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

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Editorial.

OUR CHURCH SCHOOLS.

It is too late in the day to discuss the question as to whether the Church should engage in educational work. That question was long since settled in the affirmative. Methodism began to found schools at a very early period in her history. Kingswood in England dates back to 1748, and Cokesbury in America was set up in 1785. The unfortunate burning down of the buildings of the latter institution had a strange effect on Bishop Asbury's mind. He concluded that it was a call of Providence to cease from efforts of that sort, and so for a full quarter of a century there followed a period of indifference and neglect, from which the Church is indirectly suffering to this good day. John Wesley would have taken a different view of the situation and have issued a subscription for money with which to rebuild before the ashes were cold.

The later history of our Methodist schools and colleges has been, in many respects, a mournful one. Always they have been limited by the lack of proper equipment and endowment, and often, after starting well, they have died a premature death. The number of those that have given up the ghost has not been small. But their existence was not in vain. In every instance they were a light, if not a very bright one, to the communities in which they were founded, and they brought the possibility of culture to hundreds and thousands of young men and women who would otherwise have grown up in ignorance. Of most of them it may be said that they "died in the Lord."

Within recent years there has been much less experimenting. The Church has taken the whole matter more firmly in hand, and has forbidden the creation of new and competitive schools. At the same time she has sought to deal more liberally with those already founded. Slowly and meagerly, yet surely, her heart has enlarged to them, and it is now a permanent part of her financial programme to raise an education collection in every congregation, to say nothing of seeking by every legitimate means to secure large individual gifts for scholarships, fellowships, and professorships, and for multiplying libraries, creating museums and laboratories, erecting buildings, and other objects.

Texas has moved up, if not in good style, yet with spirit enough to show an aroused interest. Every one of the schools and colleges under the fostering care of the Conferences has lately had a most gratifying increase in its resources and in its patronage. We sincerely wish them all well. It is of the greatest moment that their friends rally to their support with fresh zeal. The gospel of money needs to be preached in every quarter as never before. All considerations of intelligent patriotism and of sound piety plead for these seats of learning.

May we be pardoned if, having made this general statement, we add that the emergent issue just now is the raising of \$250,000 for Southwestern University. It is the one

institution on which all the conferences are united by a compact that can not be honorably dismantled; it is also, as matters now stand, our only chance for a school of the highest grade. By a most honorable history it has approved itself as worthy of larger help. Its alumni are everywhere throughout the State, and everywhere acquitting themselves well in their several callings. These fruits of past years are a pledge for the future.

It is our sincere conviction that the Church is ready to meet the Board of Trustees and Curators in any well-conceived scheme for raising this \$250,000. But there is no time for temporizing or delay. The agitation begun last fall should be continued in every community. In the meantime, plans should be devised for systematic and concerted action. No one man can do this work. To turn an agent loose in the field, and expect him to achieve the needed results without co-operation, is to expect an impossibility. He must be backed up and reinforced at every point. No mere haphazard ventures will do. Victory must be organized. There are 1,000 men in Texas who will give the desired sum if they are properly approached. But they are business men, and must be shown that what they give is going to be met by so many similar contributions from other quarters that it will amount to something.

The day for small things and half-measures is past. We must abandon our immemorial policy of main strength and awkwardness. What we need now is far-seeing wisdom, united action, enthusiastic effort. By the grace of God we shall keep this issue before our readers till they know that it is an issue of the highest importance.

THE CHURCH EXTENSION LOAN FUNDS.

We are glad to note from the report of the General Secretary, Dr. Whisner, that these funds now aggregate about \$200,000. This large sum of money is kept moving all the time. As fast as any portion of it has accomplished its work in any community, it is paid back, and put out to repeat the round elsewhere. Though the rate of interest charged is never more than four or five per cent, yet the aggregate annual income from that source is considerable, and it is invariably added to the principal. The policy of the Board, adopted under the secretaryship of Dr. Morton, and continued under that of Dr. Whisner, is to guard every dollar of these funds with the most jealous care. No loan is made except with the distinct and definite agreement that it is to be returned. This matter is made so clear in every case that there can be no misunderstanding about it. If the Trustees of a Church apply for this form of help, they need not, and ought not, to suppose that the Board, in a spasm of generosity, will some day cancel the debt. Trust funds should never be handled in that way. To allow them to be squandered is to defeat the very purpose for which they were contributed, and to break faith with the donors. A gift is one thing, and a loan is another. Men who can not discriminate be-

tween the two are not competent to do business.

No part of the Church has profited more from the use of these funds than Texas. First and last, more than \$100,000 has been advanced to building enterprises in this State. It is an occasion for regret that virtually nothing has been done in return for this large sum. The four Texas Conferences altogether have contributed less than \$100—to be perfectly accurate, \$67. This is what an old friend of ours would call "foenansheering." To give \$67, and then borrow back \$100,000, is an operation that suggests Napoleonic methods.

What are we going to do about it? Are Texas Methodists content to be the almoners of other people's bounty? Are we the poor kinsfolk of Southern Methodism? The answer to all these questions should be serious and thoughtful. The time has come for us to wipe out our reproach. In some way or other we must do something that will fairly represent the wealth, the intelligence, the liberality of our congregations. Will not some good man or woman among us make a generous gift, either outright, or in the form of an annuity to the Board? Will not those who are disposing of property in their wills remember that this good cause deserves assistance? The aggregate amount of the loans ought to be increased in a very few years to \$500,000. Whoever takes a hand in bringing this result to pass will be worthy of praise.

THE PROGRESS OF OUR MEDICAL DEPARTMENT.

As our readers know, the Medical Department of Southwestern University is located in this city and manned by a fine faculty, composed of the leading physicians of Dallas. And it is also known that Bishop Hoss, the faculty and the Northwest Texas Conference drafted Rev. Jno. R. Nelson and made him the financial agent of the institution with authority to come to Dallas, raise the money and build a suitable plant for this excellent school. He immediately came here and began work. He did not hesitate, though he had to first create sentiment in favor of the movement. The first thing done by the faculty was to give a banquet at the Oriental Hotel to Dr. Nelson and Bishop Hoss and thus put the institution before the public. This was a great success. Then Dr. Nelson went before the Commercial Club of the city and presented the matter so strongly as to get its members greatly interested in the enterprise. At one of its regular meetings the matter was taken up, discussed and fully endorsed by that body, which added much to the undertaking. For the Commercial Club is the great business organization of the city. They appointed a strong committee of business men and pledged their co-operation to the building of the school. Thus aided, Dr. Nelson took the field and he has kept the interest at fever heat ever since. The members of the faculty subscribed liberally to the enterprise. And a number of them have given their services to the agent in securing subscriptions. The canvass of the city is not yet completed, but it has gone far enough to more than guarantee the suc-

cess of the movement. A good large sum has been secured, to which other amounts will yet be added; and the lot has been secured, the plans drawn and the contract let for the beginning of the building. They already see their way clear to put up the first section, and the dirt has been broken to that end and the work is advancing. Such has been the encouragement that Dr. Nelson feels emboldened to drop the work for a season of canvassing the city, in order to make the rounds of the District Conferences in the interest of the fund. Now since Dallas has done so nobly, the time has come for the Church throughout the State to take hold and lend its hearty co-operation. So that as Dr. Nelson goes hither and thither he will present the cause to our people. The importance of the enterprise can not be over-estimated. Its purpose is the enlarged development of our university. When we get a \$50,000 building up and equipped it will aid greatly in bringing the university prominently before the whole State as one of the leading institutions of the great Southwest. This is the goal toward which Dr. Nelson and the faculty are looking, and the time has come for the Church to lend a strong helping hand, for we want our fall session of the Medical Department to open in the new building. The plan adopted is a beautiful one and when finished it will be a credit to the Church and the pride of the State. What we want now is to join forces with Dr. Nelson from one end of Texas to the other and make this splendid enterprise a huge success.

What is the man thinking about who offers a private apology for a public offense? Who speaks a false or slanderous word against his brother in the ears of the multitude and then thinks to cancel the heinousness of his action by secret assurances of penitence and regret? A wrong that is done in the light of day must be confessed and righted in the light of day. This is God's law of restitution, and it can not be set aside to suit the convenience of any one that is too cowardly to make an open and manly acknowledgment of his evil deeds. Private apology for public offense, so far from being a quittance of guilt, is an increase and aggravation of it.

Nothing is sadder than the rupture of an old and well-established friendship. Were it not for the indisputable fact that such ruptures do occur, one would think them almost an impossibility. When they occur the blame is hardly ever on one side only. Usually it may be pretty evenly divided. You think that your friend has been selfish or neglectful of you. Perhaps your judgment is true. But it may be that he has simply been absorbed in other things, and forgotten your claims upon him. Why not go to him in love and tell him all that is in your heart? By so doing you may prevent an incurable alienation from him. To break with him and make no explanation of your course is folly. Friends are not so plentiful that you can afford to deal lightly with them. To cut an old friend on a trifling pretext is a gross offense against good morals.

Devotional and Spiritual

WALKING WITH GOD.

Mark those men whose life is hidden in God, so that of themselves they make no account. Thus can they delight themselves fully and freely in all that which God is doing, apart from the thought of themselves; and to them, therefore, it is true that heaven and earth are theirs, and all things are theirs, and fulfill their will, because the will of God is their will. And their cup overfloweth with joy even here below, because in all things they have a joy and delight that is steadfast and full. Whilst they walk with God, all is peace. For in him sorrow is not sorrow, and pain is not pain, but all is peace and rest, all that God willeth, to them is sweet and pleasant. Nor is it only that to them the will of God is sweet. It is more than this. For to them he gives the fair sunshine of his comfort, and the blessed joy of heaven, ever here below. So that they live already as it were in heaven.—Henry Suso.

THE DAY AHEAD.

Our best gift is this day that is ahead of us—to-day. Yesterday some things went wrong. We would live it differently if we could live it over, so we think; but we cannot. Yet each morning a new, clean day is given to us. As we kneel in morning prayer and ask forgiveness for the stains of yesterday, we may find strength to keep the new gift as unspotted as when it came from the Father of Lights. There will be temptation in this new day; but there need be no sin. "I can do all

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things through Christ which strengtheneth me."—Exchange.

The peaceful heart is quiet, not because inactive, but through intense, harmonious working. For human good, then, as for private joy, let us seek to secure the peace of Jesus by being like him, active, sinless, and holy.—F. W. Faber.

He who works with joy and cheerfulness in the field which himself has found and chosen will acquire knowledge and skill, and his labor will be transformed into increase and newness of life.—Selected.

The noisy waves are failures, but the great, silent tide is a success. * * Do you know what it is to be failing every day and yet to be sure that your life is, as a whole, in its great movement and meaning, not failing, but succeeding?—Phillips Brooks.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in the little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.—Edward Howard Griggs.

"We grow by overcoming; the force we conquer becomes our own. We rise on difficulties we surmount. What opposes, arouses, strengthens, and disciplines the will, discloses to the mind its power, and implants faith in the efficacy of patient persevering labor."

In the education of woman, as of man, the end is increase of power—of the might there is in intelligence and love, of the strength there is in gentleness and sweetness and light, of the vigor there is in health, in the rhythmic pulse and in deep breathing, of the sustaining joy there is in pure affection, and in devotion to high purposes.—Selected.

Do you know the blessing of rolling all your cares on God? He can bind up the broken-hearted, and comfort all who mourn. He is ever near, telling us to come to him, and by meekness and holiness of heart find rest and peace. Blessed Jesus, let not our confidence fail, nor our faith be wavering, but establish, strengthen, settle it."—"Memorials of a Quiet Life."

Don't flatter yourselves that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become. Except in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies; they are ready enough to tell them. Good breeding never forgets that amour propre is universal.—Oliver Wendell Holmes.

There are some people who turn gray, but do not grow hoary, whose faces are furrowed but not wrinkled, whose hearts are sore wounded in many places, but are not dead. There is a youth that bids defiance to age, and there is a kindness which laughs at the world's rough usage. These are they who have returned good for evil. * * Whom the gods love die young, and they die young because they never grow old.—F. Marion Crawford.

The spirit of simplicity is a great magician. It softens asperities, bridges chasms, draws together hands and hearts. The forms which it takes in the world are infinite in number; but never does it seem to us more admirable than when it shows itself across the fatal barriers of position, interest, or prejudice, overcoming the greatest obstacles, permitting those whom everything seems to separate to understand one another, esteem one another, love one another. This is the true social cement that goes into the building of a people.—Charles Wagner.

There are days when the blood

flows like wine; days when the sky is blue, and the birds sing and the flowers blossom and are sweet about us; when life is an anthem and delight, and on such days this world's joy and love suffice us. But a change comes soon, and when we are weary and disappointed, when the skies lower into somber night, when there is no song of birds, and the perfume of the flowers is but their dying breath, when all is dreary autumn; then we yearn for Him who sits with the eternal summer of love in his soul; and we know that all earthly affection is but a glow-worm's light, compared to that which blazes with such effulgence in the heart of God.—P. W. H.

THE PRAYER-MEETING.

Christians who attend prayer-meeting are not all the while worried about its "results." Grace is not offered before meat for the sake of "results," but because to offer grace is the right thing. We do not ask how many are at the table; why should it disturb us that the number at a prayer-service is small? We go to our secular labor in the morning and continue it until the evening. Some days business is dull and some days there may be bustling activity. But we are not governed by the immediate conditions of the service. Social prayer is a duty as well as a grateful expression of our religious emotions. That is another sufficient reason for keeping up the service whether we have "a good meeting" or not.

Social prayer has been particularly characteristic of American Churches. America believes in the layman. We do not foster class distinctions. We can and do meet as brethren before God. No other Churches have just such meetings, and in no country has religion been such an active, aggressive, triumphant force. Ours has been a country of revivals because a lang of prayer-meetings. Keep up the week-night service and the revivals will return. Let its fire die out and revivals die with them. There is in every Church a faithful few who never think of ceasing the prayer-meeting; and while they are few in comparison with the whole enrollment, they never were more numerous than now. They will see the King in his beauty when he comes. And he is coming, by and by.—Western Christian Advocate.

THE THINGS ONE CANNOT DO.

A large part of the success attained by some people in this world, who perhaps naturally are not more gifted than their fellows, arises from their knowing what to do and what not to do. The necessity of doing this or that, if one would succeed, is frequently insisted on, but it is also of consequence to enlarge occasionally on the things which one ought not to do, and cannot do. To abstain with equable temper and patient submission from many tasks or enterprises which greatly tempt ambition is a distinct mark of heroism in many individuals who are compelled to intermit activity for a time.

A lady—the busy mother of a family—once said, "It is not the things that I do that tire me, but the things I cannot do." In this simple remark of hers is a good deal of homely philosophy. The pressure of the duties that are beyond us, or too many for us, weighs upon our minds. Such is the fact, but it should hardly be so. It is true that every active person has a vision of the hundred and one things that ought to be done by somebody, and which that person feels impelled to do. The undone things of life—whether neglected by others or by ourselves—worry us. Yet after all God requires of us only that we shall do one thing well at any given time. It is a good saying and a true that "duties never conflict." "This one thing I do" is the unchanging motto which fits the changing activ-

ities of a manifold ministry. It is always the one thing that we are doing, if we are doing what is right; it is always the eye single that is looking, if we are really consecrated to the will and worship of God. There is no reason why we should be confused by the multitude of distracting demands and calls of life, if instead of thinking of the things we cannot do we think of the one thing which at this precise moment we ought to do.

Duty is the thing to be done, and, though the tasks of life are plural and often bewildering, duty is always in the singular number. The old-time motto is still good. "Doe ye nexte thyngne." God never commands two things at the same identical moment. Do what you can, and do not worry about the things you cannot do.—New York Observer.

FORGETFULNESS OF SELF.

Eagerness to help others often springs only from human generosity and a refinement of self-love, and that very same eager self-love would easily turn to vexation and despair. True charity is simple and equitable as regards one's neighbor, because it is humble and free from self-seeking. Whatever does not spring from this pure love needs the knife of circumcision.

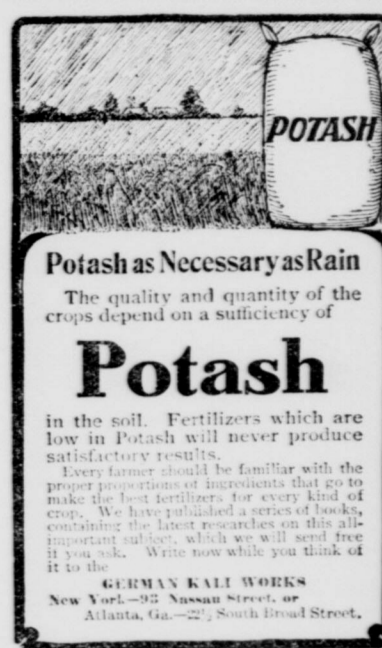
It is the circumcision of the heart which makes us children and inheritors of Abraham's faith, ready, like him, to go from out our native home, not knowing whither. Truly it is a grand lot to leave all, and abandon one's self to the jealous love of God, which is the circumcising knife! Our own hand always stops short in superficial prunings. Self-love stays the hand and spares us; it will not cut down into the very quick for itself. Moreover, there is always a choice, and an exercise of self-love in that choice, which deadens the blow. But when God's hand is lifted it deals unexpected blows; it knows precisely where to hit the joints so as to sunder the soul from self; it searches all things. Then self-love becomes the patient, and we must let it cry out. The great thing is not to stir beneath God's hand, for fear of hindering his work; we must abide motionless under the knife. Bear your own weakness and God's blows patiently. * * *

I always love to dwell on St. John's forgetfulness of himself for Jesus Christ's sake; he pointed to him; he was but the voice announcing him; he sent all his disciples to him; and therein, with his lonely, ascetic life, he was greatest among the children of men. Forget yourself, and you will be a St. John in the desert.—Fendon's Letters.

HEART ABOVE INTELLECT.

We never know an individual merely by knowing his intellect. Man is a thinking being, but it should always be remembered that he is fundamentally a being whose center is heart, not intellect. It is well to reason with men. God does that. But until the heart is moved, there is little or no change in any man and no real acceptance of our opinions and doctrines. A noble lady once asked Landseer, the famous animal-painter, how it was that he exercised such a remarkable influence over dogs. "By peeping into their hearts," was Landseer's answer. It is the same with men and women. We can know them only by looking into their hearts. We can move them only by appealing to their hearts. This is an old truth, but it cannot be too often emphasized, especially in these days when so much is made of the intellectual part of man.—Great Thoughts.

"All this, and Christ too!" said an aged saint as she sipped on a crust of bread and a cup of cold water. Oh, is not such a spirit better than a princely revenue? Poor, yet possessing all things!—Anon.



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Notes From the Field.

NORTHWEST TEXAS CONFERENCE

Alma.

W. Vinsant: We are well into our second quarter. Our first Quarterly Conference was a good one in every respect. Our presiding elder, John M. Barcus, could not be with us (I don't think he had a chill), but sent us a good presiding officer, Bro. S. J. Rucker, of Rice, who preached to the delight of all. One good sister, who came in late and did not hear Bro. Rucker say that he was not the presiding elder, said she was so much disappointed when some one told her that he was not; that he looked and preached so much like one, and that she had accepted it as a first-class presiding elder's sermon; that she disliked very much to change her mind. Then she said, "But I thought, too, from what I had heard about our presiding elder that he could certainly do a little better than that." The stewards were all there except two, Bro. Jinks, who was kept away on account of sickness, and Bro. John Champion had to go to court (not to get married). The stewards made a good showing. After the gospel feast came the good dinner by the faithful women of Telico. When Sister Marchbanks said dinner was ready she soon found out how ready we were. After riding from eight to thirteen miles over rough roads, and then sharpening our appetites for one hour listening to a coming elder, were in good shape for dinner. Se were led by Bro. Smith of Bristol, to a well-filled table, where we all ate, just like we were at home. After dinner our business meeting was held, after which the stewards went off feeling like they were paid for their long trip. God has been good to us. We are looking for greater blessings. May God send his Spirit upon the pulpit and pew until at each appointment we may hear the shout of new-born souls. We are praying that a tidal wave of the Welch revival may reach us.

Sunny Lane.

B. A. Myers: I am away off out here on Sunny Lane Mission, but we are coming just the same. This is the first year I have been on a work, but by the help of God we have been able to do some service for him. When I came here in November the Church

seemed almost dead. We had very small congregations and the members in general seemed indifferent about any part of the Church work. Now the Church is taking on new life and they tell me that we have larger crowds out than they have had in three years. I have organized two Sunday-schools with about fifty members, which are moving on nicely. I shall organize another the third Sunday in March. I have only taken up collections for our benevolent institutions at the two smallest of the five appointments on my work and have received within a few dollars of what was paid in on the whole work last years. My heart's greatest desire and prayer to God is that we may have a Holy Ghost revival over this entire mission this year. May God grant that these dry bones may be shaken up and brought together. I believe that Dr. Torrey and Evan Roberts have sounded the battle cry of the religious campaign that shall sweep heathenism off this old earth and establish Christ's kingdom in its stead, and so may it be. When I read of the thousands in foreign lands being brought out of darkness into the light of God, and then look around me and see the indifference of our people, it makes me fall upon my knees and cry unto God that he would be merciful to this hard-hearted and stiff-necked generation. "Lord, revive us," is my prayer.

NORTH TEXAS CONFERENCE.

Forney.

R. F. Bryant, March 1: Some time ago we wrote Abe Mulkey to come and hold a meeting for us, to begin on February 17. So in response to our call he arrived on time, accompanied by that great woman, Sister Mulkey. So we began Friday night in the midst of a snowstorm, but as no kind of weather can baffle the faith of Abe Mulkey, we continued from day to day till the weather moderated, great crowds waiting upon his ministry from the beginning. Nearly every business house in town closed up and the business men attended the services. Everybody says this is the greatest meeting Forney has ever had in its history. People of every class were reached and saved by the meeting—from the 10-year-old boy and girl to the old, hardened sinners of the town. There were some of the most remarkable conversions I ever witnessed. There were fifty or more conversions and forty-two additions to the different Churches. All denominations co-operated in the meeting. I never saw a finer spirit prevail throughout a meeting. At the close of the meeting Brother Mulkey took a collection and paid for an \$85 light plant for the church; also took our orphanage collection and got twice the amount of our assessment. The people made Brother and Sister Mulkey a very handsome freewill offering for their services. Let no preacher hesitate in giving Abe Mulkey a right-of-way in his charge.

Archer City.

Mrs. O. J. Read, Feb. 29: We arrived at Archer City about January 12. We are pleased with the work, the prospects and with the people. There has been much kindness shown us since we came. Received a nice pounding, and during our sickness since our arrival the people have shown us much kindness. On account of bad weather our Quarterly Conference was not held. Nearly all the families in Archer City we have visited, and if good weather continues we will visit the others this week. We ask the prayers of all who read this, that we may have a good revival here this year. It is badly needed. We have a Woman's Home Mission Society doing good work. These good sisters have begun the work of raising money to paint the parsonage and repaper it. Much of the money required for the work is in sight. Pray for us in our endeavor to accomplish our purpose in regard to this work and for our revival. My husband's present illness causes it to become my work to make this report.

TEXAS CONFERENCE.

Silsbee.

S. D. Harger: I left Corsicana, Texas, Dec. 27, for Silsbee Mission with horse and buggy. After six and one-half days' travel I arrived in the town of Silsbee. I soon had many friends, and was never treated better by any people. I was here without my family until Feb. 21. A nice dinner was prepared for them by the ladies and girls of the Junction, which is a railroad town near Silsbee. Groceries of almost every kind were sent us from different places of the charge, and to make things still better, Dr. Kirby let us have a good Jersey cow to milk. We are glad to be with this people, and we believe that we are appreciated by them. God bless those good people. We pray God to help us that we may

render them the very best service of any year of our ministry. We have six appointments and preach twice a month at Silsbee and the Junction, and give them all a Sunday appointment. The field is large and white unto harvest. We feel that much will be lost if the harvest wait. We have faith in God, and we are working with an eye single to the glory of God and the salvation of precious souls. We are anxious that sinners be converted and the Christians revived that the wheels of our Zion may move on to the pulling down of the stronghold of sin. We are looking forward for better times on Silsbee Mission. We expect revivals this year, and collections in full.

Sabine Pass and Port Neches Charge.

W. M. Sherrell: To my utter surprise I was read out for this charge at Annual Conference. The circuit was somewhat unorganized, as it had been without a preacher since July. The entire membership is only about eighty, but most all of them are very liberal and Methodist. Not long ago while at Sabine Pass Fred Plummer paid me \$10. Fred is not a member of the Church, but a more generous man you will hardly find. If the world was like Drs. Perkins and Powell preachers would not suffer on account of small salary. Our beloved presiding elder came on the 18th and held the first Quarterly Conference, but the services were rained out. The kind way in which Bro. Hotchkiss does things and the courtesy he shows to every preacher has won their love. We are going to pin the blue ribbon on him when he goes to conference this fall. Well may I hope that when this year's work is finished my membership will be doubled. We only need the number for this charge to be the best in the district. The people are easily pleased with the preacher the conference sends (they seem to be perfectly satisfied even this year). When I shall have served them four years I pray the Bishop send them a man who will occupy a parsonage. I am praying and expecting a revival of religion.

Woodville and Colmesneil.

R. O. Bailey, March 7: There is rejoicing all over Tyler County. The anti got enough signers to a petition to have an election ordered to see whether they could vote saloons back here again, or not, and they heaved to it; bought poll tax receipts, too, and circulated false literature. Well, some other people were working. The prohibition people of Woodville met, organized themselves into a club and secured the help of Hon. J. H. "Cyclone" Davis, of Sulphur Springs, to assist us in the campaign, and he did the work well. May God bless Bro. Davis. I traveled four days with him. I was in the possession of a gripe, headache, and our committee relieved me after that. I never heard as strong an argument used as Davis put up; it was just unanswerable. Well, the thing was tested on the 14th and, as usual, the county went dry by an overwhelming majority, more than 2 to 1. This is two elections of this kind I have been in and the other one, five years ago, we carried by 2 to 1. May God help us to push the battle.

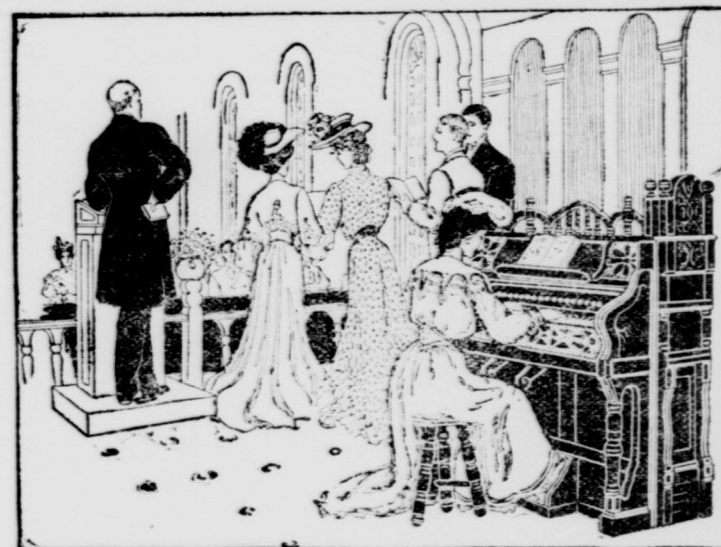
WEST TEXAS CONFERENCE.

El Campo.

O. F. Hatfield, Feb. 27: On January 22 we began a meeting at this place under the leadership of Rev. A. P. Lowrey. There was much interest manifested from the first service; the crowds increased daily and interest grew, despite the cold weather and rain, which, in this flat country, renders walking next to impossible. We had three services regularly for two weeks. Brother Lowrey preached with great power, giving plain, practical messages. The power of God was present, and El Campo was shaken as never before. Men were "pricked to the hearts" and came inquiring the way of life. A number of strong men, heads of families, yielded and at once began to work with such zeal that their efforts were rewarded by many more giving their hearts to God. One man who felt the call to the ministry several years ago, but refusing to take up the work backslid, was reclaimed, and is now preparing to go into the work. Two boys converted are in school getting ready to proclaim the Gospel. At the end of the second week Brother Lowrey broke down, and for nearly three weeks was compelled to stay indoors, over a week of that time confined to his bed with la grippe; but the interest and zeal of the workers increased until we could not close the meeting until the end of the third week. We were greatly helped by the labors of such godly women as Sisters Coleman, Brown and Lowrey, who were all greatly used of God in personal work and testimony. Added to this was the sweet and impressive solos sung by Sister Brown. God blessed us wonderfully and gave us a live, working Church and 108 conversions, for which we give him the glory.

Johnson City.

Rex. B. Wilkes, March 1: Good weather is again welcomed and with it Church work will pick up and we hope move on to a successful year.



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This is a good circuit with three appointments. Churches are well organized and for the most part in good working order. Our pounding came on time; has been a continuous affair, and bids fair to last all the year. We have some hard work on hand, but by the grace of God it will be done. Johnson City is a growing town and unless the Church is solidly planted here now it will take years to accomplish the work. We have organized one Senior League and put in operation a Wednesday night prayer-meeting, both of which are proving a blessing to all who attend. The Llano District Conference meets at Johnson City this year and we are expecting a great deal of help and inspiration from the brethren of the district in their presence and prayers. Throughout all of this territory the foreign population is very large, but in my opinion the Spirit of God can convict a foreigner and God's grace can save him just as fully as it can a native born American, if the Church and ministry will quit abusing him long enough to pray for him. We are going to try that plan this year and make our foreign brethren special objects in prayer. Finances are considerably behind, although our second Quarterly Conference is long since past, but I have no fear—Johnson City Circuit will report in full at conference this fall.

Granite is a good town. Our Church is in the lead here. We have the largest congregation of any Church in town, and the best Sunday-school that I have ever been pastor of, and is still growing; new scholars every Sunday almost. Our congregations are getting larger at the prayer-meetings. The people of Granite gave me a \$20 watch for a Christmas present, and the other day a man that is not a member of any Church gave me a nice \$4 hat. So you see these people are mighty good to this Texas boy. This is a good place for a young man. Lots of work to do. If any one reads this who knows of Uncle Nelce Keen's postoffice I wish they would drop me a card at Granite, Ok.

Loss of Appetite.

A person that has lost appetite has lost something besides vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure. Thousands take it for spring loss of appetite and everybody says there's nothing else so good as Hood's.

One of the most common errors is to mistake our wish for his will.

No revival ever grew out of rivalry.

INDIAN MISSION CONFERENCE.

Granite, Ok.

Geo. W. Lewis, March 1: I have a good work and a good people to serve.

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THE MISSIONARY EDUCATION OF THE CHURCH.

God speaks through the facts and through the situations of to-day. This is the central note of almost every missionary sermon or address that we hear. The voice of God is calling through the unutterable need of the Christless ones; through the unprecedented opportunity to enter all the great heathen lands; through the boundless resources of the Christian Church. The will of God is too plain, it seems, for any to be in doubt. And yet any sermon that points out the needs and opportunities in the field makes us ashamed when we think of the lukewarm interest of the Church in the extension of the kingdom unto the uttermost parts of the earth. In the light of the conditions in heathen lands a simple chart showing how the money of Christian people is sent makes us question whether the members of the Christian Church are not really more concerned for the things of self-indulgence than for the things of the kingdom of God.

If we really believe that the time is ripe to disciple all nations, and if we seriously purpose to set about this enterprise in any far-reaching and adequate way, there is one first move that presents itself: We must make ready the forces. What are the available forces of the Church? Her members? Alas! some are selfish; many are not unconditionally consecrated; and many others are ignorant, never having been brought to face their missionary obligations and privileges in any proper sense. It is a fact we must deal with that only a small proportion, even of those who are classed as Christian people, has any true appreciation of the magnificent opportunity God is placing before the Church to-day.

Surely there is, therefore, a great responsibility resting upon those who have the missionary spirit and the world vision, a responsibility not only to the heathen directly, but the responsibility of laying the world burden upon the hearts of those who bear the name and ought to share the burden of our Lord. Does not the very urgency of the Macedonian cry from all the lands of the earth mean an equally urgent call of the Church to enter upon a campaign of missionary education?

How shall we do this? There is no place here for cold theory. The answer must, in a large measure, be worked out by those who have the burden of this work upon their hearts. Meanwhile it may not be improper to mention several things for consideration which seem to indicate some practical lines along which immediate advance is possible.

At the very outset we must confess that modern missions have been presented to the greater part of the Church membership largely, if not chiefly, in terms of a call for money. The missionary sermon has how often been prepared and delivered with a view to raising a collection to meet the annual missionary assessment on the Church! Outside of these occasional sermons, what proportion of the Church people receive any sort of missionary instruction? Now the sermon has a place of its own which it is in no immediate danger of losing—certainly in Methodism; but it is very evident that missionary sermons, even where the pastors are themselves well informed in missions, are neither frequent enough nor systematic enough to meet the present need for missionary instruction. Some more thorough method is called for.

Missionary addresses or sermons are not only, as a rule, presented in the form of appeals for immediate action; they almost always are addressed to adults. But we must look beyond the immediate and pressing issues of to-day and invest for the future, and invest in those who are to control the issues of the future.

Modern religious thinkers are calling our attention to the truth that, if we would save the whole people, we must face about and save each rising generation before it reaches adult life, since beyond that line there are relatively few that are saved, and these with difficulty. This is not true alone of conversion. The truth needs also to be stressed that it is the young people who are most ready to receive the larger ideas of the kingdom. In the years of adolescence the heart is more sensitive to the divine call; the ideals of absolute loyalty to Jesus Christ and of devotion to humanity are more readily formed than in later years. Wisdom, therefore, bids us turn our chief attention to the young people and institute such methods of missionary education among them as may develop a generation that shall know the needs, that shall realize the obligation, and that shall be committed to the undertaking of the speedy evangelization of

the world. We have little more than entered upon this work of the missionary education of the Church.

Our thought immediately turns to the vast field of our Sunday-school, with its 979,935 scholars, and its 108,841 officers and teachers. Any careful consideration of the place of the Sunday-school in the Church must lead to the conclusion that both by its organic and essential place in the entire Church, and by the very nature of its function as the educational department of the Church, we must look to the Sunday-school of the future as the chief agency for missionary education. That up to the present time missionary instruction in our Sunday-school has received little emphasis need hardly be said. That the Sunday-school Missionary Society, where it exists, has, as a rule, been little more than an occasion for a missionary collection is generally acknowledged. Yet we know that the money raised in the Sunday-school, however much it may be needed, is a secondary consideration. It is the effect upon the child that gives that is of first importance.

The Bible is the first and fundamental text-book of the Sunday-school, but the power and progress of the Gospel in the heathen lands to-day is no less the result of the personal presence of the living Christ than were the early triumphs of that Gospel recorded in the New Testament. The study of the missionary operations of to-day therefore has a place in the Sunday-school second only to that of the Bible itself. This opinion seems to be steadily gaining ground among the principal denominations of this country.

The form that this missionary instruction is ultimately to take in the Sunday-school may be hard to forecast. But that some kind of missionary instruction is needed is certain. It would seem that every Sunday-school might at least have a monthly exercise for this purpose. The programs now being furnished by the Board of Missions are intended to be used in this way, and will be of great assistance to those desiring such exercises. (The Board of Missions is prepared to furnish for the next several months, free of charge, single copies of these programs, as samples, to any who will write for them.)

Even a fifteen minutes program may be made worth while. Of one thing, however, we may be certain: no Sunday-school missionary program will be interesting or profitable unless there are some missionary leaders in the school to give spirit and direction to it. We can not hope that the Sunday-school will ever be an effective agency for missionary instruction until the teachers and leaders are themselves intelligently and sincerely missionary. In planning any large campaign for the missionary education of the Church we are safe in assuming that one of the very first steps necessary is that Sunday-school teachers and those who are soon to become teachers, leaders and potential leaders in Christian work among the young people, should take some systematic course in the study of missions in order that they may be equipped to instruct and inspire those whom they are to teach and otherwise influence.

It is precisely with a view to supplying just such a course of study for this need that the Board of Missions is offering a course at present on Japan. The text-book has been prepared for the purpose, and also a Japan Reference Library and helps for class leaders. Other courses will follow. (Write for information to the Missionary Secretaries.) About eight studies are comprised in the Japan course.

These courses may be used by either League or Sunday-school. The Sunday-school workers may hold their meeting for study at some convenient time during the week, and where practicable a class may be formed consisting of prospective teachers, holding its meetings at the regular time of the school. Such a class in training for teaching might profitably spend two or three months of each year in the study of missions. In the Epworth League a missionary department is now established and the study class is provided for. (For complete plans of the department, see handbook.)

We are behind some of our sister Churches in this movement for the systematic study of missions, but this year for the first time the movement seems to be gaining a foothold in a number of the conferences among the young people of the Epworth League. There are 21 of these classes in Missouri, 22 in Georgia, 20 in Texas, 9 in California, 10 in Alabama, 11 in Tennessee. Besides, there are a few in almost every State and conference in Southern Methodism. This is just the beginning. If the movement is of God as we firmly believe it to be, and has the heaven of the kingdom in it, then it will spread from these centers where it has been planted. Time is necessary for its development, but we expect many of the Sunday-schools as well as many more of the Leagues to

join this movement. This is only one step toward the solution of the great problem of missionary education, but we believe that it is one of the first steps upon which emphasis should be laid and a step that will lead to far-reaching results.

JOHN W. SHACKFORD.

CHRIST THE SOURCE OF POWER.

It is a demonstrated fact that the less force, or power, must give way to the greater. This law controls the universe in all of its ramifications. The lesser forces of nature are influenced and controlled by the greater. It is so in the realm of mind—the greater minds control the thoughts of other minds. Our Lord gives us an example of this fact in the parable of the pounds: "To him that hath shall be given; to him that hath not (or but little) shall be taken away that which he hath." It does not matter about the conditions; the law is the same. The influence of Satan was greater than that of the woman, and he overcame. The power of Christ was greater than that of Satan in the temptation, and he (Christ) overcame. So in the human and Divine natures of Christ. The human was taken up by the Divine. To try to contrast the two is folly—the Divine is so much greater than the human. It is true that Christ had a human mother, but he was conceived by the Holy Ghost, which made him God's own son. God is all wise. The son partaking of the nature of the attributes of the Father endowed him with wisdom by which he saw into all things. He was not educated at the schools of the prophets, nor at the feet of rabbis, nor did he travel for learning, as the philosophers did. Matthew Henry says, "He made no use of the academies and schools in his own country." His infinite wisdom turned water into wine. At twelve years of age he astounded the doctors and lawyers with his incomprehensible questions, and then he would answer them. He knew the laws of the human mind, and thus approached the woman at the well. The common thought is that he was taught in the schools of the country, but, to the contrary, St. John tells us the Jews marveled and said, "How knowest this man letters, having never learned?" Moses was taught the learning of the Egyptians. Paul was brought up at the feet of Gamaliel; but Mr. Henry says, Christ "needed not to receive any knowledge from man or by man." He says again, "Christ had letters, though he had never learned them." By inspiration he knew—did not have to learn. The child grew in stature

and wisdom; as the faculties of the body grew by a natural law, so the receptive powers by Divine inspiration took in the infinite things. It was never said of him, as Paul said of himself, that when he was a child he thought as a child, he understood as a child; but Isaiah says, unto you a child is born and his name shall be called wonderful, counsellor. His knowledge so superior in its nature that his very name was to be called wonderful, counsellor. Some say his mother might have taught him; that is supposition; but to the contrary, he taught his mother; he said, "Wist ye not that I must be about my Father's business?" She knew he was divine, and she pondered these things in her heart. He submitted to the ordinance of the Church, not that he needed them, but for an example, to "fulfill all righteousness." The human was tempted, the divine overcame; the human suffered, the divine overcame death, hell and the grave." In him dwelt all the fulness of the God-head bodily. John says, in him was life, and the life was the light of men. His life from the beginning was the light of the world. He said of himself, "I am the way, the truth and the life." How could the way, the truth and the life be taught? He was never known to ask a question for information, but to enlighten the human mind. "All things were made by him." This being the case, he did not have to relearn what he had made.

A. W. GIBSON.

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Rev. C. M. Bishop, D. D., has let the contract for a new stone church on Francis Street, St. Joseph. The contract price for the new building is \$57,000, and the cost of furnishing is to be in addition.

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DISTRICT CONFERENCES.

Table listing district conferences with dates and locations: Georgetown, Moody, March 4; Dallas, First Church, March 27; Ft. Worth, Polytechnic College, 5 a. m., April 5; Beeville, Beeville, 8:30 a. m., April 6; Waxahachie, Ennis, 10:30 a. m., April 18; McKinney, Wylie, 5 a. m., April 25; Gainesville, Krum, 8 p. m., April 26; Greenville, Leonard, April 27; Bonham, Trenton, 2 p. m., April 27; Corsicana, Grossbeck, 3 p. m., April 27; Waco, Whitney, 10 a. m., April 27; Brownwood, Blanket, April 27; Cleburne, Cleburne, April 27; San Antonio, Eagle Pass, April 27; Terrell, Kemp, 8 p. m., May 3; Palestine, Jacksonville, May 11; Colorado, Big Springs, 8:30 a. m., May 18; Bowie, Alvord, 9 a. m., May 25; Marshall, Hallville, June 29; Beaumont, Port Arthur, June 21.

A NIGHT IN CLEBURNE.

Rev. C. W. Hearon, of our Second Church, in Cleburne, and his good people invited us down to spend a night with them and lecture. So last Thursday night we took the Santa Fe and ran down. Brother Hearon met us at the train and installed us in the good home of Captain and Mrs. Nowlin, where we were delightfully entertained. The Captain is a popular conductor on the Santa Fe and an earnest member of Brother Hearon's Church. This is a young Church organization—perhaps in the second year of its official existence. But it is well located, has a very good property, a membership of 250 and a Sunday-school of 200. It bids fair to be a strong and flourishing movement. Brother Hearon is popular with his people, and he is doing his work well. We had a real good attendance at the lecture, and hope the good ladies realized a neat sum.

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. Address all business letters to Blaylock Publishing Co.
4. 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.

EDITORIAL CORRESPONDENCE.

Mexico City is well called the "Paris of the Western World." Not that the city is equal to Paris in population, culture, enterprise and fashion, for such is not the case. But it is more nearly like Paris in many of its aspects than any other city on this continent. It has a population of 400,000 in round numbers, and it is 7319 feet above the sea level. This gives to it a most delightful climate, neither hot nor cold. It is situated in a basin, with mountains completely surrounding it. In the earlier days it was subject to great inundations on account of heavy rains, and often hundreds of people were drowned and millions of property destroyed. But when the country reached a higher state of civilization one of the mountains was tunneled, and since then when the waters reach a given height this tunnel affords relief. There are beautiful and extensive lakes within the vicinity of the city, and the country is as grand and picturesque as the eyes ever rested upon. Great mountains pierce the clouds, while upon their summits rest the eternal snows. Then these mountains graduate in terrace form until they become foothills. Many of these elevations are extinct volcanoes, and their tops show the indentations of craters. Nearly all the rocks around and about them are the result of volcanic eruptions. None of these mountains, however, show any sign of eruption at the present time. Old Popocatepetl, lifting his hoary head 17,782 feet above sea level, has a crater a quarter of a mile across and several hundred feet deep. At the bottom of this crater is a lake of greenish water, through which the smoke continues to issue, but beyond this there are no signs of a live volcano. The elevation of the city and the proximity of these snow mountains modify the temperature very materially. As you look over the city you see some evidence of the enterprise of America. Some of the banks, a number of the stores, the great railway terminals and the excellent street car service indicate the presence and power of American money. The principal streets are beautifully improved with asphalt and brick pavements. Block pavement is also in evidence; and in the greater portions of the city its sanitary conditions are fine. The premises are kept clean, and so are the thoroughfares. It is very common to see automobiles and fine carriages rolling along the streets. There are some of the finest parks, or plazas, I ever saw, not excepting those in Paris. These are beautified with winding walks, splendid trees, shrubs, flowers, fountains and rustic seats. On certain evenings, especially Sunday, these parks are literally alive with people. Fine bands discourse music, and the crowds throng there for recreation and social pleasure. The houses, both residences and business houses, as well as public buildings, are a mixture of Spanish and Moorish architecture. None of them are built on separate lots, as in our country; but they are all built in solid rows, and the residences are protected by high walls. Even where a fine villa is the home of some wealthy family it has all around it these walls. You never see into the premises of a Mexican home, unless you look through the open gate leading into the patio, or court; or unless it is in the evening, when the windows are thrown open. The families live, apparently, a very shut-in and secluded life. There are no wooden structures. They are all of adobe, brick or stone, and they are all painted in some sort of original color. The walls around these buildings are only interrupted by cross streets which bound them. This style comes down from the past centuries, when every man's house was his walled castle, while outside of it dwelt his enemies. He was shut in for purposes of protection. Mexico is one of the best policed cities in the world. You never get out of the sight of an officer—either a patrolman or a soldier. The order is well-nigh perfect. You never see any Catholic priest, as

such, on the street—that is, he is not allowed to appear on the streets in his garb. Neither do you see a nun in her costume outside of the church building. The government forbids such. As a matter of fact, Catholicism is only tolerated by the government. President Diaz looks upon Roman Catholicism as the worst enemy with which his government has to contend. If public sentiment were sufficient to sustain him, he would suppress that form of religion. He has already confiscated their church property, but he permits them to use it for purposes of worship; but the very moment any church clique raises a voice against the government he takes charge of it. Such is the stringency of the law touching this matter that all our church property is held by some individual and not by the church proper. Yet the great masses of the Mexican people, especially the women, the children and the poorer classes, are saturated with the superstitions of a degraded Catholicism. Their churches loom up in every square—some of them imposing and costly, with one great cathedral in the center. It occupies the sight of the old temple in which the Aztecs worshipped at the time Cortez took possession of the city. Its value runs up into the millions. It is immense in its proportions and its altar furnishings are gorgeous. But I want to speak of these churches more at length hereafter, and I will pass them for the present.

The city has a splendid water service, and it is as refreshing and pure as one ever tasted. Its public buildings are not to be compared with ours in Washington, but they are majestic and attractive. The Museum is a most interesting place. It represents the civilization of Mexico for more than three hundred years. It has the old stone gods worshiped by the earlier inhabitants of the country. They are grotesque and repulsive. Yet now and then some of them bear some resemblance to the sign of the cross. There is preserved their great calendar stone, which will weigh several tons. It is shaped something like an old millstone, with all sorts of hieroglyphics carved all over its sides. These told of the seasons, the months, the weeks and the days. Then, too, there is the old Sacrificial Stone. When lying flat it is higher than my head, and it is circular. On the top of it and in the center is chiseled out an opening that will hold a half a barrel, perhaps, and there is a groove cut through to the bottom, leading out to the side. The old Indian warriors used to capture their enemies alive, take them into the temple, turn them over to the priests, and they in turn would place them upon this stone, go through with some horrible form of worship, then cut their hearts out and offer their blood as a libation to their gods. The blood would run into this opening and fill it up until it would flow out through the small groove upon the ground. As I stood there and looked at that terrible thing I thought if the old stone could talk, what deeds of barbarity it would tell! Not far away there are specimens of meteoric stones which have fallen from time to time at different points and been recovered and placed there as curiosities. They seem to have a great deal of iron in their composition, and they will weigh three or four tons. There is pottery also dating back several centuries. All sorts of remains of animals, birds, reptiles and mummies are in evidence. In the art gallery there are some good paintings, pieces of statuary and the like, but nothing to compare with European works of art. I did not get to look into the legislative buildings; neither was I fortunate enough to see the President. The Hon. Powell Clayton, our ambassador, was preparing to surrender his station to his successor, and he put himself to no trouble to show us courtesies of this character. The rich people of the city are very rich and the poor are very poor. The former live in luxury and style, and the latter in squalid poverty and dirt. I visited their section. Our poorest negro population has luxuries compared with this class of Mexicans.



THE DEATH OF JUDGE JOHN H. REAGAN.

Judge John H. Reagan is dead! One can scarcely realize the import of this statement. The old Tribune of the people, the noblest Roman of them all,

has so long been a dominant personality in Texas, that his name is a living household word in every home in this great Commonwealth. To think of him is to see him rise up in the strength of his might, the friend of every interest dear to the clean heart of humanity. With us he still lives. In fact, he cannot die. His character and deeds are immortal. Only his body is worn out and gone. His personality abides. He was born in Sevier County, East Tennessee, in 1818 and died in Palestine March the 6th, 1905. Between these two events there rolls the current of eighty-seven years. They have been years of history, in which his talents have figured more conspicuously than any other man of this generation. He has filled every prominent office in Texas except that of Governor; and he figured in great positions in the Southern Confederacy. In the National Government he was Congressman and Senator. In all these positions for more than sixty years no stain of any sort has ever touched his escutcheon of honor and integrity. He has always been the true, devoted, honest servant of the people. He may have made mistakes in his political and official career, for no man is infallible; but honesty of purpose has shone out in all his deeds, and no man living or dead can say to the contrary. He was our "Grand Old Man," and he leaves no immediate successor. Throughout his long life he was an ardent member of the Methodist Church, and his whole life has been a credit to our communion. But his work is done, and he is gathered to his fathers ripe in character and rich in honors and renown. We shall never see his like again.

They are scarcely dressed at all, and their diet is of the poorest quality—a handful of beans, with pepper and a sort of corn cake. They live on a few cents a day. Their wages are very small, and they are indifferent sort of workmen. They carry great loads upon their backs and heads, and they go in a sort of dog trot. I frequently saw four men with a piano on their shoulders trotting along the street as though the weight were nothing. In the mines they carry great stones instead of using machinery for lifting. One of them thinks nothing of placing a bureau or a huge trunk upon his back and carrying it from the depot to your dwelling. They are veritable beasts of burden. Our American enterprise has put our saloons in the city; but the Mexicans also have enterprise of this character. The cantena is upon every corner and in every square. But the popular drink for the poorer classes is pulque, and the pulque joints are thicker than our beer joints in our cities. Pulque is made out of the juice of the century plant. After the plant is seven or eight years old and the stalk begins to run up toward a bloom this is cut out at the bottom, leaving a bowl-like receptacle in the heart of the plant. During the night this fills up with a milky fluid. It is gathered in hogskin bottles, put through some sort of a process and it becomes a kind of alcoholic beer, the effect of which is worse than our beer. This is what the poor people drink, and they drink it like so many hogs. Two or three glasses of it will stupefy them, and it is an ordinary sight to see them lying around in a dead sleep. The women and the children drink it. If it tastes anything like it smells it is enough to

kill ordinary humanity. Such is the evil influence of the pulque joints that the law closes them from 6 o'clock in the evening till 6 in the morning. Just before closing and opening time great crowds of these poor wretches gather about these places to get the last drink and the first. But there is another drink that is popular with the middle classes, and that is mescal. It is made from a plant resembling the century plant, but its fluid makes a sort of liquor, and its effect is very much like our old American red-eye, so they say. In addition to these, our real liquor and beer are all over Mexico. And the most of them are a drinking people. I had the pleasure of visiting Chapultepec. This is in a suburb of the city, and it is the summer home of the President and the seat of their national military school. In fact, it is the West Point of Mexico. I thought that the name would have some beautiful Indian meaning, but it simply means the hill of the grasshopper. It is said that Montezuma lived here and bathed in the basin at the foot of the hill and basked in the shade of these giant old trees. They look to be worthy of that sort of historic association. The hill apparently rises abruptly from the valley several hundred feet. A winding roadway leads to the back and then to the front, till you finally reach the top. It is grand and romantic in the extreme. The royal castle crowns the summit and overlooks the valley below. The old stone building is massive and picturesque. Its apartments are luxuriously furnished, and its courts and hanging gardens are exquisite indeed. From its balconies a magnificent view is had of the valley, the city and the

March mountain it has to not be re is an im there is a ident and the hill rear of C Scott ma and took cadets wh before the kets are them is a petuate captured long until the capti icans hav for the h subjected unholy w and stood looked o took in i can give AN E One da run to Q with Rev lu reachi good part there we ble layma friend of ed suppo Barton, t good part much of and has t fore him. Clark, the tioned at the Texas from Ter about eig be a good Hunter a with sem ing their Church n and fifty, rather ol we had a lecture. the night leading m visit was joyed it. A DEL Last S terurban Fort Wor The dista when you the Panh and Iowa Rev. J. G of the V is a fine n is workin ten count borhood c gives all his field, preachers points, an that he is we arrive pastor, m parsonage than Siste how to p the same Church w ily was v dress is a They hav celled re building a The most apace wit our peopl will soon that will credit to bership Among th the comm option, ar ney who l Alle Be

Sunday-School Department

By PROF. H. M. HAMILL, D. D., Superintendent Training Work.

VI. Points in Management.

Counseling with others. The superintendent is the blunderer who fails to counsel freely and often with the other officers of his school. They are entitled to it; they are interested, as he is, in the school's success; they know his weak points, and could help him. He needs their co-operation.

Observing Others. Every school has its weak points and its strong ones; every superintendent has his way of doing things. Confined to his own school, he becomes set in his ways, drops into ruts, quits trying, and degenerates. He should take a day off, and watch other superintendents at work; his school will be the gainer by it.

Making friends. Let the superintendent make friends with his teachers. One Sunday-school teacher at variance with the superintendent, not trusting him or trusted by him, is the "fly in the pot of ointment." If the teachers do not love the superintendent, the chances are it is his own neglect.

Knowing scholars. There is a power in knowing mere names of people. Henry Clay held countless hearts by the simple witchery of his memory of their names. The least a superintendent can do is to know every scholar by name. He ought to know the way to every scholar's home, and something about that home and its inner life. He ought to know if any of his scholars are sick or in trouble, and go to them. This much he can do, whether the school be big or little.

Raising up officers and teachers. A wise superintendent should be growing a crop of helpers, having them ready for the day of need. A bright, earnest young man in a few months' time can be taught, by an experienced superintendent, how to conduct a Sunday-school. So with other officers of the school, also the teachers. There ought to be an assistant to every fine teacher in the school, watching the arts of the teacher who has learned how to teach.

Absent Teachers. These furnish most of the superintendent's trouble. They neither come regularly nor send a substitute, and a fine class goes to pieces. The remedy is not in putting some one who does not know the day's lesson over the class. Unite the teacherless class with the best class of equivalent grade in the school. One superintendent massed four classes on a stormy Sunday, and taught them himself, with great profit.

Church attendance. Provide a way of keeping this record, and of reading it monthly or quarterly, and allowing certain honors of the school. The teacher, with little trouble, can keep such a record of his class, but it is also needed that the record should be read before the school, as a stimulus.

Counting Bibles. This, too, should be done every Sunday, in the presence of the school. A good object lesson is to have all who have brought their Bibles hold them up to be counted. A credit should be allowed to the scholar every time he brings his Bible, and these credits should count in making up the honors of the school.

The Superintendent's work. The superintendent has no business teaching a class except in emergencies. He should be absolved from every duty but that of his oversight. His eyes "should be running to and fro," but not his feet. His best place is on the platform or at his desk, superintending, which means "overlooking."

The pastor's place. If the pastor comes regularly he can be of much help to the school, and, in turn, get help from it. Remember that the pastor is pastor of the school, and has his rights as such. It is not his right to take the reins in hand and run the school, but he has a right to come before the school as its spiritual counselor and guardian. The superintendent should be very tender with the pastor, and show him every courtesy as such.

Magnify the offering. Childhood and youth are the training time. Get the

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In any town or community but what will be greatly interested in a household remedy that is now being used extensively throughout the United States as a complete and permanent cure for catarrh of the mucous membranes, dyspepsia, constipation, and all diseases of the liver, kidneys and bladder. Only one dose a day is necessary. Write at once to the Vernal Remedy Company, Le Roy, N. Y., as they have so much confidence in this remedy that they will cheerfully send you free of charge a trial bottle of Vernal Remedy (Palmetto Berry Wine), so that you can quickly convince yourself of the wonderful results to be obtained from its use. Sold by druggists everywhere, but don't hesitate to write for free trial bottle and booklet.

scholars to give; make it to seem a privilege and blessing to give freely. Put them, if necessary, in ways of earning some money, that they may give. Do not have a class compete with class; cultivate the individual scholar's sense of gratitude to God.

Be master. Take advice freely; counsel with others; watch others at work; learn all you can; hear all you can; meditate all you can; but finally, my brother, superintendent, be master of your own school. Try to please God, whether it pleases others or not. Keep an eye single to the good of the school; watch and pray and think for yourself.

March 19.—Subject: Healing of the Man Born Blind.—Jno. 9:1-11.

Golden Text: "I am the light of the world." (John 9:5.)

Topical Outline: I. The Blind Man Healed. (Verses 1-7). II. Questions Raised. (Verses 8-11.)

Time: The autumn of A. D. 28. Place: In Jerusalem, especially the pool of Siloam.

Dr. Paul Whitehead in Sunday School Magazine says:

This is, probably, the most interesting of our Lord's miracles, if we except the raising of Lazarus from the

"Now herein is a marvel," that you who know so much about God, as you allege, would break the tie between this man and God. He has done a miraculous thing, never heard of since the world was, and "we know that God heareth not sinners;" "if this man were not of God, he could do nothing." Do not try to separate God's power exerted through a man, by God's choice, from his approval of that man and his blessing on his work. Then bigotry and human anger blaze out.

This calls to mind all that godless rationalism and agnostic materialism have done to overthrow the experimental evidence of Christianity. The cases of what we call "conversion" are palpable evidences of the truth of our holy religion. They must be false accounts, or delusions and imaginative impostures, or accounted for philosophically as hypnotism, telepathy, and cataleptical symptoms. But against this, we oppose the plain, common-sense details of changed lives; of unmistakable renovations of mind, heart, and life; of "fruits of righteousness" displacing corrupt deeds "of the flesh" and wicked dissipations. All these cases cry out: "One thing I know, that, whereas I was blind, now I see." "A tree is known by its fruits." In this case, doubtless there are many blossoms that have dropped; some sad cases of blight by frost, lightning, insects; but after all, admitting and de-



One of the Longest Bridges in Texas—Just North of the Encampment Site.

The bridge or trestle work of the S. A. & A. P. Railway Co., three miles north of Corpus Christi, built across the reef, the dividing line between Nueces and Corpus Christi Bays, in 1886, is 2529 feet long, having a draw 100 feet long. This long bridge was rebuilt in 1897, the draw being strongly constructed and braced on an iron and cement foundation.

ducting all these, enough remains to enable us confidently to defy the production of such results by any other agency. Not one man, once blind but now seeing, but thousands of "every nation under heaven," "from the east and from the west," in the most enlightened nations and in the Fiji Islands and New Zealand and the New Hebrides, in "darkest Africa," in China and Japan, all with one mouth declaring "that Jesus Christ hath power on earth to forgive sins."

Better physical blindness than spiritual. To say with arrogant bigotry and self-righteousness, "We see"—our people, our party, our Church—and no body else does or can; and yet be, after all, "walking in darkness," utter and rayless—what a calamity is this! Let us be, all the time, going to the Light of the World, our Lord, that "in his light" we may "see light." "If the light that is in us be darkness, how great is that darkness!" "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

It is interesting to note in the question of the disciples as to how the man came to be born blind the sediment of the Pharisaic doctrine of a possible pre-existence, sin for which he had been punished by being born into this world blind. Our Lord intimates a brighter, more elevating doctrine about the origin of these physical congenital blights. A blind faith in the divine goodness, "Even so, Father, for so it seemed good in thy sight," is better than dark imaginings; but yet better is the word, "That the works of God should be made manifest in him."

The behavior of the Pharisees toward this case is an apt picture of the obstinacy and perversity of unbelief. They question the reality of the whole transaction; it is not the same blind man, or he never was "born blind." This fell before the testimony of his parents: "We know that this is our son, and that he was born blind." Then they attacked the details of the cure—to show tricks, conjuring, or deception of some sort. The blind man's summing up is demolishing: "One thing I know, that, whereas I was blind, now I see." Then they wish him to "give the glory to God;" as for Jesus, he is a sinner, and ought not to be credited with such a good deed. But the blind man, now restored, sees fallacies of mind as plainly as the light of heaven and earthly objects.

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.)

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ENCAMPMENT, CORPUS CHRISTI, AUGUST 8-18, 1905.

A NOTEWORTHY INCIDENT.

At the time the two committees signed the articles of agreement

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



This is an AUTOMATIC LIFT drophead stand with an absolutely positive and easy action accomplished with mechanism of extreme simplicity. When the table leaf is swung over the sewing, the head of the machine is automatically lifted to place and locked firmly, and when the leaf is closed the head is lowered into the dust proof receptacle provided for it. Nothing more perfect can be conceived, and no device for a similar object has ever possessed a fraction of the ease and certainty of action which are the essential features of this construction.

The design of the woodwork is new, classic, elegant, artistically executed and exactly in harmony with the best modern ideas in high-class furniture. Nothing at all approaching it in artistic excellence has ever before been associated with a sewing machine; and it at once lends an air of dignified richness indicative of superior quality. Only the choicest grades of selected woods are utilized in the manufacture of this

stand, and the workmanship and finish are all that might properly be expected in connection with a superior article of this nature.

This stand is made in one pattern only with four end drawers and a center or till drawer, as shown in the cut, and it is known as our No. 44. It is regularly furnished in quarter-sawed oak, which is our standard woodwork but can be furnished in walnut or sycamore; or mahogany at an extra charge when required.

The iron work is the very finest that unexcelled facilities enable the factory to produce. The castings are perfectly smoothed and coated heavily with full gloss black enamel. The stand is of especially strong and rigid design, and more important than all, the belt wheel and pitman are fitted with anti-friction ball bearing which run about eighty per cent easier than any other form.

To sum up briefly, this stand is designed and manufactured solely with the intention that it shall be wholly beyond the reach of competition or comparison.

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KEEP YOUR EYE on the fact that you can get a First-Class Machine and The Advocate for \$23.50.



March 9, whereby th at Corpus mittee was upon which and also th used. A p and made; this view v a short tin cation, hov and its dor came unex drafted in Scott, who in these coi er and law cribing the Mildred Se Just as the work this and said: present th League." Every Day to all, bu "Thank y that you r convening session, v ceremony Scott gave tion conce eldest da Seaton, o with her ago, and : cepted th she still l and is th partment has a clas Church a accumul acry here and este We are ters from approval action in the locati of these l ers in an The L the East on the ci material will inci tral office operation the dev movement We are the St. L change, a Williams of the L of eolum the Leag part is in glad to l table. Our St work, Sis in Clebu weeks u spondenc through her have a multitu wishing stored to Bro. L the Gern nal. Of us, but t ful enou port bef therefore informat Conferen

whereby the encampment was located at Corpus Christi the Assembly Committee was presented with the table upon which the document was signed and also the new gold pen which was used. A photographer was on hand and made a picture of the scene, and this view will be given our readers in a short time. The interest of the occasion, however, centers in the table and its donor, for the presentation came unexpectedly. The papers were drafted in the office of Judge G. R. Scott, who has before been mentioned in these columns as a prominent banker and lawyer, and the work of transcribing them was entrusted to Miss Mildred Seaton, his Private Secretary. Just as the photographer finished his work this young lady stepped forward and said: "Gentlemen, allow me to present this table to the Epworth League." The gift came as a surprise

ters, with a membership of 364. This year they have pledged \$100 toward the support of the East Bernard preacher in order to make that mission self-supporting. A resolution was adopted requesting the League organizations to report to the Annual Conference League Board.

In reply to our letter informing him of the location of the encampment site at Corpus Christi, Dr. H. M. DuBose writes us under date of March 1 as follows: "Your letter filled me with delight. Your success means renewed success throughout Leaguedom. The Texas Assembly will stimulate to activity the workers throughout the connection. I am giving you a good, short article next week, but want to devote an early number of the Epworth Era entirely to Corpus Christi. By the bye, that is a fine

ers are not to do the work of their respective departments, but to help and guide the little ones who form their committee. These committees meet regularly with their leaders, plan and work together the duties of their several departments. It is surprising to see how much more eagerly children work by system than by haphazard work. Besides, remember you are not merely entertaining them for a short time. Your work must stand or fall. Let it be your earnest endeavor to help them lay a good, solid foundation upon which to build a noble, well-equipped Christian life, capable of filling any place in Church or State. The superintendent should not do any more than is absolutely necessary, but the children must do, while she guides and controls.

Never be discouraged because things don't move and go as you would like to see them. Have patience and perseverance; keep close to the Great Leader; trust Him and go ahead. He cannot use to much advantage blunt tools. Think not it is all intellect we need to do this great work we have in hand. It is power we need; power that will help us solve the difficulties; power to make us strong to do what we already know to do; power to make us see and feel the heights and depths of a Christ life. Get this power. Your leaders will be strengthened and your work will spring forward with new life. We have in mind now a League, well organized, where some of the leaders were Juniors for several years. They were slow to pass into the Senior League, so the superintendent placed them as leaders over the little committees. They are doing most excellent work and are being trained to places of responsibility. When the superintendent is necessarily absent they carry on the work well, and it never lags. We find it best from every viewpoint to follow our constitution. It makes the superintendent's work easier, for she works by system, besides she is helping young people to fill creditably any plan laid upon them.

We would like to say a few words about each department, but space will not permit; besides we do not think it necessary. But as a good many have written us about the third department we will try to explain a little further. We find it judicious never to neglect this part of our work in the least, for it is a most hopeful and helpful work. As these meetings are supposed to be held monthly, combined with the social meetings, programs of music, readings, papers on different subjects are rendered. Anything that is innocent, elevating and improving may be used. We believe it best for the Juniors to always combine the literary and social meetings, as more children will attend and take part. Try to study a subject that will interest even the youngest. Begin with such subjects as the children are familiar with, viz., birds, flowers, etc., and gradually lead up to others. Have no long, dry program, but short, spicy ones, never forgetting your purpose is to uplift and elevate spiritually and mentally. The field is too full of many good topics for such occasion for us to try to mention them. Take time to do the work thoroughly that you undertake to do. For instance, if you intend to study Church history, divide the lives of John and Charles Wesley into several periods for as many meetings. Let every paper, song, reading, etc., by them be of that period to be studied. The accidents, incidents and anecdotes of the young Wesley brothers will be attractive, interesting and instructive to our children. Keep the lesson to be taught and learned well in mind, and let all bear upon it. After the program, games, light refreshments and a general good time follow. "All study and no play will make Jack a moody fellow." As you study the constitution more light will be thrown upon your work. It is no easy thing to manage and control a Junior League, but a blessed privilege, made delightful and much easier by systematic work.

Do you have regular business meetings? Do you require written reports from your chairmen or leaders? Order blanks from the Publishing House. Subscribe for Junior Topic Quarterly. It is a good help, but by no means fail to have our most excellent paper—The Era. MRS. C. W. HENRY, Cleburne, Texas.

State of Ohio, City of Toledo,) ss. Lucas County. Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886. A. W. GLEASON, (Seal) Notary Public. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free. F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.



Every Day in Summer Merry Sailing Parties Like this Leave the Corpus Christi Wharves.

to all, but Chairman Sexton replied: "Thank you, madam, and may we ask that you remain its custodian until the convening of our first encampment session, when a formal presentation ceremony will be arranged?" Judge Scott gave the committee this information concerning the donor: "She is the eldest daughter of Mr. and Mrs. T. M. Seaton, of this city. She came here with her parents about twelve years ago, and a few months afterwards accepted the position in my office, which she still holds. She is a Presbyterian and is the teacher of the primary department of our Sunday-school. She has a class of about fifty children, and has done much good work in our Church and Sunday-school. She has accumulated considerable city property here and enjoys the confidence and esteem of all who know her." G. W. T.

NOTES.

We are receiving a great many letters from over the State expressing approval of the Assembly Committee's action in selecting Corpus Christi as the location for the encampment. Some of these letters will be given our readers in an early issue.

The League editor is this week in the East on business matters. While on the circle he will round up some material for the State program, and will incidentally drop in on the central office at Nashville to enlist the cooperation of the General Secretary in the development of the Assembly movement in this State.

We are in receipt of our first copy of the St. Louis Christian Advocate on exchange, and note the name of Miss D. Williams, of Nevada, Mo., as editress of the League Department. A couple of columns of "Leaguelets" make up the League news, which for the most part is interesting reading. We are glad to have the new addition to our table.

Our State Superintendent of Junior work, Sister Henry, is ill at her home in Cleburne, and has been for several weeks unable to attend to her correspondence. She asks us to explain through the Advocate why letters to her have not been answered. We join a multitude of her League friends in wishing that she might soon be restored to her usual health.

Bro. Lehmborg sends us a copy of the German Mission Conference Journal. Of course it is "all German" to us, but the good brother was thoughtful enough to translate the League report before sending it, and we are therefore able to give our readers this information: The German Mission Conference has fifteen League Chap-

name, 'The body of Christ.' 'The Church, which is his body,' is good Scripture. The League is in and of the Church."

It is now in order for some Chapter to prepare a gavel to be presented to the State League at the encampment session at Corpus Christi this summer. For all these years we have been running without such a symbol of authority, and now that we are approaching a history making epoch it would be well for some one to provide it. A piece of timber to which is attached a sacred bit of Methodist history should be used if such may be found, and surely this great State of ours, with its thousands of Wesleyan disciples, might furnish this simple treasure. If notified in time we shall give place to the incident on the program. G. W. T.

TO JUNIOR SUPERINTENDENTS.

There are a good many Junior Leagues that are unorganized and the superintendents are laboring under great difficulties that could be banished if their work was in proper shape. It is to these especially I wish to say a few words. In the beginning let me beg you to stop where you are; to think on your way; to act differently. Send to either Dallas or Nashville for the Constitution and By-Laws of the Junior League, prepared by the General Epworth League Board, and intended to preserve uniformity in work and spirit of the League. It should be studied carefully and followed conscientiously. It is the only way to attain efficiency. "Obedience is the bond of rule, and the pledge of unity and success."

To Art. V.—Departments—let me call your attention now. As you will see the work of the League is to be carried on under four departments, each under the direction of a leader who willingly studies her duties and works cheerfully with the committee she may select to her her. Some of the largest girls or boys of your League may become leaders, rendering you great service, and thereby gaining much for themselves. The superintendent is not rid of the responsibility of work in the least because she may have good leaders or helpers. She must guide and help them always, but in such a way as to make them feel deeply the responsibility of their work, and that if they fail to do their best their department will be a failure. Never neglect to notice their work in a few well chosen words of commendation, even though it may be a complete failure in your eye. Give them credit for trying; it will help their next endeavor. No effort, however feeble it may be to do something good and noble, is ever lost. They will work with more ease and less confusion when they know you believe in them and are trusting them. Let me emphasize here this point: Then lead-



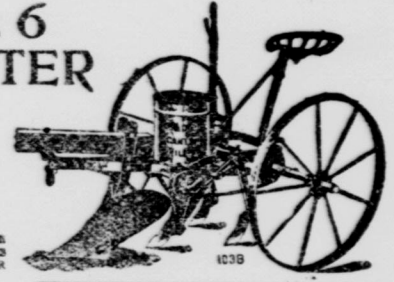
I CURED MY RUPTURE

I Will Show You How To Cure Yours FREE.

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collins, Box 27, Watertown, N. Y.

The CANTON No. 6 SINGLE ROW RIDING PLANTER

It Saves ONE MAN HORSE Plow Stock



It has every adjustment necessary to doing perfect work. IT IS STRONG WHERE OTHERS ARE WEAK.

ON ANY BUT THE VERY SMALLEST FARMS THIS MACHINE WILL PAY FOR ITSELF IN A VERY SHORT TIME, AS ONE MAN IS ABLE TO DO THE WORK OF TWO, AND IN A MUCH EASIER AND MORE SATISFACTORY MANNER.

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MIDDLE BREAKER MOULD-BOARD WITH DETACHABLE POINT, AS SHOWN IN CUT, FURNISHED WHEN DESIRED AT SMALL ADDITIONAL COST.

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Pullman Sleepers, Parlor Cafe Cars, Reclining Chair Cars—Seats Free. (Through without change) All Trains Wide Vestibuled Throughout. Only One Night Out from Ft. Worth—Dallas—Waco—Tyler to Memphis—St. Louis—Chicago—Cincinnati.

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SEWING MACHINE and ADVOCATE for One Year \$28.50

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

CUMMING.—J. S. Cumming was born in East Tennessee Jan. 16, 1832; was married to Rachel L. Wayman Jan. 31, 1855; moved to Parker County, Texas, in 1869; joined the M. E. Church, South, in 1872; died Jan. 18, 1905, as the result of a fall on the ice four days before.

M. B. JOHNSTON. CHAPMAN.—Dr. William Payne Chapman was born July 2, 1837, in Houston County, Ga., and died February 11, 1905. In early life he prepared himself for the practice of medicine.

H. P. SHRADER. Azle, Texas.

GRIMES.—Little Ruby, daughter of J. B. and Emma Grimes, was born Oct. 14, 1899, and died at her home near Whitt, Texas, Jan. 30, 1905. The Lord spared this precious little one to her parents only five years and a few days.

L. B. TOOLEY.

JOHNSON.—Bruce Prim, son of L. F. and Lizzie Johnson, was born Dec. 25, 1889, in Hope County, Texas, and died Feb. 17, 1905, at Roberta, I. T. Our dear boy suffered much for the last four months.

HIS MAMMA.

A reliable remedy for a Cough or Sore Throat. Recommended by physicians and druggists. Sold only in boxes. Avoid Imitations.

STANTON.—Rev. R. R. Stanton was born in Chico County, Ark., April 4, 1847, and died at his home in Decatur, Texas, February 8, 1905. When only fourteen years of age he enlisted in the Confederate Army and went through the entire four years, being wounded twice.

M. B. JOHNSTON.

CHAPMAN.—Dr. William Payne Chapman was born July 2, 1837, in Houston County, Ga., and died February 11, 1905. In early life he prepared himself for the practice of medicine.

R. O. BAILEY, P. C.

MORRIS.—Infant son of Robert and Pearl Morris, was born March 13, 1904, and died November 17, 1904; was just eight months and four days old when death claimed him.

JULIA HUGHES. Hickory Creek, Texas.

BROWN.—John S., the little son of John S. Brown and wife, of Yoakum, Texas, is dead. How inexplicable the mystery that a sweet child should come into the home like a "bit of heaven let down" and remain just long enough to possess every heart in the home, and then be taken back again.

L. B. ELLIS.

ROBERTS.—Mrs. Louise Ann Roberts (nee Rohella) was born at Baton Rouge, La., Dec. 13, 1829, and died Jan. 29, 1905. At the age of 16 she was married to Wm. C. Barnett, with whom she lived for eight years, till his death.

the Methodist Church in the year 1882; lived a devoted Christian life; loved and respected by all who knew her; a constant reader of the Texas Christian Advocate for fifteen years. Her body was laid to rest in the Bundick Cemetery Jan. 31, 1905. Released from the Church militant to join the Church triumphant, where there is no more sorrow, sickness, pain nor death, but perfect joy forever more.

MARCOS WILLIAMS, P. C.

COPELAND.—Rev. Isaac Copeland served his day and generation with faithfulness, and fell on sleep November 29, 1904, having lived to the good old age of eighty-four, being born in Wayne County, Tennessee, June 29, 1820. He was a licensed preacher for over fifty years, and was of the rugged, pioneer type of local preacher.

E. R. EDWARDS.

KELLY.—Mrs. Mary Kelly was born at Cedar Springs, Texas, Nov. 13, 1884; was converted and united with the M. E. Church, South, at the tender age of 7 years. As her pastor during 1903-4 I found that sweet Christian character ever ready to do what she could for her Lord.

D. W. GARDNER. Kosse, Texas.

Hannibal, the "hairiest lion in the world," which was presented to the New York Zoological Garden in the Bronx in the name of his little daughter, Margaret, and at her request, by Andrew Carnegie, has been gathered to his fathers.

AN OLD ADAGE SAYS

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

Tutt's Pills

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

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

\$21.00 PRICE EXPLAINED FOR \$21.00 TO \$23.00. HOW BUGGIES can be offered at these prices and why we can sell buggies and all other vehicles at much lower prices than any other house is all fully explained in our FOUR BIG FREE VEHICLE CATALOGUES.

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INSURE! BE SURE TO INSURE! AGAINST FIRE, LIGHTNING OR CYCLONE.

THE METHODIST MUTUAL. Endorsed by the Board of Insurance of the M. E. Church, South, under authority from the General Conference.

The Canton Cotton and Corn Planter WITH FERTILIZER ATTACHMENT

THIS PLANTER HAS THOUSANDS OF FRIENDS AMONG TEXAS FARMERS. IT PLANTS CORN, COTTON, SORGHUM, MILK MAIZE, PEAN, BEANS, ONION SEED, AND GIVES UNLIMITED SATISFACTION WHEREVER USED.

Story of a Great Indian Fighter

Captain W. F. Drannan is of French descent. He was born in mid-ocean and left an orphan at the tender age of 4 years. When but 15 years old he left his foster parents and walked from Nashville, Tenn., to St. Louis, Mo., a distance of over 500 miles.

Captain Drannan was commissioned by the managers of the St. Louis World's Fair to gather up the various tribes of Indians, as he is perhaps more familiar with the customs of the wild Indians than any man now living.

Dr. W. J. Thurmond, Dallas, Texas: Dear Sir—I have been a sufferer from Catarrh since 1873. I contracted the disease during the Modoc war in that foggy climate of the Lovan beds.

I think your Catarrh Cure is the greatest blessing and friend to the people suffering with this disease, and I would recommend it to all sufferers from Catarrh in any form.

P. S.—You are at liberty to publish this letter in any way you wish. Yours etc., W. F. D. Address New York Chemical Co., Dallas, Texas. Sold by all Druggists.

Low Rates to California Low Colonist Tickets WILL BE ON SALE DAILY VIA SOUTHERN PACIFIC Sunset Route. MARCH 1 to MAY 15, 1905, Inc.

EPWORTH LEAGUERS Going to Denver? CONVENTION JULY 5-9 WILL BE THE BEST EVER HELD. We have some beautiful literature about Colorado that is very instructive and helpful in suggestions.

SHELTSON of Rio born in C... line, Jun... Church, S... Miss Mar... C., Jan. 1... County, T... Wise Co... patient a... 26, 1901... are livin... Shelton, ch... Shelton, County, their you... ly, Mrs. J... Glover, D... decess I... dren, nar... prominent... The writ... twenty-si... pastor in... years a... and cons... friends i... one who... will doub... and her... freed spi... the pure... mournful... dren. P...

ANNUAL MEETING OF WOMAN'S BOARD OF HOME MISSIONS.

The seventh annual session of the Woman's Board of Home Missions of the M. E. Church, South, will be held in Montgomery, Ala., April 14-20, at Court Street Church.

A rate of one and one-third fare, plus twenty-five cents, has been secured from the Southeastern Passenger Association from all points south of the Ohio and Potomac Rivers and east of the Mississippi River.

A minimum of attendance of one hundred persons holding proper certificates is required in order that reduced rates shall apply to persons coming from territory north of the Ohio and Potomac and west of the Mississippi.

MRS. FRANK SILER, Recording Secretary.

A SAD BEREAVEMENT.

Bro. W. F. Hardy, pastor of Red Water charge, is passing through the fire. He is just up from smallpox and, before permitted to go to his home, his wife was stricken with pneumonia and died, Sunday, Feb. 26.

J. T. SMITH.

McKinney District—Second Round. Pilot Point, Apr. 5, 6. Plano, Apr. 8, 9. McKinney, Apr. 9, 10. Allen, at Herrington, Apr. 12, 13.

Irenham District—Second Round. Chappell Hill, Feb. 12, 13. Pugh and B., at Patterson, Feb. 18, 19. Davilla, at Tracy, Feb. 25, 26.

Sulphur Springs District—Second Round. Wintersboro sta., 7:30 p. m. Feb. 21. Purley cir., at Boston, 1st Sun Apr.

Gainesville District—Second Round. Greenwood, at Sidel, 1st Sun Meh. Sanger and V. V., at Wesley, 2d Sun Meh.

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

POSTOFFICE ADDRESS.

The postoffice address of Rev. R. M. Morris is Clarendon, Texas, and not Cataline.

You can not demonstrate your faith in God by ignoring the feelings of others.—Ran's Horn.

To Whom It May Concern.

Notice is given that I have been appointed administrator of the estate of Glenn R. Wright, deceased, and all persons having claim against said estate are notified to present same as provided by law.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers.

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

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

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

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers.

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

Am highly pleased with the Advocate machine. MRS. PAUL DUNBAR. Garden City, Texas.

Plain Facts. ESTABLISHED 1850. For nearly half a century C. P. Barnes & Co.'s Rings have been the standard for excellence among Southern people.

IMPORTANT GATEWAYS. THE TEXAS AND PACIFIC RAILWAY SYSTEM.

2—FAST TRAINS DAILY—2 FOR St. Louis, Chicago and the East. SUPERB NEW PULLMAN VESTIBULED BUFFET SLEEPERS.

LIKE STERLING OF SILVER, A Sign of Quality, SO IS FRISCO SYSTEM.

Routing on your tickets an assurance of SPEED WITH COMFORT. NO BETTER LINE TO ST. LOUIS Than that via PARIS.

To CALIFORNIA ONE-WAY COLONIST TICKETS FROM TEXAS COMMON POINTS TO CALIFORNIA ON SALE MARCH 1st TO MAY 15th INCLUSIVE.

2 FAST TRAINS DAILY FAST TRAINS 2 AFTER JANUARY 8TH, BETWEEN TEXAS AND MEXICO 34 1-2 HOURS—1 1-2 DAYS SAN ANTONIO TO MEXICO CITY.

What does the Breakfast-Bell mean in your household? Light, wholesome Biscuit made with Dr. PRICE'S Baking Powder? or unwholesome food made with an alum baking powder? It is worth your while to inquire.

THE WAYS WE TAKE. And it was strange That there was but one step in all the mountain pass that led to death.

BROWNWOOD DISTRICT. Committees of examination: For License to Preach—W. J. Hearon, E. P. Williams, M. H. Major.

"DENVER, 1905." We want at once the name of every Epworth Leaguer, pastor, or Methodist who would like information regarding our plans for our excursion to Denver in July.

An Interesting Trade-mark Decision. Owners of trade-marks as well as all wholesale and retail druggists will be interested to learn that the proprietors of Perry Davis' Painkiller have recently won another trade-mark infringement.

A HAPPY WEDDING. On the evening of Feb. 7th, in Cooper, Texas, I had the pleasure of uniting in marriage Mr. S. R. Turbeville and Miss Mattie Prather.

EXAMINING COMMITTEES. The following are the examining committees for Beeville District Conference: For License to Preach—J. T. H. Miller, M. A. Back and J. E. Buck.

SAN ANTONIO RESCUE HOME. This is to notify all concerned that Mrs. M. L. Volino, having resigned, has now no connection with the Rescue Home.

The postoffice address of Rev. R. M. Morris is Clarendon, Texas, and not Cataline. You can not demonstrate your faith in God by ignoring the feelings of others.—Ran's Horn.

BLAYLOCK Vol. LI.

THE E That th en a lofty Of late w illustration: disclosure governme prominent of them s ing bribes Senators, of the Na alleged pu office. In than one for allege use of m Whether indictmer verdict of are entitl However, cient to fact that of the gr public w and ther to light other, to tain gene known, s places th We have ey in thi ing to w and ther considera own and who wan bids, wh the imp spirit an these m hand an ate mon act. Bu comes to is in a p operatio sum of i in this who has from th ward hi it out t sees any tions, pr coming t reduced and cent conscien al sense their fin between ey, and t thing el to the e position a good