his uprightness of character and his solicitude for the welfare of his family. Even when feeble health would have deterred most men, he continued to struggle, and yielded the fight for an honest support only last spring when he fell in the field while at work. Since that time he has been patient in his sufferings. No tender husband or more devoted father could be found. Two step-daughters loved him as an own father. His ecstatic approach to death, his triumphant words, made the room "a gateway of heaven" to family and those who called during the last days. May God be as willingly and certainly as did he into the one beyond. M. P. HINES.

**GREEN.**—Mrs. Mollie A. Green, daughter of Mr. and Mrs. S. M. Taylor, was born July 7, 1839; was married to Mr. Walter Green in 1858; was converted and joined the M. E. Church, South, in 1855, and lived a faithful and consistent member of the same until her death, on Oct. 10, 1893. On Oct. 11 we laid her body to rest in the old cemetery of Durden. Sister Green was the mother of two children, both of whom she leaves behind, with her husband and father and mother, and a host of friends. Truly a good and faithful woman has gone from us. She died believing in Him who said, "And if I be lifted up will I draw all men unto me." We know from the last words spoken by her that all is well with her soul. To the father, mother and sisters, live as she lived, then you can meet your God in heaven. HEK PASTOR.

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The Santa Fe will run two personally-escorted special trains to Los Angeles via Grand Canyon, leaving Texas April 27 and 28, 1904.  
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You will travel on the cleanest railway in the West—oil-sprinkled tracks and oil-burning engines in Arizona and California. Shortest line, finest scenery, most comforts. The rate is low; why don't you go?  
WRITE TO-DAY FOR METHODIST FOLDER. Tells all about this enjoyable trip. Berth space on these trains is limited; apply early.  
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does not, ultimately, bring about the best results to a community.  
**THE PAN-HANDLE**  
is NOT on a boom, but is enjoying the most rapid growth of any section of Texas.  
**WHY?**  
Because only recently have the public at large realized the opportunities which this northwest section of Texas offers. The large ranches are being divided into  
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WEST TEXAS CONFERENCE. To the West Texas Conference Preachers: All applications for aid from the Church Extension Board at Louisville must be in the hands of Rev. H. G. Horton before March 1, 1904.

PERSONAL. I write in an anxious condition. Our little Victoria is very low with pneumonia. Our physicians and friends do all they can, but she grows worse. I suppose there are at least fifteen families in the Goree community with measles and as many exposed here. May the Lord sustain us. M. R. WALLACE.

A WORLD BEATER. The Kansas City Star, Memphis Commercial-Appeal and Dallas Democrat, three weekly newspapers sent one year each, and a sack of Early Maturing cotton seed, treated with chemicals in such manner that the discoverer claims that both weevils and other insects will not eat the cotton, for \$1.00, clubs of five \$4.00. No commissions. Or, if you prefer, send \$1.25 and get the Atlanta Constitution, instead of the Commercial-Appeal, and a guess in the Constitution cotton contest. This offer only good to April 19, 1904. Address, The Democrat, Dallas, Texas.

Gatesville District—Second Round. Meridian, 1st Mch. Crawford, at Coryell City, Mch 12, 13. Valley Mills, at Clifton, Mch 19, 20. Copernus Cove, at C. C., Mch 26, 27. Gatesville mis, at Hummelin, Apr 2, 3. Gatesville sta, Apr 3, 4. McGregor, at M., Apr 9, 10. Evans mis, at L. C. House, Apr 16, 17. Hamilton, at Prairie View, Apr 17, 18. Turnersville, at C. Gap, Apr 23, 24. Pearl, at Pearl, Apr 29, May 1. Jonesboro, at Union, May 7, 8. Killen, at Nolanville, May 14, 15. Brookhaven, at B., May 21, 22. District Conference at Hamilton, embracing fifth Sunday in May. Opening sermon at 7:15 p. m., May 25, by Rev. W. E. Caperton. Conference open at 9 a. m., May 26. Friday afternoon Woman's Societies' program. Let each society send one delegate. Saturday afternoon League program. Let each League send two delegates. Let every local preacher attend, if possible, and present written reports. Every pastor will be expected to remain over Sunday. Brethren, make no other engagements. Pastors, see to it that Quarterly Conference records are on hand at opening. Let pastors also see that delegates are elected to May meetings in Waco May 2-6, as per Dr. Bishop's card, and notify him, giving names and post offices. S. W. Turner, P. E.

Fort Worth District—Second Round. Mulkey Memorial, Feb 23, Mch 1. Peach Street, Feb 28, 29. Polytechnic, Mch 6, 7. Glenwood, Mch 6, 7. Missouri Avenue, Mch 13, 14. Trinity, Mch 13. Arlington, Mch 19, 20. North Fort Worth, Mch 20, 21. First Church, Mch 27, 28. Riverside, Mch 27. Mansfield, at St. Paul, Mch 20. Kennedale, at Forest Hill, Apr 1. Azle, at Harwell Chapel, Apr 2, 3. Smithfield, at Oak Grove, Apr 5. Grapevine, at Euless, Apr 7. Cresson, at Bruce, Apr 9, 10. Bono, at Godley, Apr 12. Joshua, at Burleson, Apr 13. Grandview, at Watt's Chapel, Apr 15, 17. Covington, at Covington, Apr 23, 24. Blum, Apr 30, May 1. Cleburne and Mission Chapel, May 8, 9. District Conference will meet at Kennedale April 19, at 11 a. m. Jas. Campbell, P. E.

NOTICE. While Dr. J. S. Hill's manufacturing plant is at Greenville, Ill., his Texas office and home address is Greenville, Texas.

Grace is a perennial, not an annual coming up at revival times each year.

Gainesville District—Second Round. Era and B, at Spring Creek, Mch 12, 13. Denton Street, Mch 13, 14. St. Jo, at Van Slack, Mch 19, 20. Broadway, Mch 20, 21. Sanger, at Sanger, Mch 25, 27. Ponder, at Ponder, Mch 26, 27. Aubrey, at Friendship, Apr 2, 3. Pilot Point, Apr 3, 4. Bonita, at Ill. Bend, Apr 9, 10. Belcher, at Ringgold, Apr 15, 16. Nocona, Apr 17, 18. Dexter, at Mt. Gilead, Apr 23, 24. Marysville, 1st Sun May. Greenwood, at Siddell, May 7, 8. District Conf., Aubrey, May 12. Rosston, May 21, 22. Woodbine, May 28, 29. Montague, 1st Sun June. J. A. Stafford, P. E.

Ablene District—Second Round. Spring Creek, at Bethel, Feb 27, 28. Clairmont, at Double Mound, Mch 5. Aspermont, at A, Mch 6, 7. Haskell sta, Mch 8. Albany and Moran, at A, Mch 10. Haskell mis, at Wards, Mch 12. Stamford, Mch 12, 13. Anson, at N-India, Mch 19, 20. Gall, at York, Mch 23. Colorado mis, at R. Bar, Mch 26, 27. Pig Springs, Mch 27, 28. Buffalo Gap, at Andra, Apr 2, 3. Putnam, at Cotton W., Apr 6. Merkel and Caps, at C, Apr 9, 10. Colorado sta, Apr 16, 17. Snyder, at Ennis, Apr 15. Clyde cir, Apr 23, 24. Sweetwater mis at Claytonville, Apr 26. Roley, at Dowell, Apr 28. Merkel cir, at Tebo, Apr 30. Abilene, May 1. Baird, May 7, 8. Truby, May 9. Lynn and Terry, May 14, 15. Midland, May 21, 22. Sweetwater and Roseau, at S, May 28, 29. E. A. Smith, P. E.

Calvert District—Second Round. Rogers Prairie, at High Prairie, Mch 5, 6. Centerville, at Leona, Mch 9. Leon mis, at Nineveh, Mch 12, 13. Jewett, at Buffalo, Mch 13, 14. Hearns and Wheelock, at W., Mch 19, 20. Franklin cir, at Harris Chapel, Mch 26, 27. Franklin sta, Mch 27, 28. Fairfield and Dew, at Dew, Apr 2, 3. Puyburn, at Laney, Apr 9, 10. Bremond and Reagan, at B., Apr 16, 17. Kossie, at Stranger, Apr 23, 24. Calvert sta, May 1, 2. Travis, May 7, 8. Rosebud sta, May 8, 9. Durango, May 13. Lott and Chilton, at C., May 14, 15. Marlin sta, May 21, 22. Petteway, May 28, 29. R. A. Burroughs, P. E.

San Antonio District—Second Round. Cotulla and Millett, at M, 1st Sun Mch. Uvalde, 2d Sun Mch. Carrizo Springs cir, at C. S., 3d Sun Mch. Utopia cir, at Leaky, 4th Sun Mch. Eagle Pass, 1st Sun Apr. Del Rio, Apr 4. Hondo and Devine, at H, 2d Sun Apr. Bexar cir, at Benton, 3d Sun Apr. Moore cir, at Tehuacana, 4th Sun Apr. Pearsall, Apr 25. Laredo, 1st Sun May. West End, 11 a. m., 2d Sun May. South Heights and South Flores St., 8 p. m., 2d Sun May. Travis Park, 11 a. m., 3d Sun May. Sherman Street, 8 p. m., 3d Sun May. Prospect Hill, May 28. W. J. Johnson, P. E.

SAN ANTONIO DISTRICT CONFERENCE. The District Conference will convene at Del Rio May 20, at 9 a. m. Rev. R. A. Rowland will preach the opening sermon on the night of the 19th. The following are the committees: License to Preach—J. W. Moore, J. E. Harrison, F. H. C. Elliott. Admission on Trial and Readmission—J. M. Alexander, J. J. Franks, Geo. M. Hall. For Deacons' Orders—J. L. Kennedy, H. E. Henry, J. D. Dorsey. For Elder's Orders—R. A. Rowland, V. V. Beone, J. O. Lawrence. W. J. JOHNSON, P. E.

A LITTLE EXPLANATION.

A circular letter included in a private letter to Dr. Rankin, and intended only for his information as a member of the North Texas Conference, was printed over my name in the Advocate last week. It was in regard to the May meeting at Waco. The same had been sent to all the preachers in the conference. There was nothing wrong in its publication, however, and this is not intended as a criticism of the editor for publishing it, but perhaps it makes a little explanation proper.

As it gave notice of a meeting "for the four Texas Conferences," and then called for delegates' names to be sent to me, it might be inferred by some that all delegates' names from all the conferences are to be sent to me, and that I am to furnish "credential cards" to all delegates in the State.

Should any one so infer, he will only need to remember that the circular letter, printed by mistake in the Advocate, was intended for the North Texas Conference only. Members of each conference will send names to their own Missionary Secretary.

In this connection I will ask each pastor in sending his list of delegates to include the names of all local preachers, and itinerants on the retired lists, who may be in his charge. These are delegates, and I must have their names, so I can send their certificates to them.

All whose names have been sent in to me will receive their credentials as soon as they arrive from Nashville, where they are being printed, and all others will be furnished then as rapidly as their names are sent in.

Please elect delegates as soon as convenient. Let us make it an epochal occasion in the history of Texas Methodism. The very best talent in the Church has been drawn upon for the program. Every charge represented there will be bound to receive benefit, for the interest in missions can not fall to be quickened.

R. C. HICKS.

A Warning.

To feel tired after exertion is one thing; to feel tired before is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too—and sufferers should begin taking Hood's at once. Buy a bottle to-day.

MARRIAGES.

Eschberger-McCathren—At the parsonage, McDade, Texas, Feb. 7, 1904, Mr. Oscar Eschberger and Miss Jessie Pearl McCathren, Rev. Hal A. Burns officiating. Owens-Jones—At the home of the bride, near Mt. Zion, Texas, Dec. 16, 1903, Mr. Jim Owens and Miss Edith Jones, Rev. C. H. Smith officiating. Stanhizer-Harrel—At Kemp, Texas, Jan. 20, 1904, Mr. W. F. Stanhizer, of Roddy, Texas, and Miss Mattie Harrel, of Kemp, Texas, Rev. Atticus Webb officiating. Denmark-Kelley—At the bride's residence near Comanche, Texas, Feb. 3, 1904, Mr. W. R. Denmark and Miss Emma H. Kelley, Rev. G. W. Kincheloe officiating. Holder-Ledbetter—At the residence of Mr. Jeff Baker, in Harrison County, near Smyrna Church, Jan. 23, 1904, Mr. B. A. Holder and Miss Buelah Ledbetter, Rev. W. W. Horner officiating. Castleberry-Wilson—At the parsonage, Jan. 21, 1904, Mr. John Castleberry and Miss Mary Wilson, Rev. C. H. Smith officiating. McClelland-Sartin—At hotel in Quitman, Texas, Jan. 31, 1904, Mr. W. C. McClelland and Miss Mary Sartin, Rev. C. B. Smith officiating. Gustavars-Nunnally—At the parsonage in Quitman, Texas, Jan. 31, 1904, Mr. C. L. Gustavars, of Hillsboro, and Miss Ina Nunnally, Rev. C. B. Smith officiating.

VERY LOW RATES FROM MEMPHIS TO THE Southeast Via N. C. & St. L. Ry. On the first and third Tuesdays of the months of February, March and April, the Nashville, Chattanooga & St. Louis Railway, which in its own rails from Memphis to Nashville, Chattanooga and Atlanta, will sell one-way settlers' and round-trip homeseekers' tickets at very low rates from Memphis to certain points on its lines in Tennessee, Kentucky, North Alabama and Georgia, also to other points in the South. For additional information, time tables, etc., write to R. C. COWARDIN, T. P. A., Dallas, Texas.

BOOKS FOR SALE.

I have a lot of second-hand books, almost as good as new, that I will sell for less than half price. Among them are: Clark's Commentaries, 6 vols., sheep binding; Wesley's Sermons, 4 vols., sheep binding; Science and the Bible, by Morris; Thrall's History of Texas, large vol. Don't need them. Will sell cheap. Write for what you want and I will send price, etc. Stephenville, Tex. J. J. DAVIS.

WANTED.

Address of every one with Stomach, Kidney and Bladder trouble, Indigestion, Bright's Disease, Diabetes, Blood Disease, Erysipelas, Eczema and Grippe. A remedy that cures. Bad cases preferred. Cases where doctors failed specially desired. No cure, no pay. Hear what they say at the Sanatorium, where they use this remedy exclusively. Mr. Norman, Dear Sir—In regard to the remedy would say we have been running twenty-six days. Have had 117 patients; 55 per cent of them are either cured or greatly benefited, which I think is a good percentage. Yours truly, H. Penneck, Garland City Sanatorium, 19 State St., Watertown, N. Y. If you doubt it, write him. If you want to be cured, write me. W. A. Norman, 464 S. Akard St., Dallas, Texas.



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would be extremely disagreeable for those keeping horses unless provided with a closed carriage when occasion requires it. There is no carriage so convenient for all kinds of weather as our station wagons. We have in stock, however, a superb showing of all kinds of vehicles, buggies, traps, etc., at attractive prices.

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