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## Editorial.

### PAUL ON MAR'S HILL.

Athens was the most celebrated city of the Attic Republic. Sixty stadia in circumference, with a population of two hundred thousand, it was the seat of Greek art, literature and learning in the golden period of the nation's history. Here Socrates and Plato had reasoned, Phidias and Praxiteles had chiseled and built the world's most miraculous sculpture and architecture, and Demosthenes had thundered in matchless eloquence from the Acropolis. Here men painted, chiseled, built, sang, worshiped, reasoned and spoke grand ideals into enduring forms. Here Greek philosophy embodied and crystallized the accumulations of human wisdom in academy, porch and portico; and blended the contemplative mysticism of Eastern sages with the accurate science of Grecian thought. Here was built the most beautiful temple in the world, of white Pentelic marble, 228 feet long and 101 feet wide, and sixty feet high; with a colonnade of fluted marble columns six feet in diameter and thirty-four feet high; and inside were the most marvelous creations of genius in marble, ivory and gold. Here was also the most august tribunal of the world, on Mar's Hill—the Areopagus.

It was to this city, and to this place, Paul had come. It was here that Christianity was to contend with the wisdom of this world.

The "great and eminent triad," Thales, Pythagoras and Xenophanes, had come and gone. They had turned from one theory to another, in search of the truth, in sad and vain endeavor. The great Pericles, Thucydides and Euripides had passed away—Socrates, Plato and Aristotle had fought here their great intellectual battles; had put to rout the rhetoricians and Sophists, and had led philosophy out of the path of hypothetical speculation; but had failed to solve the great problems that perplexed the souls of men. Dualism, with all of its implications, held the field of thought; and the great unifying principle of the universe had not been found. Paul had come to proclaim it, and to open the eyes of them, "who by wisdom knew not God."

There were at this time three schools of philosophy in Athens with which the thinking people in turn allied themselves according to their varying shades of opinion—the Stoics, the Epicurians and the Academicians.

The Stoics represented pantheism, believing that "the all" of the universe is God; God is the universe; they believed that it was impossible to separate God from matter; that the soul was matter, and death was the return of the finer matter into the all matter—that is, into God. Sin and responsibility and a final judgment became impossible under this theory; but it lent itself to idolatry, which could choose the form of matter it pleased to worship the great Pan, or God.

The Epicurians were downright materialists. There was matter and nothing else in the universe. Their theory excluded the necessity of God. The soul, immortality and responsibility were dreams and vagaries. All

the phenomena of nature and mind they accounted for by a fortuitous confluence of atoms. This school had no data of ethics beyond utility, and had nothing that involved future reward or retribution.

The Academicians taught that there was nothing that could be known of God, if there was a God. They were what are called today agnostics.

The great mass of the people were "wholly given to idolatry," and were very religious in their superstition, deifying many things that they might not neglect any god. For fear that they might do so they erected also an altar "To the Unknown God."

The apostle encountered, in his visit to Athens, all the variations of religion and false philosophy which have confronted Christianity all down the age to the nineteenth century. Nineteen centuries have not been able to invent one new error.

After reasoning with the Jewish residents of Athens, in their synagogues, Paul was invited to speak to the Greeks. He stood "in the midst of Mar's Hill," and set forth in every sentence he uttered the answer of the gospel to some characteristic phase of heathen worship, philosophy or belief.

First, he showed them that the gospel reveals one God, besides whom there is none other; the Creator of the universe, the supreme object of worship; that their altar to the "unknown God," amidst the shrines and images of Athens, attests that their hearts can not be satisfied without him. That he giveth life to all, and that he is Lord of heaven and earth. Second, that the unity of God implies the unity of the human race. "He made of one blood all nations of men for to dwell on the face of the earth." That he is the author of providence as well as the author of creation; and that human history has been ever subject to his control. "He hath determined the times before appointed, and the bounds of their habitation;" and the divine purpose of his providence is "That they should seek the Lord and find him although he be not far from every one of us," who are "his offspring," as even the poets, Aratus and Cleanthes among the Greeks, had declared.

After declaring God's supremacy, transcendence, Fatherhood and providential purpose and power, he proceeds to assert his immanence in all men and things: "In him we live and move and have our being." Then, probably waving his hand towards the splendid monuments of art in gold and silver, marble and ivory, which stood in such variety and profusion around him, he declared that the "Godhead could not be like unto gold, or silver, or stone, graven by art and man's device." He had, therefore, come to call them to repentance. The times of ignorance were now over; the times of certain knowledge were at hand. The almighty, eternal, invisible Father-Spirit had come down in the darkness of men, in the person of that "Man whom he had ordained." He had "given assurance to all men in that the divine man had established his divine nature and claim by an actual resurrection from the dead, and an actual ascension into glory!

The offer of reconciliation was then distinctly stated. Should they refuse they would be held to a greater account than was in the power of the judges in the Areopagus, in the day appointed by God, when he would "judge the world in righteousness" by that very mediator, the man Christ Jesus, whom he had ordained!

The sequel might have been anticipated. They would let him proceed no further. To the Greek his doctrine was foolishness, as to the Jews in the synagogues it had been a stumbling block. Some openly mocked; others desired to hear him again at some other time. A few believed—one of them an Areopagite, that is, one of the honored judges of that august court of Athens.

Though they heeded him not, only a few hundred years passed away before all the temples of Athens, the "violet crowned," became Christian temples of worship. Over the Acropolis, or citadel, rose the Cross; and within the Parthenon rolled the anthems of praise to Jesus Christ. The idols have been broken, or scattered; and today the ruler of Greece in his palace, and the majority of his subjects, are worshipers of the crucified yet risen Lord!

The words of Paul, in the midst of Mar's Hill, though few, still reverberate down the corridors of the centuries and will roll on until the end of time. They are today of more value to mankind than all else that has come down from all the literature of Greece.

### A CALL TO FASTING AND PRAYER.

At the great Sunday-school Conference held recently in the city of Fort Worth a very important resolution was introduced by Dr. H. A. Boaz and unanimously adopted by the conference. The resolution was to the effect that May 17-24 be observed by Texas Methodism as a week of special fasting and prayer that the present season might be one of great revival power. This resolution was born of an earnest desire to see a great State-wide revival sweep over Texas, a revival such as has not been known in the State before. The people attending that conference believe such a revival to be needed, and the resolution was adopted with enthusiasm. If the praying men and women of Texas Methodism will adopt this resolution and carry it into effect, great results may be expected. It is contemplated that praying Methodists begin and continue to pray for a great State-wide revival, but to observe the week designated as a special time for fasting and prayer.

It is a well known fact that all great revivals are born of earnest prayer. Faithful and importunate prayer must precede and attend every genuine revival. There can be no revival without prayer. Revivals are not gotten up, but are prayed down. Every effect must have an efficient cause. From the human side, prayer is the efficient cause of revivals. Church history bears out the statement that earnest prayer has always preceded the great seasons of revival power.

It is also true that a revival wave sometimes sweeps over a great section of country. The revival seems to become contagious, and

spreads from Church to Church. Such a revival as swept over New England in the days of Edwards is now in view. Such a revival would be an unspeakable blessing to Texas. It would not only greatly strengthen the Church and save thousands of souls, but would greatly accelerate every cause of righteousness and good citizenship.

The time seems propitious. In spite of political unrest a number of really great revival occasions have already blessed the Church in Texas this year. Temple has had a good meeting, with a thousand conversions. Southwestern University, Polytechnic College, Clarendon College, Big Springs, Ennis, Fort Worth and a number of other towns have enjoyed unusual revival seasons. Why not accept these as but the earnest of greater things? Shall not Texas Methodism unite in one fervent and importunate prayer for a great State-wide revival?

The effect of united purpose and prayer will be most wholesome. To know that a great host of good people are praying for the same result is an inspiration to our faith. When any pastor begins his revival season, to know that Texas Methodism is praying for special blessings upon his efforts will encourage him very greatly. For any Christian to pray, not only for his own community and Church, but also for all other Churches, will enlarge his heart and the better prepare him for his own revival. The effect of such united prayer must prove beneficial to all.

It is well that this should begin in the Sunday-schools. There could be no better place than the Sunday-school for a great revival to begin. "A little child shall lead them."

Every pastor in Texas Methodism, every Sunday-school superintendent, every officer of the Church—every praying person in the Church—should regard this resolution and begin and continue to pray for a great State-wide revival. We should pray, not only for our own Church and community, but for every other Church in all Texas. We should pray for the old-time conviction and conversion—the kind wrought by the Holy Spirit. We shall hope to have in the Advocate many brief reports of great meetings.

When people speak well of you, examine yourself carefully lest you be puffed up; but when they speak evil of you, restrain yourself, lest you give utterance to something foolish and in bad spirit. It is just as easy to flatter as it is to criticize. In either case you may fail of spiritual benefit.

The ear is one of God's best gifts to man. Through it he becomes acquainted with the world of sound and through this medium much pleasure as well as useful knowledge comes into the soul's possession. The use that we make of the ear involves large responsibility. A heedless, inattentive ear is not always an unmixed blessing. It may often give to us very incorrect ideas of truth. Hence the Savior's injunction: "He that hath ears to hear let him hear"—wisely and without prejudice.



## Birth, Growth and Triumph of Methodism

By Rev. W. H. Hughes, Dallas, Texas.

By special request we republish the semi-centennial sermon preached by Rev. W. H. Hughes, at Paris, Texas, 1896, to the North Texas Conference. This sermon contains in condensed form many facts which every Methodist ought to know, which can be found nowhere else in so small a space:

"And so were the Churches established in the faith, and increased in numbers daily."—Acts 16:5.

The apostolic Church was emphatically an aggressive Church, and all the apostles were itinerant preachers. Therefore, as their Master had directed them, when they were persecuted in one city they fled to another, and the Book says they "went everywhere preaching the Word," thereby making the opposition they met the means under God of spreading the gospel in the regions beyond. Hence, when Saul of Tarsus and his coadjutors had arrested all the Christians they could find in Jerusalem, and witnessed the death of Stephen, Saul yet breathing out threatenings and slaughter against the disciples of the Lord, and armed with authority from the high priest, followed them into strange cities that he might bring bound unto Jerusalem any of this way, whether men or women.

Strange to say, Saul all this time was a religionist—a High Churchman—and verily thought he was doing God's service. But on his journey to Damascus a supernatural light shined around him, accompanied with a voice saying, "Why persecutest thou me?" which caused him to stop and inquire "What wilt thou have me to do?" So that, when the scales fell from his eyes and his blindness passed away, he had good reasons to change his views about the religion of Jesus Christ, and from that moment without conferring with flesh and blood, he who persecuted and wasted the Church became the strongest defender of the faith and the grandest propagandist of the Christian religion.

So John Wesley, like Saul of Tarsus, was brought up in the Church and educated for the ministry and ordained an elder in the High Church of England, and came to America as a missionary to the Indians. But on his return to England when his heart was strangely warmed one day by the Holy Ghost, he was astonished to find that he who had come to the wilderness to convert the heathen was himself unconverted. He, like Saul, found abundant reasons to change his views. New light broke upon his formerly beclouded idea of religion. He saw that godliness did not consist in creeds, nor yet in a circle of oft-repeated ritualistic forms, but "in righteousness and peace and joy in the Holy Ghost," which brings a full, free and present salvation, obtained by faith alone; and from that day until the day of his death he became the most efficient instrumentality in the hands of God in spreading Scriptural holiness over these lands.

John Wesley, the Founder of Methodism, Combined the Characteristics of Both Moses and Paul.

We have compared Wesley with Paul, but he also combined the zeal and logic of Paul with the legal and organizing skill of Moses. As an organizer he had few if any equals, and no superiors in Church or State, and the facts of history prove he has given us the grandest ecclesiasticism the world ever knew. Hence Macaulay says of Wesley: "He had a genius for government not inferior to Richelieu." John Wesley, the founder of Methodism, was born June 17, 1703, in Epworth, Lincolnshire, England. His ancestral tree was a worthy one. His father and both of his grandfathers were preachers of the gospel, and all men of learning and ability. His mother, Mrs. Susanna Wesley, was the greatest woman England ever produced, and to-day is more widely known and loved in the Church than any woman of European birth.

One has well said when God sets out to make a great man that he first makes a great woman. This is emphatically true of Mrs. Wesley; for her sanctified motherly skill in training her children we are indebted for the well-disciplined mind of John Wesley, whom we regard as the greatest man the Church has ever produced since the days of St. Paul.

It has been truly said that God gave to the birth of Methodism a Bishop, a poet and a preacher. John Wesley was the Bishop, Charles Wesley was the poet, and George Whitefield was the preacher. Each excelled in his own peculiar sphere, and as a trio they have never been equaled.

Southey says: "I consider Wesley as the most influential mind of the last century—the man who will have pro-

duced the greatest results centuries hence."

Dean Stanley says: "No man has risen in the Methodist societies equal to their founder, John Wesley," and adds: "A greater poet may arise than Homer and Milton, a greater theologian than Calvin, a greater philosopher than Bacon, a greater dramatist than any of modern or ancient fame, but a greater revivalist of the Churches than John Wesley—never."

So great and popular is Wesley's name that the very people who closed their church doors against him and refused him the use of their pulpits while he yet lived, are to-day trying to curry favor with the people by claiming that Wesley peculiarly belonged to them, hoping thereby to fill their empty pews and get hearers for a thinly attended ministry. It reminds us of what Christ said to the pretensions and insincere Jews: "Ye build the sepulchers of the prophets and your fathers killed them."

The early life of Wesley was indeed beautiful and full of promise, and his maturer life was made radiant and glorious by grace divine. When his heart was refined and his soul strangely warmed by the Holy Ghost, a flame of revival fire was kindled in England which has gladdened millions of hearts of Europe and America, and to-day, after the lapse of over a century, his holy life shines more glorious than ever before.

In 1791 John Wesley died as grandly as he had lived, exclaiming as he crossed the dark river: "The best of all is, God is with us." Brethren, I had rather live such a life and die such a death as John Wesley than, like Alexander the Great, stand at the head of an army, the bloody conqueror of the world.

### The Birth of Methodism in England and America.

Let us now glance at the birth of Methodism in England. In 1729 John and Charles Wesley and George Whitefield and a few other young men in Christ College, Oxford University, bound themselves together for intellectual and spiritual improvement, and so systematic and methodical were their operations they were stigmatized with the name "Methodist." The name was so appropriate and significant that, like the early disciples who were first called Christians at Antioch, they accepted and adopted the name, and to-day we wear it more proudly because it is the dear name by which our fathers were called when they were few and despised.

In 1739 Mr. Wesley organized the first society in London, with only ten members. These increased and multiplied every day with marvelous rapidity until England could not hold them, and with one mighty bound the revival flame found fuel in the New World; and hence Stephen's History tells us: "In 1766 the first society was organized in New York by Phillip Embury, a local preacher. The prime mover in this good work was Barbara Heck, a pious woman. Both of these were from Ireland."

But Bishop McTyeire, in his "History of Methodism," says: "In 1769 Robert Strawbridge, a local preacher from Ireland, settled on Sams Creek, in Maryland, and organized a society in his own house with twelve or fifteen members, and sometime afterwards built a meeting house of hewed logs twenty-two feet square." This house the good Bishop calls "the cradle of Methodism in America." Thus the friendly soil of the South, by five or six years, first fostered and embraced Methodism, and to-day has the honor of containing more Methodists to the square mile than any other section of the world of the same population. And yet our Northern brethren have the presumption to call themselves the Mother Church! The wonderful success of Methodism in the South may be attributed in part to the fact that the Wesleys did their first work in the South, and that George Whitefield located his evangelistic efforts in Georgia. So that as Palestine was made sacred by the fact that the prophets, Jesus Christ and his apostles did the work there, so the South should be sacred to every Methodist heart because the Wesleys and Whitefield did their mission work here, and the M. E. Church itself was organized on Southern soil.

In 1773 the first Annual Conference in the United States was organized with only 10 preachers and 1100 members; while to-day, according to the census of the United States for 1890, we number 30,000 itinerant preachers, and with all the branches of Methodism in the United States we have a membership of 4,589,284.

In 1784 the Methodist Episcopal Church in America was organized in Baltimore, State of Maryland, at the celebrated Christmas Conference, which met December 25, 1784, and ad-

joined January 2, 1785. This conference was called together by Dr. Coke, who had been ordained to the Episcopal office by Mr. Wesley, who authorized Dr. Coke to ordain Francis Asbury to the same office.

It is proper to remark here that up to this time the Methodist people were not a Church, but only societies, and her preachers and laity were communicants, as was Mr. Wesley, of the Church of England. At this time the war spirit, which resulted in the revolution of the colonists, was boiling and seething like a heated caldron, and a large majority of the English clergy, upon whom the societies were dependent for the sacraments, were very naturally Tories and had returned to the Mother Country. The Methodist preachers and people were thus left without the sacraments of the Church. The preachers up to this time were nearly all lay helpers and not ordained. In this condition they appealed to Mr. Wesley, and he being a man led by the indications of Providence, tells us he "regarded these people as sheep in the wilderness without a shepherd," and hence the ordination of Dr. Coke and the organization of the M. E. Church one hundred and twelve years ago. From that time forward these societies merged into organic form, with all the appointments of a Scriptural Church.

We are sometimes told that Mr. Wesley lived and died a member of the Church of England, and, therefore, had no right to organize the Methodist Episcopal Church. But the Bible gives us the clearest possible precedent for his action, and we are glad to say that Mr. Wesley had the courage, good sense and piety to follow the God-given example. The Divine Master himself lived and died in the Jewish Church, and one of the last acts of his life was to celebrate the Hebrew Passover with his disciples, and yet he ordained twelve apostles, under whose ministry the Christian Church was propagated. So then we are in the Christly succession, if not in the apostolic, and following the divine and infallible Christ, we rank all clergy who depend upon a doubtful ecclesiastical pedigree from the apostles, all of whom were men and fallible. Those who condemn Wesley are welcome to their opinions, but while the Lord Almighty is converting millions of blood-bought souls and adding them to our Church, we have God's own answer to the fatuous nonsense of mechanical apostolic succession. Like King Saul they chafe at the song of the women who sing, "Saul has slain only thousands, but David has slain his tens of thousands."

God has most graciously set the seal of his approval to this ministry following the example of the Divine Son. It at once found favor with the rural population of this country. The common people heard them gladly, as they did their Divine Master, whose example they were following, and the Holy Ghost witnessed in every place the truth as preached by them. "And so were the Churches established in the faith, and increased in numbers daily," until she became numerically the strongest Church on the continent.

### The Separation of Church North and South was Providential.

In 1844 a crisis came up in the Church. In connection with Bishop Andrew, on the subject of slavery. We mention this, not with the view of showing who was right or wrong, but to show how God in his providential care has guided Methodism as his instrumentality in saving the souls of all classes of men. Up to 1844 it is well known that there were many Methodist preachers who were outspoken abolitionists, and that a few of this class were scattered over the Southern States. The result was, in many places, the preachers were looked upon with distrust by the slave-holders, and thereby the negro was deprived of the gospel and left to grope his way through this world in servitude, without the hope of heaven in the world to come. The separation of the two sections obviated the difficulty, and at once gave to every Southern preacher access to the home of the slave-holder and the gospel access to every slave in the South. The motto of the M. E. Church, South, was to let politics alone and leave the civil government to control its own affairs, and for the Church to preach the gospel to every creature. Domestic missions to the colored people were established in every large slave-holding population. In many instances the wickedest slave-holder welcomed the missionary to his plantation and paid liberally for the gospel preached to his slaves. They believed, with St. Paul, that religion would make servants obedient to their own masters. From that time Ethiopia stretched forth her hands to God, and the negro was converted by the multiplied thousands, so that when the war between the States began in 1860, our

Church had upon her rolls more than 200,000 of these unfortunate sons of Ham whom the Northern Church was proud to proselyte at the end of the war. The Southern Church did more up to that time to Christianize the African than all other Churches in all the ages.

It is but just to add that the division gave our Northern brethren access to a certain class in the North which they would not have had but for the separation from the South. Paul and Barnabas separated, but it started two lines of evangelism instead of one—each of which was more successful than the former. The separation of the Church in the two sections was providential and ought to be perpetual. It has been blessed of God to the vast increase of each, and all this cant about organic union is but the gush of false zeal and misguided piety. I must, however, say that I believe that it is a great mistake for the North to missionize in the South, or for the South to establish Churches in the North. When Abraham and Lot with their servants had grown numerous and great, and yet dwelt together, there was strife between their herdsmen, hence Abraham's wise counsel to Lot: "Let there be no strife, I pray thee, between me and thee; separate thyself from me. If thou wilt take to the left hand, then I will go to the right." Thus fixing the boundary between them. The line between the two Churches was wisely fixed by the Plan of Separation, and ought to have been strictly observed and perpetuated to the end of time.

There is more religion in a peaceful separation than in union with strife.

### Rise of Methodism in Texas.

Now, having taken a cursory view of the rise of Methodism in England and America, let us for a short time turn our attention to the rise, progress and success of Methodism in Texas. The Rev. James Graham, of precious memory, late of this conference, says: "The first society of our Church west of Red River was organized in 1817 at Old Jonesborough, in Red River County, which was then thought to be a part of Arkansas," thus placing the honor of the beginning of Methodism in Texas in what is now the North Texas Conference.

As local preachers had the honor of first planting Methodism in America, so they have in Texas. The Rev. S. Needham, J. Alford, and J. T. Stephenson, with others, all local, at the peril of their lives, at different times and places preached and held gracious revivals and organized Churches while this was a Mexican province and under Roman Catholic rule.

General Austin, speaking of these revivals, says: "They were attended with (what he called) wild enthusiasm," but he adds: "In most cases the character was radically changed, especially the notoriously bad." This was an unintentional but a just tribute to true conversion, which alone can radically change and make a good man out of a notoriously bad one.

In 1838 the first regular missionaries were sent to the Republic of Texas, in the person of Martin Ruter, Robt. Alexander and Littleton Fowler, who did their work truly and well, and the result was in 1840 the Texas Annual Conference was organized in Rutersville, Fayette County, on the 25th day of December, Bishop Waugh presiding. It is a coincidence worthy of note that the anniversary of the birth of our Lord is also the anniversary of the organization of Methodism in both the United States and Texas. The Texas Conference organized with 19 preachers and 1600 members. The growth of Methodism from that time until now has been marvelous. It has swept like a prairie fire from the center to the circumference of this great State. It has kept fully abreast with the Westward march of our enterprising people.

In 1845 the East Texas Conference was set off, and in 1866 it had eight presiding elder districts and embraced all the territory in Texas between Red River and the Trinity, and extended from the Sabine Pass to the head of the Trinity, a distance of perhaps six hundred miles, with no railroad facilities. The General Conference met that year in New Orleans and there was some division in the delegation about whether or not the conference should be divided. I being on the Committee on Boundaries introduced, as a compromise, a resolution to permit the East Texas Conference to divide within the next four years at her discretion, which was passed by the General Conference. At Marshall, in the fall of 1866, Bishop Marvin presiding, Trinity (now North Texas) Conference was set off, and the next fall at Sulphur Springs it was organized, Bishop McTyeire presiding.

This birth of new conferences was continued, until now we number seven conferences in Texas—five English-speaking, with a German mission and Mexican Border Mission. With gratitude to Almighty God, we record the fact that we now number 1718 preachers and 180,576 members, composing about one-eighth of all Southern Methodism.

The General Conference at New Orleans created District Conferences and authorized lay representatives in the Annual and General Conferences. In the fall of 1866 I held the first District Conference ever held in North Texas. This District Conference was held in Cochran's Chapel, which was the first Methodist Church built in Dallas County. The sweet-spirited Bishop Marvin, on his first Episcopal round, was present, but modestly declined to preside, but he preached day and night to the delight of all present, many of whom for the first time had the pleasure of looking into the face of a live Bishop.

There are only twelve members now in this conference who were organic members of the Trinity Conference. They are John W. Chalk, Jarvis L. Angel, J. M. Binkley, M. H. Neely, W. R. Davis, Richard Lane, J. H. McLean, J. B. Rabb, W. M. Robbins, W. P. Read, T. B. Norwood and W. H. Hughes.

J. W. Chalk and Jarvis L. Angel are the only members of this conference who were in the itinerant work in Texas in 1852—the year I came to Texas.

These brethren in an early day knew what sacrifice and hard labor meant. In many instances these men shared the noble hospitality of the pioneer, whose meager supply of provisions consisted of corn bread made of unsifted meal, ground by hand on steel mills, and jerked beef or venison, with black coffee without sweetening, or else sweetened with wild honey. Circuits then were larger than our districts are now. A district then meant long and weary travel. When I first traveled the Dallas District it covered all the territory between Trinity and Red River, lying north and west of a line running from the south boundary of Kaufman County to Fannin County, and embraced in part or whole eight of the nine presiding elders' districts now composing the North Texas Conference. In those days there was not a railroad in all our bounds. We had to furnish our own transportation and often the lariat was our only stable, and prairie grass was the only provender for our weary and faithful horse.

These long and weary journeys were not always without personal danger. The frequent raids and depredations of Indians made it necessary for self protection for the preacher to carry carnal weapons as well as the sword of the Spirit. In the city of Gainesville, just after the preacher had given his text, I saw a congregation stampede and empty a church in double quick on a report of an Indian raid. Salaries in those days were exceedingly meager. But none of these things moved the faithful pioneer itinerant, and the extreme frontier settlement was always the Western boundary of his circuit or district.

The frontier never gets out of hearing of the glad tidings of salvation as preached by the Methodist itinerant. I heard Bishop Kavanaugh, on his first Episcopal visit to Texas, tell the following incident which illustrates the efficiency of the itinerancy: He said in Kentucky in an early day there was a very wicked man who conceived a great hatred for circuit riders; so great was his hatred that he, in order to rid himself of these pests, concluded to move to the wilds of Mississippi, but alas! when he got there he found the hated preacher there before him. He was so provoked he determined to push his way farther West; so he traveled through forests, swamps and canebrakes to the very verge of civilization in Louisiana, and when he thought he was perfectly safe he stopped and cleared away the cane and built him a cabin; so when he got his family sheltered he concluded to take his trusty rifle and kill a deer or bear, and after wending his way for some time he heard at a distance something coming toward him which at first he took to be a deer, but as it came nearer the crash through the tangled cane was so great he became convinced it was a bear. He brought his gun to a present, and in breathless silence waited for it to come in sight. It was a Methodist circuit rider!

Brethren, the itinerant system which was instituted by Jesus Christ when he sent forth the twelve by two and two, practiced by the apostles and re-established by John Wesley, is the grandest machinery for the spread of glad tidings of the gospel the world ever saw. It reaches all classes, all conditions, and all places—from city full to the forest jungle. It is the only Church polity which can carry the offers of salvation to rich and poor alike. Thank God, the evidence of the divinity of this system is the evidence Christ gave John of his own divinity—"the poor have the gospel preached unto them." If this were to cease to be a fact our glory will have departed. Our itinerant polity avoids the friction so common to the congregational form of Church government. Changes of pastors in all denominations will come either by law or revolution. With them these changes are always attended with greater or less dissatisfaction upon the part of preacher or people, and in most cases produces friction and sometimes absolute disruption, and often leaves a Church without a preacher and a preacher without a Church, which is a thing unknown to



our itinerancy. And now, after the lapse of more than fifty years in the study of both the doctrines and polity of Methodism, I wish to bear testimony that I believe them the most Scriptural and efficient of any of which I have knowledge, and I hope to die with an increasing admiration for both.

"For her my tears shall fall;  
For her my prayers ascend;  
To her my cares and toils be given  
Till toils and cares shall end.  
Beyond my highest joy  
I prize her heavenly ways,  
Her sweet communion, solemn vows,  
Her hymns of love and praise."

**The Unparalleled Success of Methodism.**

When we reflect upon the small and comparatively recent beginning of Methodism and the unparalleled success which has attended it at every step, we are constrained to cry out: "What hath God wrought?" Who could have hoped that the ten members with whom Mr. Wesley organized the first society in 1739 would have increased already to about 8,000,000? Or who could have imagined that the ten preachers who organized the first conference in Philadelphia in 1773 would, according to the census of the United States in 1890, number thirty thousand itinerant preachers in America alone, with perhaps twice that number of local preachers? From the same census we learn that one society, organized by Robert Strawbridge, had multiplied into 52,489 societies, being one-third of all the religious societies in the United States. Surely as one acorn contains in embryo a whole forest, so in these small beginnings were infinite possibilities.

Mr. Froude says: "I saw in Natal a colossal fig tree; it had a central stem, but I knew not where the center was, for the branches bent to the ground and struck root there, and at each joint a trunk shot up erect and threw out new branches in turn, which again arched and planted themselves until the single tree became a forest, and overhead was spread a vast dome of leaves and fruit, which were supported upon innumerable columns like the roof of some vast cathedral. This may well illustrate the wonderful growth and strength of connectional Methodism; every off-shoot only strengthens the original trunk and increases the aggregate amount of fruit. Christ says: 'Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.'"

We are told in one of the Arabian stories of a "fairy tent which a young prince brought hidden in a walnut-shell to his father. Placed in the council chamber, it grew until it envolved the king and his ministry; taken into the courtyard it filled the space until all the household stood beneath its shade; brought into the midst of great plains where the army was encamped, it spread its expansive shade all abroad until it gave shelter to a mighty host." Methodism, like this tent, has wonderful expansiveness and is equally adapted to the King upon his throne and the humble soldier in his tent. Christ says: "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Such was Methodism a little over a century ago—the least of all Churches, but now the largest of all Protestant denominations. Methodism is the child of Providence. It was born of the spirit. A dead formality in all the Churches made the necessity for her birth.

An unconverted ministry and an immoral Church membership formed but too large a part of the Established Church of England; while a Calvinistic fatalism left the Dissenters to hope they had a hope and that they would at last be found among the elect. They doubted the possibility of knowing their acceptance with God in this life. According to Toplady a converted minister in the Church of England was as rare a sight as a comet in the heavens. The religious life of the Dissenters was no better, and the following description of the Established Church finds the counterpart among them as well: "A large number of the clergy sought relief from subscription to articles to which they had long dis-

avowed, others drank or dreamed away their lives, shepherds were profligate or idle, while the hungry sheep looked up and were not fed." But "man's extremity is God's opportunity," and upon such a spiritual desert rose the star of Methodism. Hence the necessity for a revival of the Bible doctrine of justification by faith only, which brings a conscious knowledge of our acceptance with God, and of a free, full and complete salvation, the Spirit itself bearing witness with our spirits that we are the children of God. The Churches needed the Wesleyan revival just as much as the world did. Luther had produced the Reformation, but it remained for the Wesleys and Whitefield to infuse life and fire into the movement. This revival was begotten of the Spirit, and, like the little leaven hidden in the three measures of meal, it is leavening the whole lump. Its membership has not been secured by the pernicious and God-dishonoring practice of proselytizing from other Churches. But, under God, her converts have been from the ranks of sin, and from her revival altars multiplied thousands of new-born souls have flocked to the communion of sister denominations and thereby imparted life to them. She not only set a high standard of holiness for her own membership, but she has helped to infuse into all evangelical Churches a higher grade of piety and a nobler state of morals, with a more tolerant Christian charity. Hence we fall far short of the whole truth when we measure the good Methodism has accomplished simply by her own statistics. As Dean Farrar points out in his admirable article on John Wesley, it would be a great mistake to gauge the good effects of Methodism simply by the people who are called by that name. Wesleyan Methodism is to-day working as powerfully outside of the Wesleyan connection as in it.

It might not be amiss to remark in conclusion to these younger preachers who live in these times of comparative ecclesiastical peace, that he who would write the history of Methodism fifty years ago must write the history of strife; for we were then the only defenders of pure Arminianism; all others were Calvinistic. The hand of every man was against us and we were a people everywhere spoken against. These were contentious times. But our preachers were equal to the occasion. There were giants in those days whose record is on high. They were not only flaming revivalists, but strong and logical debaters. Science and fancy were not then substituted for the doctrines of the Bible, but every sermon emphasized some distinctive doctrine of our Church, and the people were made Christians by embracing Methodism—"and so were the Churches established in the faith, and increased in numbers daily."

But we rejoice to record the fact that the pendulum has swung in the other direction, and that we now largely enjoy peace and fraternity in the ecclesiastical world; and while we would not encourage a controversial spirit, there is danger of sacrificing truth and principle at the altar of compromise. We would urge our brethren to preach our doctrines and thereby make our people better Christians by making them better and more intelligent Methodists. Our people must be indoctrinated; for a well-defined religious creed is absolutely necessary to a consistent, practical Christian life. We can not rely upon the stability of any man's religion who has no fixed doctrinal principles. No man's life ever rises above his religious theory. Our doctrines teach our people to live right, and it has been our boast from the beginning that our people die well. The moment we cease to emphasize the doctrine of heartfelt religion, obtained by faith only, that moment our glory will have departed and our providential mission in the world will have ended, and God will raise up another people in our stead who will carry on the good work. May we ever imitate the example of our illustrious founder in spreading scriptural holiness over these lands, and, like him in the end, be able to say, "The best of all is, God is with us."

**Quenches Thirst**

**HORSFORD'S ACID PHOSPHATE**  
It makes a refreshing, cooling beverage, and wholesome tonic—superior to lemonade.

**THE APPLICATION.**

"When you're naughty at home or at school  
Don't you feel in your heart a dull pain,  
And wish you had kept every rule?"  
Said mamma, in ethical vein.

A pair of brown, innocent eyes  
Met hers with shame or dismay;  
"I think that when Sammie tells lies,"  
Said Johnnie, "I feel just that way."  
—Louis Manning Hodgkins in Zion's Herald.

It is now reported that the grain market has been cornered. When the people go out determined to corner the grain speculators, there will be an end of this robbery. When will the people learn to use their power?

**Devotional—Spiritual**

**THE PATH OF THE PERSISTENT.**

"If ever I hang a motto up in my room," observed a woman of many successes, "it will be because I have lost my memory, and can't keep five words in my head. In that case I suppose it won't matter whether I have it up in front of me or not. And yet, even to those sinking into paresis or second childhood, I believe those five words would be a daily help. Where they come from I don't know. They sound as if they might be Dickens, but I never found them in Dickens. I've known them ever since I can remember, and ever since I can remember they have cheered me on when I didn't want to go. 'It's dogged as does it'—all I have accomplished I owe to that short and suggestive sentence."

Her friends could testify that it was true. The friends of all those people who accomplish anything more than going up like a rocket and coming down like a stick, have always noticed this trick of tenacity in them. It is a commonplace of biographers. It is translated into all sorts of high and heroic sentences. But they all mean the same thing. "A purpose once fixed, and then death or victory" has a romantic ring about it, but when it is applied to peeling potatoes, hoeing corn, house cleaning, practicing scales or other daily steps to desired ends, it comes right down and fits without losing a hair in "It's dogged as does it." It has been truly explained that the sign of a great triumph of art, such as the Sistine Madonna or the Venus of Milo, is that it appeals to the ignorant as well as to the trained artist. So with a great principle, such as gravitation or persistence. It fits everywhere, to a planet and a cook stove, and can be understood by everybody.

Everybody understands. It is in the application that people fail. The world has been writing in its copy books, "Perseverance conquers all things," all through the Christian era. Probably the Assyrians and Babylonians and Egyptians had cuneiform and hieroglyphic inscriptions to the same effect long before Rome and Greece began to take notice. But not until perseverance becomes a personal business does it help the pupil along. Doggedness is not abstract. It exists only as we personify it in our struggle with whatever problems have been sorted out to our share by the management of the universe.

In former years, before child study and child training had been heard of, there existed among our great-grandmothers the custom of "setting a stent" for children—so many patchwork pieces to sew together, so many yards of hemming to do, so much kindling wood to split before bedtime. It was an empirical method, not in the least scientific—but it trained some hardy and enduring men and women. The "stent" system always called for doggedness. It was always a good deal more than the child wanted to do, but never more than enough to get done, if tackled persistently. It was not elective, but it educated. A boy or girl thus trained usually went on to set himself or herself stents in mature years, and to finish them as doggedly as the seam had been sewed or the kindlings split in childhood.

The path of persistence always has inspiring vistas. You never know how much you can do till you try. The impossible is strictly a comparative term. One person's impossibility is another person's practicable accomplishment. The road of persistence passes impossibilities like milestones. But it does not pass them by flying. It is a hard and dusty road, and it must be tramped on foot, and sometimes against the storm. The ability to achieve and advance depends upon the determination to go on when everything says

"Stop!" and when we long to stop. There is nothing spectacular about doggedness. It is just plain keeping on and getting through. Being beaten at the outset or along the road, or both, has nothing to do with the case. The dogged person picks up his or her aching and defeated form, sets his or her teeth and—goes ahead. It is a great day in the soul's experience when it realizes that when it can not march ahead it can stumble or crawl ahead, inch by inch, just the same. Then comes, for the first time, the tremendous feeling that it is invincible, if it is crawling toward right. And an invincible soul, knowing its birthright—well, the day of miracles is never past as long as such souls exist.

The persistent person is responsible for all the miracles with which our daily life is surrounded. When we consider how different an American home is from a Hottentot kraal, we have only to think back along the innumerable persistences that have made law and order and civilization and invention and home happiness. The Bible is full of persistence. The Christians nations are the dogged, persistent nations. Christian character is full of patience and perseverance. Faith and hope and love are the unconquerable persistent virtues. Anybody, even a rank heathen, can be good for five minutes. But the "perseverance of the saints" means doggedness, day in and day out, and mostly when one does not feel saintly at all.

Not that perseverance, in all cases, accomplishes the original object. Often it changes off to a bigger object because it learns larger ideals along the way. Often it can not reach its ideal just because it is so large. But in that case the whole mind and soul have been stretched, so to speak, by the process, and the end is not yet. There is no perfect holiness on earth, and yet we are all called to be saints. There is no perfect home, yet some patient mothers almost create it, and have their reward. There is no perfect law, or reform, or community, or Church, and yet many valiant men and women struggle ceaselessly to bring the kingdom of God nearer on earth, and accomplish noble things. The blessings to "Him that overcometh," repeated again and again the heavenly prophecy, shed a glorious light on the path where, struggling, burdened, patient, dogged, exhausted yet determined, the toilers go forward to the last inch of their strength, to the last step of the road—and into the perfect day.—Interior.

**STANDING DEFEAT.**

We can not all succeed in everything. Success for one necessarily means in many cases defeat for another. "Failure is no disgrace; only low aim is a shame." Often defeat means no reflection on us whatever. Some people can not stand success. Men sometimes view the defeat of a friend complacently because they know if he had triumphed his conceit would have been unbearable. There are just as many who can not stand defeat. For a person to go to pieces when he has failed is to reveal a weak character. We do not know how weak some men are until they have failed. Then we see how little they deserved success. We should go into our undertakings resolved to do our best and hoping for success, but prepared for defeat, for other people may not think as we do, other people may be stronger than we. A good hard defeat is often good for a man; it puts him on his mettle, it arouses his energies, it discovers new forces, it makes a man of a weakling.

Defeat should not embitter us against those who have passed us in the race. If they have been fair in the contest surely we should have

**Have You Ever Stopped to Think About Your Health?**

Are you as well, strong and vigorous as you used to be? Are you sometimes discouraged, and think you'll never be any better? Can you tell the cause of your trouble, or what makes you sick?

Do you know that about nine-tenths of all sickness is caused by kidney trouble?

Have you ever stopped to think that your kidneys may be the cause of your poor health?

Most people do not realize how much work the kidneys are required to do every day.

Every drop of blood in the body must pass through and be filtered by the kidneys thousands of times a day.

How can they do their work well if they are sick?

If your kidneys need treatment, Dr. Kilmer's Swamp-Root will prove to be just the medicine you need.

If you will write to Dr. Kilmer & Co., Binghamton, N. Y., every reader of this paper, who has not already tried Swamp-Root, the great Kidney, Liver and Bladder Remedy, may receive a sample bottle by mail, absolutely free.

nothing against them because they have outstripped us. Watchfulness should be exercised against jealousy, envy and hate, for to such feelings under such circumstances we are very liable.

Nor should we always put the blame on another. It is not uncommon for people to seek a scapegoat for every failure. Too often we blame some fellow-man with our failure. The judge was full of prejudice—the committee was tampered with, the voters were bought—how often men try to hide their humiliation with such statements, when the true explanation is the best man won, the worthy cause succeeded.

It is good for a man to acknowledge sometimes that he was defeated because the other man beat him fairly and squarely.—Associate Reformed Presbyterian.

**THE ANGEL.**

It was as though I were dreaming, and were sitting before mine own house-door.

And there came one unto me and said: "Come, my son, for I have somewhat to teach thee."

And I would not, for his features were gaunt and his clothing was gray.

But he spake again to me, saying: "Come, my son; for this time thou must, whether thou wilt or not."

And, taking my hand, he led forth past the habitations of men and over meadows of dried grass and across plains of drifting sand, and again past hills of white alkali.

And there were days of blazing suns, with burning thirst and much fatigue; and again, nights with great red moons, with no cooling breezes, nor any rest.

And thus he led me to his own abode, which was in a desert.

And there was nothing to eat there but bitter herbs, and nothing to drink but salt water.

And when I reviled him because of his manner with me, he answered me not a word.

And there, after many days, he taught me not to cry out in agony, nor to weep in bitterness of spirit; and taught me to bear much and be silent and to be alone and remain content, having none for my companions but mine own soul and the great white stars.

And, behold, after the many days, he said to me: "Up, let us be going! For methinks thou hast learned." And, taking me by the hand, he led me back even to mine own house-door. And there he bent and kissed my forehead and spake once again to me, saying: "My son, thou shalt yet know that I have dealt kindly by thee. For now thou shalt love thy fellow-men intently, and mayest even bless them. I was God's angel, sent unto thee, and my name is Pain."—Western Christian Advocate.

Love lifts the lover more than the loved.



CUERO DISTRICT CONFERENCE.

The District Conference of the Cuero District met with the Methodist Church, Victoria, Texas, April 29, May 1, 1908.

Bro. Rowland, the presiding elder, by his conduct in the chair, at once gained a stronger hold upon our affections and added much to the interest and success of the conference.

All the pastors were present except Bros. White, Burke and Chapman. Their absence was caused by sickness. A goodly number of laymen were on hand and took an active part in the proceedings.

Reports from the charges were uniformly good, and in financial matters we are in advance of the corresponding date a year ago.

Not many efforts have been made in special revival work, but some 120 accessions on profession of faith were reported.

By a vote of 31 to 2 the conference pledged a mission special of \$500 toward the support of a Bohemian missionary to work among his own people in the bounds of the Cuero District. This is perhaps the most important work undertaken by our Church in these parts in recent years. Since the conference adjourned the missionary has been secured and is now on his way to Yoakum, where, for the present, he will have his headquarters.

The delegates to the Annual Conference are:

- JOHN WILLIAMS, J. H. MOORE, A. T. COCKE, S. M. MCGEE.

Alternates:

- R. K. Traylor, W. Peterson.

J. P. Chambers was recommended to the Annual Conference for admission on trial.

The laymen present elected John Williams as lay leader for the Cuero District.

The next District Conference meets with the Hallettsville saints.

Preaching services were held morning and night during the session and a fine spiritual feeling prevailed throughout.

The hospitality of the Church at Victoria was of the finest order, and each man was made to feel as though he, and he alone, were the "guest of honor." The only thing that marred the pleasure of the occasion was the critical illness of the beloved pastor, G. W. White. May God speed his complete recovery. Altogether, it was one of the most profitable and perhaps the most important session of a District Conference this scribe has ever attended.

SHERMAN DISTRICT CONFERENCE

On the evening of May 14 the thirty-eighth session of the Sherman District Conference convened in the Methodist Episcopal Church, South, at White-wright, Texas.

After the customary preliminaries in a short business session, Rev. C. M. Harless, the new and up-to-date Discipline presiding elder preached a masterful sermon on the subject, "Christian Ministry of the Christian Church." After the sermon the sacrament of the Lord's Supper was administered.

From the very beginning prominence was given to the expounding of God's Word, and the devotional feature of the conference was conspicuous for its devotional spirit, the grace and ease with which it moved while in session and the fervent Christian love and fellowship that everywhere prevailed.

The exposition of I John by Rev. J. L. Pierce marked the beginning of each session. These discourses were certainly rich and full of spiritual food and were greatly and heartily enjoyed by all. By request of the conference Bro. Pierce consented to their publication after being delivered at the Theological Institute at Georgetown.

The conference was largely attended by the laymen and ministers of the district. The committees were all full and rendered such well prepared reports that one who had attended many Annual Conferences was heard to re-

mark that they rivaled any he had ever heard at any Annual Conference. This gives some idea of how thoroughly the work of the conference was accomplished, and how carefully the into before-hand by the presiding elder.

The local elders, local deacons and local preachers, with one or two exceptions, had written reports present, the contents of which showed that the district was blessed with a very efficient local ministry. The presiding elder insisted that the local ministry use their credentials.

Bros. G. A. Jones and Claude Campbell were licensed to preach.

Rev. J. D. Majors was recommended to the Annual Conference for readmission, and W. J. Echols for admission.

There were several visitors in attendance upon the conference, among whom were Dr. G. C. Rankin, Rev. J. M. Peterson, R. L. Ely, W. J. Bloodworth, R. G. Mood, E. L. Silliman and J. P. Lowrey.

Dr. G. C. Rankin was given right-of-way on the afternoon of the second day and spoke to the delight of all.

Rev. J. M. Peterson, President of our Conference Board of Missions, addressed the conference on the great question of missions. His address was strong and convincing.

Rev. R. G. Mood, Commissioner of Education for Southwestern University, was present throughout the conference and favored us with an address and sermon on "Christian Education." His sermon was a masterpiece.

Rev. J. M. Binkley, Business Manager of North Texas Female College, addressed the conference in his entertaining manner in behalf of the interests of our North Texas College.

Rev. J. W. Bloodworth addressed the conference in the interests of Methodism at Deport, where the Methodist parsonage had been completely wrecked. A collection to the amount of \$101.50 was raised to be applied on the parsonage building fund at that place.

The following were elected delegates to the Annual Conference:

- F. C. VADEK, REV. G. A. JONES, R. P. ELROD, JOHN MARSHALL.

Alternates:

- Rev. B. E. Williams, Lee C. Hampton, G. W. Luck, J. B. Jared.

Sunday was a great day. The morning session was given over almost entirely to the subject of Sunday-schools. A good program had been previously arranged. Bro. John Marshall delivered a very thoughtful address on the "Adult Bible Class." The afternoon session was given over to missions and the Epworth League. Rev. C. M. Harless delivered a very fine discourse on "Domestic Missions," in which, by aid of a map of the county, which is virtually the district, he showed that there was over ten sections of country five miles square in which there is no Methodist preaching; that the Sherman District had been receiving from the board more than she had paid on domestic missions, and that the present expenditure was not fair. The presiding elder is to lead the forces of the district in raising \$1500 for domestic missions in order that two missionaries may be put in this unoccupied territory.

Report on Epworth Leagues was very instructive.

Mr. E. G. Knight, President of the Laymen's Movement, addressed the conference in his stirring and touching manner, and all felt they had been greatly blessed by hearing this consecrated layman.

The Methodist, Presbyterian and Baptist pulpits were occupied morning and evening respectively by the following: S. C. Riddle, J. L. Pierce, R. G. Mood, W. B. Byars, J. E. Vinson, F. B. Wheeler.

The vote was unanimous for Whitesboro as the next place of meeting.

The following charges reported their foreign missionary assessment paid in full: Travis Street, Sherman; Waples

Memorial and Trinity, Denison; Pottaboro, Van Alstyne, Whitesboro, White-wright, Pecan and Friendship, Saddle, Gunter, Howe, Bells Circuit, Bells Mission and Southmayd, Preston, Pilot Grove and Key Memorial more than half paid. Since many of the Sunday-school Associations are organized Missionary Societies a number of the charges will over pay their assessments.

Rev. U. T. Whiteside and his people entertained the conference most royally. Nothing was left undone that could make our stay more pleasant, and upon them we pray this benediction: "The Lord bless thee and keep thee; the Lord make thy face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace."—Numbers 6:24-26.

The outlook for the most prosperous year in the Sherman District is very bright indeed. Everything considered, the finances are well up, some splendid meetings have been held, and the ministry and the laity are hopeful as to the future and with such a man to lead the forces of the district as Rev. C. M. Harless, with the all-sufficient help of our Lord, we feel a great and glorious victory will crown the close of the conference year.

F. B. WHEELER Sec.

NOTES FROM THE SAN ANTONIO DISTRICT.

San Antonio District embraces all that part of Texas not included in the other districts of the State. To be more definite it contains about twenty two thousand square miles, or it is nearly one and a half times as large as the North Texas Conference.

There are twenty-one pastoral charges with a Church membership of about four thousand two hundred reported at last Annual Conference. Our people paid for the support of the ministry last year a little more than four dollars per capita, while for all purposes we raised seventeen dollars and thirty-eight cents per capita.

Our Church has not been as strong in this as in some other sections of Texas and yet I do not think the type of our Methodism will suffer in comparison with that of any section.

We of this generation know but little of the hardships endured by the men who established the Church in this section. They were apostolic men.

Laboring under great difficulties they with singular heroism and marked fidelity planted Methodism in this borderland.

Most of these dear old men have passed on to homeland, but some of them linger among us yet, their lives a source of inspiration and an abiding benediction to us all.

Heretofore this section of Texas has been largely devoted to stock raising, but this is changing. The immense ranches are being cut up into smaller tracts and sold to homeseekers who are coming here to farm. They are coming from every section of our own country and from many lands across the sea. The industrial aspect of the country is being rapidly changed.

This land of the cactus and the coyote, of the hot tamale and the hairless dog is being transformed into an agricultural district with enormous producing power.

This emigration is also changing the social and political aspect of the country. We are behind other sections in temperance sentiment, but we are improving in this particular. Already a number of the best towns adjacent to this city are under local option rule.

Hitherto Romanism has been the dominant ecclesiastical force in this city. "Twill be so no more, Protestantism is daily becoming more influential.

We have six English speaking charges in San Antonio and they all show signs of unusual vitality. There are two other Methodist congregations in the city of our communion—the German and Mexican.

The District Conference was held May 13-17, and was one of the best I have attended in all my life. Hopefulness rang out in every report and address. Twice as much money has been paid for missions as at this date

last year and last year was the best in our history. We have had a larger net gain in membership than we had all last year.

We are building two new churches now and will soon begin two others. These will cost in the aggregate \$65,000.

All the pastors are faithful and efficient men. They have religion, sense and energy. That insures success in any field.

The District Conference recommended three young men for admission on trial. Also one for readmission.

A. J. WEEKS, P. E.

PLAINVIEW DISTRICT CONFERENCE.

The Plainview District Conference met in Floydada, Texas, May 15, 1908, at 9 a. m., with Rev. G. S. Hardy, presiding elder, in the chair. A carefully arranged outline of the business of the conference had been previously prepared, and this, with the discriminating judgments of its president, added much to the efficiency and enjoyment of the session.

The day previous had been observed as District League Rally Day, and under the leadership of our District President, Rev. T. S. Barcus, an excellent program was rendered. A fairly good per cent of the lay delegates were in attendance upon the conference, but three of our pastors were unable to attend because of personal bereavement. The spirit of the entire session was saddened and sortened by the recent visit of the death angel to the homes of two of its members, and near to that of a third. Revs. O. P. Clark and V. H. Trammell were in deep sorrow over the deaths of their estimable wives, while J. L. West was away at the bedside of a dying brother. Discussions relating to the Sunday-school, the building of churches and parsonages, Home and Foreign Missions, revival plans, the Laymen's Missionary Movement, and Christian education, occupied the time and interest of the conference. All members seemed conscious of the fact that opportunities of vast moment were confronting us in this great Plains District. Thousands of intelligent, God-fearing men and women are coming our way, and the battlements of Zion must be reared commensurate with the needs of the present and promises of the future. Something like the spirit of Lanier, before the vast sweep of the Marshes of Glynn, fills our hearts, and makes us zealous for the kingdom in these parts. Rev. Geo. S. Slover, President of Clarendon College, did some effective work for his school, besides endearing himself to the brethren by his wholesome enthusiasm for his work.

A district organization of "Minute Men" among the laymen was effected, with Geo. W. Barcus as leader. Each member pledges himself to pay ten dollars annually, in ten equal installments, upon the call of an executive board of five, to meet urgent needs in the district. A special feature of the conference was an address on "Tithing" by G. A. F. Parker, of Hereford, and which met with a unanimous request for its publication in the Texas Christian Advocate.

Delegates to the Annual Conference: GEO. W. BARCUS, C. D. EDMONSON, J. N. DONOHOO, J. T. PITTS.

Alternates: Rev. W. H. Carr, Will P. Jones, G. A. F. Parker, J. J. Burton.

L. Jackson was recommended to the Annual Conference for admission on trial. Tulla was chosen as the place to hold the District Conference in 1909.

J. T. HOWELL, Sec.

SAN AUGUSTINE DISTRICT CONFERENCE.

The San Augustine District Conference met at Lufkin May 21-24. It was a harmonious and profitable session. A representative body of laymen was present and showed that they are alive to the best and latest in the Church.

Three young men were licensed to preach the Word and three recom-

This Fine Piano at 30% Discount.



By special arrangement with the factory we are enabled to make a most generous offer. A limited number of pianos will be placed in different parts of the country at wholesale price and on very easy terms of payment, for the purpose of introducing this make into new localities. It is a piano that we recommend as one of the best values we have ever seen in our entire business experience of nearly forty years. Anyone interested in getting a splendid new piano at a saving of about \$100 under what others ask for this class of instruments, should write at once for our "Special Piano Offer."

WILLA. WATKIN CO., Dallas, Texas.

mended for admission on trial. All local preachers passed acceptably. Delegates to the Annual Conference:

- T. S. GARRISON, J. E. ARMSTRONG, I. J. ROBERTS, DR. WINDHAM.

Alternates:

- Bro. Crawford, of Joaquin, Rev. J. S. Wilson.

The next conference meets at Center.

Sermons were preached by Bros. Sharp, Garrett, Mills and Easterling, besides those of Sunday, whose names I have not.

The conference asked for a missionary evangelist to work in the neglected places of the district and appointed a committee to manage and to provide for him, asking also for an appropriation for him. It appears that the affairs of the district are in good shape, but we would expect nothing else under the administration of the presiding elder, Bro. Tower.

The Advocate was remembered by a strong resolution. The prohibition cause also.

Timpson is building a parsonage and it is likely that two good churches will be built this fall.

Our hosts, Rev. W. F. Davis and his people, did all that was necessary, and more, to make our stay pleasant and profitable.

Rev. J. B. Sears and Rev. T. J. Milam were on hand to represent the interests placed in their hands.

The session of the conference was harmonious and helpful. Bro. Tower did not burden it with a long program nor rush through with the business.

The committee reports were encouraging indeed. Not a great many accessions were reported, but most of the meetings are yet to come.

C. B. GARRETT, Sec.

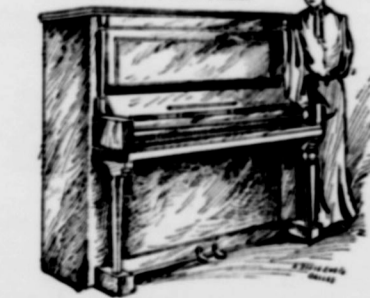
YOUNG PREACHER WANTS WORK.

Arthur L. Conner, recently student in Alexander Collegiate Institute, wants work on mission or small circuit. The young man has good stock of common sense, fairly well equipped educationally, has good case of religion, and will, I believe, "make good" when given an opportunity. Address as above, Jacksonville, Texas.

W. W. WATTS.

Selfishness short-circuits any prayer.

FOR ONLY \$2.65 PER WEEK You can own a new Piano.



THIS IS YOUR CHANCE. To secure a fine new piano at prices easily within your reach. W. L. WEAVER, Dallas, Texas.



## Notes From the Field

### Vernon.

We are in the midst of a great revival; more than 125 conversions to date; the end not yet. Lockett Adair, of Dallas, is leading the host and he does it in the "good old-fashioned way." His preaching is sound to the point, uncompromising. I like him. He is doing a great work. May God bless his labors.—S. F. Barnes, May 29.

### Faint Rock.

We have been quite busy since conference. Have preached three times every Sunday and traveled 2100 miles. The pounding came in orthodox fashion and still it comes. A dozen or more have been received into the Church. A League has been organized with 40 members. The W. H. M. Society has been very thoughtful of the parsonage inmates. They anticipate our needs. The Advocate is being looked after and is in favor with the people. Our presiding elder and his excellent wife are held in high esteem and are doing a fine work. We are expecting a revival at every appointment. The failure of crops last year is making money matters very close.—J. W. Long.

### Fairlie.

Having already spoken of our kind reception (in a note early in the year) we come now to say a few things about the progress of our work. First of all, our salary was raised to \$700 for presiding elder and preacher in charge, being \$40 over last year. We have three appointments, only one of which had a Sunday-school when we came on the work, but we now have a good live school at each place, have organized two Leagues, a Senior at Wesley and a Junior at Fairlie. My young people at Wesley are striving to make all the departments of League work a success and we believe they

will succeed. Our orphanage and a part of our missionary assessments have been paid in cash. On the 17th inst. we closed out a week of special services at Fairlie with nine additions to the Church and the whole community revived spiritually. Bro. S. L. Ball, of Sherman, was with us and did some soul stirring preaching which was highly appreciated; at the close of the men's service on Sunday afternoon every man in the congregation except two pledged themselves for State prohibition. The hopes I had entertained of attending the summer School of Theology had almost vanished when on yesterday afternoon I received a note from my Wesley League informing me that all my expenses had been provided for them. Words are wanting to express my appreciation and gratitude; God bless the hearts and lives of all the donors. We are praying for and expecting great revivals this year. Our prayers, desires and labors are that we may ever render an efficient service.—J. W. Slagle.

### Goree Circuit.

Goree Circuit is moving on very nicely. We have just closed a gracious revival at Goree. The visible results are about 25 conversions, a number of reclamations and 22 additions to the Church. The Church has been toned up spiritually and there is a bright prospect for a good year in every way. Rev. Jas. A. Walkup did the preaching and it was well done. He endeared himself to my people and his work will abide. Rev. B. E. Kimbrow was present and did faithful work. We were pounded during the meeting and the pastor was presented with a purse to pay his expenses to the Institute at Georgetown.—J. B. Curry, May 27.

### Rotan.

We had a great meeting at Rotan. Rev. J. T. Bloodworth came to us on May 10 and we laid siege to the town and the Lord gave us the victory. I don't know just the number of conversions. The town is in much better condition in every way. Many who were backsliders were revived. Interest in the cause of God is greatly deepened. There were added to the Church thirteen members and several more will join. The rain hindered us at the close. The meeting was held in our new church. I think the church is a beauty. God be praised for his blessings upon Rotan.—Jas. P. Callaway, May 25.

### Sulphur Springs.

Six months of the conference year has passed and they have been months of hard work with us, but am glad to say that we have not labored in vain. All departments of the Church seem to be in a healthy condition and the outlook for the year is hopeful. About five hundred dollars have recently been expended on our church property. The ladies have made some nice improvements on the parsonage and on the interior of the church, and our good men have spent about four hundred dollars in putting concrete walks and curbing around the church property. We have as fine a church lot as can be found anywhere and the new walks add very much to the appearance of our church property. We had the delightful pleasure of having Hon. E. G. Knight, of Dallas, with us one Sunday some weeks ago to represent the Laymen's Movement. He preached twice for us and if you think Lapps Knight can't preach just try him once and you will be thoroughly convinced. We hope to see the fruits of his visit. We have just recently closed our revival, which lasted for three weeks. Rev. E. L. Egger, of Denison, was with us about ten days and did some very faithful and efficient preaching. Brother Egger is one of the strong preachers of the conference. W. G. Waltermire, of Honey Grove, led the singing for us the entire three weeks and it was well done. While the meeting did not do all we expected it to accomplish, yet we had a good meeting

and many souls were blessed. Not a single service was a drag, but every one was helpful. We had thirty-six conversions and twenty-eight additions to our Church. We have had sixty-three additions thus far in the year and we confidently expect one hundred before the year closes. We have recently organized a Junior League with forty-six members. All in all we think the year has been a profitable one thus far and by the help of the Lord expect to press the work on.—W. F. Bryan.

### Rosebud.

We have just closed a series of revival services in our Church beginning on the 3d and closing the 17th inst. The meeting was held in a large tent located near the business center of town. The pastor did all the preaching, but was ably assisted by Rev. H. M. Timmons, of Lexington, who was in charge of the splendid choir. Miss Myrtice Nelms, of Waco, did excellent service with her violin. Perhaps the average attendance was larger than at any meeting ever before held in our town. The attention was always good and the impressions at times profound. The whole social and religious life of the Church was quickened, while we believe that quite a number of un-saved persons were reached. We received during those days 14 persons into the Church and still have the names of several others who would have been received but for a fearful wind and rain storm which came on Saturday night, the 16th inst., blowing down our tent and rendering it impossible that we have any Sunday services on which occasion we had planned to close. Notwithstanding this premature end of our meeting we are sure that lasting good has come to our Church and town by reason of the services. We are still having prosperity in all lines of our work and have since conference received into our membership 58 persons, 22 being on profession of faith, and of the latter number nine were baptized at the time of the reception. Our church house has for the past few Sundays been inadequate to accommodate the congregations and while no definite steps have yet been taken, we are planning for the erection of a handsome and commodious church at this place.—S. S. McKenney, May 23.

### Mulkey Memorial.

God has blessed Mulkey Memorial Church with a great revival. It commenced on the 10th and closed last night. O. F. Sensabaugh preached the opening sermon and gave us an uplift that was an inspiration all through the meeting. D. L. Coale, our pastor at Mansfield, came on the evening of the eleventh and stayed through the week, went home and filled his own pulpit Sunday and returned to us Monday and stayed until Friday night. Bro. Coale did us fine service and God honored his ministry. I have never seen better personal work done than was done by some of our members. Our Win One Club did fine work. Some of the results of the meeting: More than one hundred conversions and reclamations; eighty-five have already been received into Mulkey Memorial Church, seventy-four of these on profession of faith. Others will join our Church and some will go to other Churches. Prayers were offered and calls made by Bro. Coale and the pastor during the meeting for missionaries and preachers. Miss Rosa MacLaird, one of our most intelligent and consecrated members, was the first to answer. Then on Sunday, the 17th, after the pastor had preached on missions, a call was made for missionaries and Miss Pearl Butler gave herself to missionary work. Miss Pearl is one of the most useful young women I have ever known. She teaches a class of thirty-five boys in the Sunday-school. I can't see how we are to do without her, but it is now almost sure that she and Miss Laird will go to Scarritt Bible and Training School in the fall to prepare for mission work. Conference collections were taken and a much larger amount secured than we are assessed. We hope to double our assessments on missions. Holland Graves, a son of Bro. J. P. Graves, one

of our stewards, gave himself to the ministry. All in all I suppose this was about the greatest meeting this Church has ever had. Many of our people attended and worked in the great meeting at First Church led by George Stuart. The inspiration and help of that meeting did us much good. The pastor's and presiding elder's salaries were raised about \$600 over last year and it is believed that half of it will be paid by the time our second Quarterly Conference is held next week. The women of the Foreign Missionary Societies of the Northwest Texas Conference will convene in annual session in our church next Thursday night, Dr. W. E. Boggs is to preach the annual sermon, Rev. M. S. Hotchkiss is to deliver an address. Many foreign missionary workers are to be here and we are expecting a great time. The conference is here as the guests of Fort Worth Methodism.—W. H. Matthews, May 25.

### Plainview Station.

Six months of the conference year have gone. A slight retrospection calls to mind these facts in connection with the work here in this central city of the Plains since November 15, 1907. A real royal Western welcome and pounding. Selling the old parsonage and lots; buying new lots upon which a modern seven-room cottage, one of the neatest and most convenient in the conference, has been built. The placing of nice furniture from front to back, including a fine porcelain bath tub, by the W. H. M. S. Lots have been purchased alongside the new parsonage upon which we are planning to build a \$14,000 church. Congregations crowd the church to its limit every Sunday. Seventy-one received into the Church. And now, through the kindness of one of the biggest hearted laymen of the Church, a man who stands by the Church and his pastor, I am off for the Institute at Georgetown, with all expenses paid.—Thomas S. Barcus.

### Woodbine.

The work on this charge is doing nicely. We will soon have the assessments for Orphanage and foreign missions in hand. Our meetings are all planned and help secured. Our people are getting the missionary spirit, as will be noted as follows: Brother Aston, at the second Quarterly Conference, secured fifteen subscriptions to Go Forward. I think every man present, with the exception of one, perhaps, subscribed for the little missionary paper. I think we have hopeful encouragement for a good year. These people have shown their appreciation of the pastor in more ways than one.—G. C. Sterling.

### Lamasco Mission.

On Friday night, April 24, we closed a great meeting at Telephone, Texas. Although we only had night services and were hindered by rain and high water, God was gracious to us. Rev. J. N. Crutchfield, one of the old soldiers, did the preaching in the good old-fashioned way, and it was pure gospel in every respect. There were about thirty conversions, being from the age of forty-five on down to sixteen years of age. Seventeen joined the Church—two by certificate, three by vow and twelve were baptized—and a fine Sunday-school reorganized of sixty members. Paid Brother J. N. Crutchfield \$50 for his labor. Am having some fine services all over the work. Men and women are coming forward for prayer. Preacher in charge's salary about three-fifths paid. Conference collections are being looked after. We are still looking and praying for God's Spirit to come upon us with great power.—L. F. Tanner.

### Pilot Grove.

Our Children's Day, the third Sunday, went on record as a great day in Methodism at Pilot Grove. Our church was beautifully decorated with flowers, curtains and a nice new chapel organ. To a house and yard full a congregation of about 800 people were held spellbound for two hours while our dear children exhibited their culture and intelligence, each in his

or her part on the program rendering due honor and credit to the parents and the faithful Committee on Arrangements and Practice. The single speaking tableaux and the two pantomimes were very impressively rendered. Also forty-nine children in a choir singing "Little Sunbeams," all of which can not be excelled possibly in the next generation. The picture of the seer of this Children's Day will occupy a place in memory's gallery for years to come. The morning services at the church were very impressive. Fifty-seven Church members came to the altar for reconsecration and eleven sinners asking for prayers. We are looking for and expecting great things of the Lord in closing up this second conference year.—J. T. Turner.

### Garden City and Stiles.

Our second Quarterly Conference has come and gone. A good report was made. All the collections provided for and more than two-thirds of the cash in hand. Garden City reported a \$1600 church planned and completed since last Quarterly Conference. Progress reported along all lines. Our District Conference, which met with the Ozona congregation, is a thing of the past. It being the first District Conference the writer ever participated in, he does not know how to speak of it comparatively, but will say, notwithstanding the abundance of rain and mud we had a pleasant and profitable gathering. Old Father S. Crutchfield, of North Texas fame, now a resident of California, was with us to the delight and profit of all. His talks and sermons made us think of doing things "in the good old-fashioned way." Our presiding elder, W. T. Renfro, presided with dignity and love throughout the entire conference. We all love him. I have just closed an eleven days' meeting at Stiles. Had a good meeting; the best by far, so say the old settlers, the town has ever had. Religion and Methodism are now on top. I expected Rev. Sam Franks, of Sterling City, to assist in the meeting, but owing to the sickness and death of his mother I was left to do the preaching all alone. Had several conversions, some of them coming through "in the good old-fashioned way"—shouting. We increased our membership here approximately 50 per cent. When we came on the work last December we found thirty-two members, including both points. We now have seventy-eight. — H. J. Holland.

### Bonita.

Our second Quarterly Conference is a thing of the past. Our presiding elder, D. H. Aston, came to us on Friday, the 15th, and stayed till Saturday, 16th, then leaving the meeting in the hands of Rev. H. B. Johnson, who preached us two fine sermons. The conference was very well attended. Some of the official members were not present on account of sickness. The finances came a little short on account

Continued on Page 16.

## Catarrh Cured, No Cure No Pay.

DOESN'T COST ANYTHING TO TRY IT

The Paris Medicine Company, 2622-28 Pine Street, St. Louis, Mo., manufacturers of Laxative Bromo Quinine and Grove's Tasteless Chill Tonic, have a new discovery—GROVE'S NEW DISCOVERY FOR CATARRH and a recently invented device by which this new discovery can be applied to the nose as easily as brushing the teeth. If used according to directions it cures and prevents CATARRH and bad breath. No matter how clean the mouth may be kept, if the nose is not clean and healthy the breath will be bad. It is best to treat catarrh during the spring and summer, when irritating colds are less frequent, and in order to introduce this treatment the Paris Medicine Company wish to supply it to any sufferer from CATARRH on a guarantee of no money to be paid until you are satisfied. Price of nose medicine, 50c; price of throat medicine, 25c; price of nasal douche, 25c. If your druggist hasn't it, simply give us your name and address and we will send the complete outfit to you by mail. When you are entirely satisfied with the benefit derived, you may send us a dollar bill or postage stamps to the amount of \$1.00. We make this liberal offer because we know that everyone that uses it will recommend it to their friends.

## INSTANT RELIEF OF ITCHING HUMOR

Limbs Below the Knees Were Raw—Feet Too Swollen to Get Shoes On—Sleep Completely Broken by Intense Itching and Burning—Well in Two Days and Says That

### CUTICURA IS AMONG HIS HOUSEHOLD GODS

"God bless the man who first compounded Cuticura. Some two months ago I had a humor break out on my limbs below my knees. They came to look like raw beefsteak, all red, and no one knows how they itched and burned. They were so swollen that I had to split my drawers open to get them on and could not get my shoes on for a week or more. I used five or six different remedies and got no help, only when applying them the burning was worse and the itching less. One morning I remembered that I had a bit of Cuticura and tried it. From the moment it touched me the itching was gone and I have not felt a bit of it since. The swelling went down and in two days I had my shoes on and was about as usual. I only wish I had used the Cuticura Remedies in the first of my troubles. They would have saved me two or three weeks of intense suffering. During that time I did not sleep an hour at a time, but was up applying such remedies as I had. Henceforth the Cuticura Remedies will be among my household gods, rest assured. George B. Farley, 50 South State St., Concord, N. H., May 14, 1907."

### FOR BABY RASHES

Eczemas and Irritations, Cuticura is Worth Its Weight in Gold.

The suffering which Cuticura Soap and Cuticura Ointment have alleviated among the young, and the comfort they have afforded worn-out and worried parents, have led to their adoption in countless homes as priceless for the skin and scalp. Infantile and birth humors, scalded-head, eczemas, rashes, itchings, chafings, and every form of itching, scaly, pimply skin and scalp humors, with loss of hair, are speedily, permanently and economically cured.

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults, consists of Cuticura Soap (25c) to Cleanse the Skin, Cuticura Ointment (50c) to Heal the Skin, and Cuticura Resolvent (50c), (or in the form of Chocolate Coated Pills, 25c per box of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.



# The Home Circle

## A FELLOW'S MOTHER.

"A fellow's mother," said Fred, the wise,  
With his rosy cheeks and merry blue eyes,  
"Knows what to do if a fellow gets hurt  
By a thump or bruise, or a fall in the dirt."  
"A fellow's mother has hugs and strings,  
Hugs and buttons and bits of things;  
No matter how busy she is, she'll stop  
To see how well you can spin your top."  
"She does not care—not much, I mean—  
If a fellow's face is not quite clean;  
And if your trousers are torn at the knee,  
She can put in a patch you'd never see!"  
"A fellow's mother is never dead,  
And only sorry, if you are bad,  
And I'll tell you this, if you are only true,  
She'll always forgive you, whatever you do."  
"A fellow's mean who would never try  
To keep the tear from her loving eye,  
And the fellow's worse who sees it not  
That his mother's the truest friend  
He's got!"

—Margaret E. Hanger.

## ONE BOY'S CHANCE.

A gentleman stopped suddenly before a sign which told him that messenger boys were to be had inside. He hesitated and then went in.  
"How many boys have you in now?" he asked.  
"Six," was the reply; "it's dull to-day."  
"Boys," said the gentleman, eyeing them scrutinizingly, "I suppose you know there is to be an exhibition of trained dogs to-night?"  
The faces of the boys showed that they were perfectly aware of that fact, and that they might even give some points in regard to it.  
"Well, I'm looking for a boy to take a blind man to see it."  
A titter was the first response; then followed a variety of expressions, as "What could a blind man see?" and "You can't say on that way."  
"I'm not jesting; I'm in earnest," said Mr. Davis, and then, looking at one of the boys who had said nothing, he asked:  
"Well, what do you think of it?"  
"I think I could do it," was the reply.  
"How do you propose to make him see it?"  
"Through my eyes, sir. That's the same way it could see it."  
"You're the boy I'm after," said Mr. Davis, and he arranged for him to meet the blind man.

The exhibition was in a large hall, and the blind man and his guide had a box to themselves, where they would disturb no one; but Mr. Davis from his seat in the audience knew that the boy was telling what went on so that the blind man could understand. Indeed, no one applauded more heartily than the blind man himself.  
The following day Mr. Davis again appeared among the messenger boys, and after a few words with the manager, said:  
"Boys, there was offered every one of you yesterday a chance for lifting yourselves up in the world, but only one of you grasped it. My friend, the blind man, has felt for some time that he might get much pleasure out of life if he could find some young eyes to do his seeing for him, with an owner who could report intelligently. My friend is delighted with the experiment. He says that he is sure I hit upon the boy in town who will suit him, and has offered him a good position with a fine salary. Messenger boys are easy to get, but a boy who can make a blind man see as at a premium. You see, that boy, though he did not know it, was on the watch for a good opportunity, and when it came he knew how to manage it."—Selected.

## BETTY'S PLAYTIME.

"Oh, pshaw," said Betty when mamma called her from play; "somebody's always a wantin' me to do something!" She ran into the house with a frown on her face.  
"Betty," said mamma, "if you can't obey cheerfully—"  
"Well, I always have to be doing something," burst out Betty. "I never can play."  
"You may play this whole day long," said mamma quietly.  
"And not do anythin' else?" asked Betty.  
"Not do any other thing," said mamma.  
"Oh, goody!" cried Betty, and she ran and got her doll things and began making a dress for Cora May, her new dolly.  
Grandma came into the room while she was sewing.

"Betty," she said, "will you run up stairs and get granny her spectacles?"  
"Yes, ma'am" cried Betty, jumping up in a hurry, for she dearly loved to do things for grandma.  
"No, Betty," said mamma, "you keep right on with your doll things. I'll get grandma's glasses myself."  
Betty returned to her sewing, but somehow it wasn't so interesting as it had been. She threw it down the minute little Benjamin waked from his nap and ran to take him.  
"Nursing is too much like work," said mamma, taking the baby out of her arms; "you must not do any to-day."  
Betty's cheeks turned rosy. She thought of the times she grumbled when mamma had asked her to hold baby. Now she would have given anything just to hold him one minute.  
Mary Sue, Betty's best friend, came by to get her to go on an errand with her.

"I am sorry, but you can't go," said mamma. "Running errands is not play, you know."  
Jack came running in with a button to be sewed on. Betty put on her little thimble and began sewing it on, mamma came in before she had finished.  
"Why, the idea of your sewing, child!" she said, taking the needle and thread out of her hand. "Run along to your play."  
When her father came home to dinner, Betty started as usual to open the front door for him. But mamma called her back.

"You forget, Betty," she said in her pleasant way, "you are not to do anything for anybody today."  
"Then I guess I'd better not ask her to drop my letter in the mail box," said Cousin Kate. "It might interfere with her play."  
"I'm tired of playin'," cried Betty. She ran out to the kitchen, Callie, the cook, would let her help her, she knew. But for a wonder, not even black Callie would let her do anything.  
"It's no wine for a fun'ral," she said, "an' I'm in a mighty big hurry to git off. But, law, honey! I wouldn't hab you 'raptured in your play for nothin'!"  
Poor Betty! She thought the day would never come to an end.  
"Oh, mamma," she cried as she kissed her at bedtime; "do wake me up early in the morning. I want to get a good start. Helph' is so much better than playin' all the time."—Ex.

## SPRING FEVER—AND OLD DAYS.

I received a letter yesterday which mentioned "spring fever;" and by the same mail a magazine full of April—a canoe gliding under greenening, misty trees for its cover design. Within the magazine's cover there were articles on "April's Gray Days" and "Canoes" and "Spring Fever." The subject should never have been touched upon—at least not within the reach of my finding out. I've got the spring fever! And I must remain within four walls and beneath the whitewashed ceiling and "lug"—when I want for walls the earth's misty horizon and for ceiling God's sky.

Pictures keep coming. Perhaps it is the delirium of the spring fever.  
We are tramping again the spring roads, a band of us, four or five, on a Saturday. The sun is not high, for it is early in the morning. But the sun is bright, for it is the first week in April. We have our lunches in our pockets. We jump and shout and run. We are going to make a day of it, a whole Saturday, at the sugar bush.  
Andy is the possessor of rubber boots, and rather lords it over the rest of us. He walks in the swimming ditches, and runs and leaps and splashes while we can only look on from the muddy road. Suddenly he misses his footing and drops to above his knees in a deeper hole. The rubber boots fill, and we have to hang Andy and them on the fence upside down for a time. And while we do it we all skip about and shout and almost roll in the mud with laughter. Andy himself presently joins in. Because it is spring and the sun is hot!

Then in a little while the first sap buckets gleam among the brown trunks by the roadside. And we race.  
"How's she running?" "How many trees you got tapped?" "Goin' to have a good year?" "Can we go out for the next load of sap?" The man who runs the evaporator in the shanty is soon overwhelmed with questions.  
We go out for the load. The horses draw, on a special sleigh, a huge round tin tank. And it is driven here and there on the roads made through the woods, and filled from the buckets all about. We rush here and there, tasting and carrying to the tank. Sometimes we stop to watch a blue-bird or to hear a song sparrow sing. Sometimes we chase a squirrel or a chipmunk; or climb a conifer tree to look for cones. And over it all, and through it all, saturating all life, is the bright spring sunshine.

Alex is away off in a little glade with his head almost out of sight in a sap bucket. We all make a rush. He looks up.  
"Come on, fellows! Oh, my! best yet! She's pretty near syrup."  
Then he runs. And we soon know why. The bucket has only in the bottom a little discolored sap and a few dead moths, drowned in their nectar.  
At noon we wander back to the shack. We see that the horses are put in the little shed all right, and that they are fed all right. We attack the woodpile outside, and throw over a great stack of logs and roots and limbs, to be eaten up in the roaring white heat of the furnaces. The shanty is full of the noise of the bubbling sap and sweet steam. We hang about inside for awhile. Presently Wes, says to the man at the evaporator:  
"Say, got any syrup for our dinner?"  
—please." The man smiles, and the rest of us look seriously on. The best part of our dinner hangs in the balance. Of course, if it wasn't given us, we'd probably try to "swipe" it. But it would be dangerous, and not very easy at the best. But the man smiles, and turns the tap over a ten-quart bucket. The syrup gurgles out thick and hot, until the pail is nearly half full, and we breathe deep all around.

Wes, grabs the pail, winks at us, says "thanks" with deep meaning, and is away.  
"Oh, my," he chuckles. "Come on, you fellows."  
We sit down in a line outside the shack in the sunshine and open our lunches. And the pail passes up and down, up and down. Nobody will admit he's had enough. Though to drink pure syrup in any great quantity pails even upon the palate of a boy of thirteen or fourteen in the April woods.  
Latty digs his head deep in the pail, gurgles and gulps for a few seconds. Then he passes the pail on. But he can't hide the little smirky smile.  
We all get up and jump on him, glad of an excuse to miss our turn.  
"Here, you didn't drink," Alex shouts.  
"I did so!" Latty declares with a hurt look and great emphatic seriousness. "Why, I took seven or eight swallows."

Before we know it, we're all off in the woods again, and the pail, still with lots of syrup in it, sits by the shack in the sunshine awaiting our return.  
And it's very hard to wonder what Westcott said to the Canon; and to study "The Eschatology of Antinomianism" when the call of the spring comes again, and the old days crowd back for remembrance.  
It's deplorable, as D. would say, if we were paddling down river and struck a snag.—Arthur L. Phelps, in Christian Guardian.

## GRANDMOTHER'S RED SLIPPERS.

Such a very long time ago there lived a little girl with short hair and pantalets and a funny hoop skirt and a poke bonnet for Sundays, and bunches of roses under the ears, and that little girl was grandmother dear, and her name was Caroline.  
Every morning she used to trudge down the road to school with her little calico bag of books over her shoulder, and the books were all covered with calico, too, to keep them clean. It was dark blue calico with white spots like grandmother's dress.  
When grandmother came to the little red farmhouse on the turnpike road where grandfather lived, he would be waiting at the stile, and he always carried her bag for her and shared his lunch with her at noon.  
But sometimes grandmother and grandfather did just what you do. They stopped on the way to pick flowers, and were late for school. So one day grandmother's mother said, "Caroline, if you do not have one tardy mark for a whole month, I will buy you a pair of red slippers at Mr. Curtis' store."

Mr. Curtis kept a most wonderful store. There were hams hanging in one part of it, and dress goods on shelves in another. There were peppermint sticks in glass jars, and you could buy rakes and shovels there, and Mr. Curtis kept the mail, too, and in the back of the store were the boots and shoes and, oh, the pretty red kid slippers!  
So grandmother was not late for school for a whole month, and then one Saturday she and her mother went to Mr. Curtis' store and they bought a pair of little red slippers with buckles at the toes.  
"You may wear them this afternoon, Caroline," said great-grandmother, "and your sprigged challis, too, if you can keep yourself clean."  
Oh, yes, grandmother could surely keep clean. She danced all the way home, and then she had her hair combed and put on stiff, white petticoats, and her sprigged challis, and went out to sit on the piazza.

As grandmother sat there on the piazza steps in her sprigged challis, and wearing her new red slippers, a little voice from somewhere inside of her began whispering: "Caroline, there is going to be a tea-party at Miss Susan's tonight. A whole stage full of people will come down the road pretty soon.

Nobody will see how pretty you look in your sprigged challis and your new red slippers if you don't go and stand at the gate."  
Grandmother should never have listened to such a naughty little voice, but she did, and she went and stood up on the gate.  
Presently there came a far-away rumbling and then a nearer rattling of wheels and a great crowd of dust. It was the stage full of people coming down the road, and they were all going to the tea party at Miss Susan's.

Just in front of the gate was a long trough that some workmen had left on the sidewalk very near the road, and the little naughty voice spoke again to grandmother, and this time it said, "Caroline, the people in the stage could see you much better if you should go outside the gate and walk along the edge of that trough, and she lifted her skirts and began walking up and down like a foolish little peacock.  
But the edge of the trough was narrow, and grandmother was so busy watching the stage to see if the people were looking at her that she did not watch her feet.  
Just as the stage came up close, splash! grandmother fell into the trough, for she had lost her balance, and the trough was full of wet plaster.  
Of course, everybody in the stage laughed at such a foolish little girl. Grandmother says she can see the plaster now dripping from her pretty red slippers as the stage driver pulled her out and carried her into the house.  
Of course, the red slippers were spoiled, and grandmother says, although great-grandmother bought her another pair, they never, never seemed like those first ones.—Caroline S. Bailey, in Kindergarten Review.

## SURPRISES.

"Surprises are mostly selfish," pronounced Aunt Phebe, bluntly!  
"Why, Aunt Phebe Turner!"  
"They are; the one that plans them has the fun, and the other one has to pretend to like it or be a curmudgeon. You told me yourself that Clifford came home with a headache on his birthday last year, and that he was lying on the couch with his collar off and needing a shave when those twenty people you had invited to surprise him walked in. Do you suppose he enjoyed that?"  
"He'd better, after the pains I'd taken!" Clifford's wife retorted. "I had perfectly lovely refreshments, and a cake with twenty-seven candles, and all done without his suspecting a thing. But this year he's on his guard, and just trying his best to forestall my surprising him. He wants me to come down-town to dinner on his birthday, but I shan't let him spoil my plans by humoring him in that."  
"There it is; you know he doesn't want to be surprised, and yet you're bound to do it—to please yourself. Now isn't that selfish?"  
Mrs. Clifford Ashley looked aggrieved. "I suppose you'd say it was selfish in me to come home on the three o'clock train, instead of the six, last week, and lug the baby and my suit case from the station all alone, just to surprise Cliff by having dinner ready when he got home?"  
"M-m, did Cliff expect you on the six o'clock train?"  
"Yes, of course. Went to meet it, right from the office, and it was dreadfully late, and he waited and waited, and then, when it did come, we were not on it. Of all the dejected-looking fellows, he was the worst when he walked into this flat. All astonished! I was paid for all my trouble by the expression on his face when he found us here."  
"I wonder if Cliff was paid for his, too? There, child, don't take that wrong. You see, I got through surprising about forty years ago, one winter when I was in school, and a lot of us came down on old Professor Belling with a surprise party, and found him sitting in front of the base-burner, wrapped in a quilt, having a terrific attack of asthma. The sheets from his cold bedroom were draped on chairs round the stove—but do you suppose we young savages had sense or heart enough to go away? No, indeed! We trooped in, and that poor, gasping man was hustled off into his cold bedroom, and between the times of waiting on him, his tired little wife made coffee and helped us serve the refreshments we had brought, and there we stayed until eleven o'clock at night. And it wasn't until just before we left that I realized what we were doing. I heard him groan out to his wife, 'Will they never go? I've got to sit up to breathe, and I can't in this cold room.'"  
"Aunt Phebe!" Mrs. Ashley was laughing, in spite of her pique.  
"Gospel truth! I was cured of surprises right then. Now, why don't you let Cliff enjoy his birthday in his own way? Go downtown to dinner with him, if he wants that?"  
"But no, indeed!" cried Clifford's wife, with a sudden glint in her black eyes. "Cliff's not asthmatic, and he's got to me surprised when I think best. It's such fun!"—Selected.

## Capon Springs and Baths

A most delightful Mountain Resort with large company every year. Capacity 600. 174 rooms. One west of Washington, D. C. For pamphlet, name, etc., address, CHAS. F. NELSON, Capon Springs, W. Va.

## DROPSY

Cured, quick relief, restores all swelling in 8 to 20 days, 28 to 50 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circulars, testimonials and free trial treatment write DR. H. H. GREEN'S SONS, Box 6, Atlanta, Ga.

## HOW WILLIAM KILLED HIS GHOST

I expect some of the little boys and girls will laugh when they have read how William killed his ghost. Well, it is funny and I will not blame you, if you do smile.  
William was not a very large boy, but his mother had tried to teach him to be very brave. She had fitted him up a nice little room up stairs just across the hall from hers.  
He was eight years old and often went to bed alone. He generally carried a very small tin lamp. He was afraid he might turn over a large one. This time he decided that the moon was too bright for a lamp. So he ventured without.

He had heard about ghosts; then, too, he had read in his reader at school about the boy who was afraid to pass a friendly guide post. All this made him feel very proud and he determined he would not grow up to be a coward. His grandmother Shipman had given him a very sweet little nickname, "Bob-o-Link." She would so often say to him that she knew her brave little Bob-o-Link would make a brave and good man. He loved his grandmother and wanted to please her.

It was hard for him to believe that there were really no such things as ghosts. He had fully made up his mind to kill the first one he saw. He would show to the world what a ghost looked like. Now was his chance, for as he went to bed that night, a great moon-beam played across the hall floor, making many various and weird figures, as the gentle wind bent the branches of the trees outside. Just by his door he saw an object. He was sure it was a ghost. "I'll kill it," thought he. Slowly he crept up to it, drew back his foot, for he was sure that he could knock it senseless with the toe of his shoe. He struck it with all his strength. The object bounded against him. Oh! how his foot hurt. For a second he felt like screaming. "No, I will go right to it and take hold of it," which he did, and found the ghost to be only a little yellow rocking chair, which he had placed by the door that afternoon.

His grandmother said she felt sure her Bob-o-Link would never forget his experience with the ghost, for it was several days before the pain left his foot. And his mother thinks it made him a still braver boy. And she hopes as he grows to be a larger boy and his courage and bravery increase, that he will fight all evil temptations, as he did his little rocking chair ghost.—Exchange.

A nursery attached to a church is now called a "baw" room.

## THE FIRST TASTE

Learned to Drink Coffee When a Baby

If parents realized the fact that coffee contains a drug—caffeine—which is especially harmful to children, they would doubtless hesitate before giving the babies coffee to drink.  
"When I was a child in my mother's arms and first began to nibble things at the table, mother used to give me sips of coffee. As my parents used coffee exclusively at meals I never knew there was anything to drink but coffee and water.  
"And so I contracted the coffee habit early. I remember when quite young, the continual use of coffee so affected my parents that they tried roasting wheat and barley, then ground it in the coffee mill, as a substitute for coffee.  
"But it did not taste right and then went back to coffee again. That was long before Postum was ever heard of. I continued to use coffee until I was 27, and when I got into office work, I began to have nervous spells. Especially after breakfast I was so nervous I could scarcely attend to my correspondence.  
"At night, after having coffee for supper, I could hardly sleep, and on rising in the morning would feel weak and nervous.  
"A friend persuaded me to try Postum. My wife and I did not like it at first, but later when boiled good and strong it was fine. Now we would not give up Postum for the best coffee we ever tasted.  
"I can now get good sleep, am free from nervousness and headaches. I recommend Postum to all coffee drinkers.  
"There's a Reason."  
Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.  
Ever read the above letter? A new one appears from time to time. They are genuine, too, and full of human interest.



# Some Interesting Old Letters

## LETTER FROM BISHOP WAUGH— No. 8.

Messrs. Editors: Four weeks have elapsed since I came into the Republic of one star. My last communication to you was from New Orleans. From that city I took passage on the steamer Savannah for Galveston. We left on the evening of Tuesday, and arrived on Saturday morning. This was an unusually long time, but it may be accounted for by two circumstances connected with the voyage. We were on a bar one day, and the remainder of the trip was very boisterous. The Savannah is a strong sea boat, but deficient in speed. Captain Wade, her commander, furnished abundant proof of his qualifications for his station. Polite, vigilant and indefatigable, he is just such a Captain as you would make choice of to navigate me across the Gulf of Mexico. He lacks but one thing, and that I fear is "the one thing needful." I was delighted to find at the wharf, on our arrival at Galveston, my highly esteemed Bro. Summers, formerly of the Baltimore, but now of the Texas Conference. I found him in good health and spirits. He soon conducted me to comfortable accommodations at the house of Bro. Jones, where I remained until the Tuesday morning ensuing.

Galveston is, and must ever be, the chief commercial city of Texas. It is situated on an island of about thirty miles in length, and from one to five in breadth. The city is situated, not "on a hill," but in a vast plain, perfectly level, and without a tree or rock. The appearance of the city is not very imposing, in regard either to the number or the style of its buildings. When, however, it is recollected that three or four years since there were no houses here, it may well strike the beholder with admiration to see now scores of houses, some of them presenting a neat outside appearance, being generally painted white. The streets are wide, and when the city shall be built up with large and well finished houses, it will present a sight of great power and beauty. At present there may be a population of 3000 people at Galveston. The inhabitants of this city are, perhaps, generally more intelligent than are usually found in proportion to their number.

On Sabbath I preached three times—in the morning and evening to the whites, and to the colored people in the afternoon. Our meetings were held in a large unoccupied warehouse, belonging to Mr. Charles Hoffman, of Baltimore, who, being on the spot, kindly allowed the use of it for that purpose. The congregations in the morning and at night were of respectable size, and marked attention. There were but few colored people present in the afternoon. We greatly need a house of worship in Galveston. The academy, where Bro. Summers has mostly preached, is entirely too small to accommodate the people who are disposed to hear. The warehouse, having been rented, cannot longer be used for a preaching place. There is no church in the city, unless, indeed, the Roman Catholics have erected one since I left there, as it was said they were about to do forthwith. It is expected that there will be a house erected by the Baptists, and another by the Presbyterians, in a short time, as preparations have been already made to do so. But the Methodists have no prospect of erecting a church here, unless they are aided from abroad. There are only seventeen white members of the Church in the city, and when these shall have exerted themselves to the extent of their available means, only a small proportion of the amount necessary to build the house can be raised. It will be perceived at once that other denominations cannot assist, having their own churches to erect. In this posture of our affairs at the very key of Texas, I cannot but propound with deep solicitude this inquiry, "What can be done for Galveston?" Only a few hundred dollars are necessary to build such a house as is now needed there, say twelve or fifteen hundred dollars, a part of which can be raised at the place. I have thought of the Missionary Society; but, alas! its treasury is worse than empty—it is minus thou-

sands of dollars. I turn my thoughts to the good and faithful "stewards of the manifold grace of God," and in this direction I feel the buoyancy of hope animating me in my onward course. Permit me, brethren, to suggest the propriety of employing a portion of your Lord's property to promote his cause at the entrance to all Texas. I have seldom made such a call on your liberality and zeal. I would not now do it, but for the stern necessity of the case. I have been there, and have seen for myself, and from a deep conviction of the necessity and importance of the measure I now earnestly call on you to forward to the treasury of the Missionary Society of the Methodist Episcopal Church such sums of money as you may think proper, to promote this laudable object. Please let there be no delay, as it is of the utmost importance to have the house erected as soon as practicable. I cannot, Messrs. Editors, ask pardon of you or your readers for this digression, but I will pursue my narrative with less or more of minuteness.

Desiring to visit as many places in Texas as should be found practicable, before the commencement of the conference, I started, in company with Bro. Summers, on the morning of Tuesday, hoping to reach Velasco that night. Our road was on the beach of the gulf, and was decidedly the most pleasant of all the roads I had ever before traveled. Although it was the 8th of December, yet the sun shone with power sufficient to call into requisition an umbrella, and it was warm enough to render the soft and balmy breezes of the ocean most agreeable. Thus we pleasantly wheeled along, ever and anon singing to the roar of ocean, and lingering to examine the variegated and beautiful shells which crowded our beach road. It was not long, however, before we experienced some of the shadows which are wont to be blended with the lights of Texan travel. At the west end of the island, about twenty-seven miles from Galveston city, we came to what is called "the pass," which is a sheet of water more than a mile wide, connecting the gulf and Galveston Bay. This "pass" we had to ferry, but the tide was running in from the gulf so strongly as to prevent the horse boat from crossing. After waiting an hour or two a row boat came over for us, and we had to leave our horse and wagon to be brought over when the tide would admit. There was nothing for man or beast to eat on the Galveston side of the pass. A family resided there, but on what they subsisted we found not. Poor creatures! We made in safety what some might have termed the perilous pass, and found ourselves on the site of a new city on the island of San Luis, bearing the name of the island. San Luis City, in the opinion of some, will rival Galveston, but I saw nothing to sustain the opinion. The whole island contains less than 500 acres. We were comfortably accommodated at a house kept by Mr. Bennett, whose establishment is large and well managed. Here I was met by a small congregation, to whom I preached. The attentions of Mrs. Bennett to us were lady-like and kind, and she would not allow any compensation to be made when we were about to leave in the morning. The next day we started for Major Caldwell's on the Brazos, distant about thirty miles. We came to Velasco, an old Spanish post at the mouth of the Brazos River. There are fifty or sixty houses, but not more than five or six families were residing here at the present. It had very much the air of a deserted place. It has a high and healthy location on the gulf, and is resorted to in the summer by planters, for the purposes of bathing and health. On the opposite side of the Brazos, which is only three or four hundred yards wide, there is a small village named Quint, and with but little appearance of anything to entitle it to much distinction, or to indicate its future eminence. As we were crossing the river from the former to the latter place I inquired of a gentleman in the boat the distance to Major Caldwell's. He replied that it was fifteen miles, but said that the road was so bad that we could not possibly reach there, our horse being poor and feeble, and that we must spend the night in a wet prairie if we attempted to pass on. He invited us (with a promptness and kindness which astonished and pleased me) to go home with him, saying that he could give us and our horse enough to eat, but that, having sofa out and packed up, with a view to removing in the morning, he could not lodge us. I thought for a minute or two, and said to my traveling companion that we had better accept the proffered hospitality. We were entertained with much comfort and kindness, and found the lady of our host to be a daughter of our dear departed Bro. John Howard, formerly an eminent member of the Georgia Conference. In the morning, having breakfast with our hospitable host, Col.

Allston, we mutually left the house in the same hour. We found the road to Major Caldwell's as it had been represented by the Colonel, but we reached there before night, where for the present, I must say adieu.

B. WAUGH.  
Center Hill, Texas, Jan. 1, 1841.

## LETTER FROM BISHOP WAUGH— No. 9.

Messrs. Editors: In my last letter our arrival at Major Caldwell's was stated, and there was also an allusion to the badness of the road over which we had to travel. One incident only, connected with this part of our route, and which was not thought of at the proper time of stating it, will be now mentioned.

In passing through a vast prairie, most of which was covered with water, we came to a creek which had been represented as very difficult to be passed, and so we found it; not because of the volume of its waters, or the width of its surface, for it was neither deep nor wide, but on account of the mire which formed its bottom. We had not progressed many feet before we found our horse fast in the mud, and unable to extricate himself, either by advancing or retreating. Here it became necessary for me to abandon our wagon to Bro. Summers, not on account of his superior skill as a driver, but because he was so much lighter with respect to weight. After repeated efforts, during which poor Dobbin fell on his side, and his driver got into the mire, the horse and carriage were extricated. Search was then made for a more eligible crossing, for some distance up and down the creek, but none was found which we dared to venture, until we had made "soundings" for this purpose. Having neither pole nor lead, my heroic fellow traveler plunged into the slough, and I had the pleasure of seeing him in a short time on the opposite side, and then by the strength of voice and the sting of the lash I hurried our horse through, and we were all again in safety on solid ground.

At Major Caldwell's we were entertained with great hospitality, and in the evening I endeavored to urge on the family, chiefly for the benefit of the colored people, the importance of a preparation to meet God. The next day we pursued our way up the bottom of the Brazos. Our kind host furnished us with a horse and saddle to assist us on our journey. This was fortunate for us, as it was kind in the Major, for we found the road almost impassable. The very heavy rain which had fallen the previous night contributed to make it so. We came to Brazoria, where we dined at the house of Mr. Calder. This place is situated on the Brazos, and is the seat of justice for the county. Although it is a city, having its Mayor and Council, yet there are not more than fifty houses, and most of these seem to be in a state of dilapidation. It may, however, become a place of some importance hereafter, because of its location in the midst of the fertile bottom of the river after which it has been named. The land here is indeed rich, and the soil apparently inexhaustible. It is tolerably well adapted to the growth of Indian corn, but better to the production of cotton and sugar cane. It is thickly timbered, and the live oak is abundant, but neither it nor the other trees have the fine growth of the forest trees of the United States. Of this, however, I may hereafter say more, in some general remarks on Texas. Contrary to my expectations, we made such progress through mud and water as to reach our post by daylight. At Mrs. Bell's we were very cordially received and kindly entertained from the evening of Friday until Monday morning. This lady is a Presbyterian, and is free from bigotry. At her solicitation we concluded to remain with her over the Sabbath, and preach to her neighbors. Accordingly, notice was given, and a small company assembled in the afternoon of Saturday, in what is still called "the old Capitol," at a small village about three-fourths of a mile distant, to whom I proposed this question, "Will ye also be his disciples?" Columbia has not more than twelve or fifteen houses in it, and most of them are uninhabited. The place in which our meetings were held is the house in which the first session of the Texan Congress was held. On Sabbath the congregations were much larger, both in the morning and the afternoon, and seldom have I seen more attentive hearers in any place. Bro. Summers

and myself both preached, the one in the morning and the other in the afternoon. We again started on our way on Monday, and after a day of most fatiguing travel, to men and beasts, over vast tracts of prairie, covered for miles in succession with water, we were glad to find and to enjoy comfortable accommodations at Mrs. Powell's, who made us welcome to the hospitalities of her house. In the course of our travels this day, the monotony of the scene was several times relieved by flocks of wild geese and herds of deer, the latter frequently in the immediate vicinity of groups of cattle, and both manifesting but little shyness or distrust of us. Whether or not they took notice that we were unarmed, I will not affirm. The next day's travel was over a much better road, but it terminated at a house much less comfortable than the one we left. It was kept by a German. When we reached the place, some time in the night, we found a collection of half a dozen men at supper, and the whole scene of men, women, table, eatables, house and beds were such as would have caused us to continue our journey further but for the fatigue of our poor horses. While the landlady was preparing our supper I thought it might be productive of some good to introduce the subject of religion, and I inquired of our landlady the number of his neighbors, and finding that there was a considerable settlement, I asked if they had any preaching among them, to which he replied that they had not, and that he was glad of it, for he thought that preachers were the grandest rascals in the world. He said, also, that whenever they came they set the people to contending and quarreling with one another. In conversing further with him I found him to be an infidel of atheistic stamp. He was, of course, ignorant, but thought himself wise. He affirmed, again and again, that he could not believe the Bible because it contradicted itself, but when he was pressed to point out one of them he left the room, saying that he would do so in the morning when he would have more time. In the morning, however, we heard nothing from our German rationalist but a demand for "five Texan dollars" each for our accommodation. Some time before the dawn of day we left, and in the course of the afternoon we came to Rutersville, the place of the meeting of the Texas Conference. Here we were made most welcome by Sister Crawford, at whose house we had the pleasure of meeting with Bro. C. Richardson, President of Rutersville College, and his amiable lady, who also has charge of the female department of this institution. Having procured a fresh horse of a friend we started the next day toward Austin, the present and permanent Capital of this Republic. Our road conducted us through Brazos, at which we tarried the second night after leaving Rutersville. The place is handsomely located on a plain on the east side of the Colorado, and contains perhaps three or four hundred inhabitants. The country on the west side of the river is very beautiful and fertile; but that on the west of the town is high, sandy and poor. Brazos will, nevertheless, become a place of considerable trade in the progress of years. In its vicinity there is a valuable pinery, not a very common thing in Texas. We found a comfortable home at the house of Bro. Anderson. On the morning of Saturday we set out for Austin, distant about thirty-five or forty miles. The day was uncomfortable because of the rain, and we reached the metropolis about sunset, wet and muddy beyond anything of my experience. From the appearance of carriage, horse and men at the time of our arrival nothing would have been more foreign from the apprehension of the metropolitans than the entrance of two ecclesiastics—the one a Bishop, the other a presbyter! We were entertained with great attention and kindness by Mr. Bullock, at whose house most of the distinguished persons now at the seat of government board. Seldom in my life and times have I found myself in company with so many honorable members of Congress—judges and lawyers learned in the law, Generals, Colonels, Majors and an American Penitentiary, and various other distinguished gentlemen, such as are wont to be found at every Capital in Christendom. It is time, however, to bring this letter to a close. I must, therefore, reserve whatever else is to be said for another communication.

B. WAUGH.  
Centre Hill, Texas, Jan. 2, 1841.

Rev. W. Dean White is available to the pastors of Texas for revival services during the summer. We recommend him to the brethren as an efficient helper. Address him at 325 Live Oak Street, Dallas, Texas.

T. H. MORRIS,  
T. R. PIERCE,  
Denton, Texas, May 25.

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A PARTICULAR PHASE  
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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 send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

DISTRICT CONFERENCE NOTICES.

- Abilene, Stamford, 9 a. m. June 12
Dallas, Oak Lawn, 10 a. m. June 16
San Marcos, Lockhart, June 19
Brenham, Cameron, 9 a. m. June 23
Tyler, Wills Point, June 22
Weatherford, Strawn, June 24
Colorado, Big Springs, 9 a. m. June 24
Dublin, Granbury, 9 a. m. June 24
McKinney, Prosper, 8 p. m. June 24
Weatherford, Strawn, 2 p. m. June 24
Huntsville, Hempstead, 8:15 p. m. June 24
Gainesville, Gainesville, 8 p. m. June 24
Beaumont, Woodville, 2:30 p. m. June 24
Calvert, Hearne, 2:30 p. m. June 24
Llano, Marble Falls, June 24
Corsicana, Wortham, 2 p. m. June 25
Waco, Walnut Springs, 2:30 p. m. June 25
Sulphur Springs, Brashear, June 30
Pittsburg, Omaha, June 30
Bonham, at 8 p. m. June 30
Fort Worth, Burleson, 9 a. m. July 2

A pastor in the Sherman District sends three new subscribers and writes concerning them: "These subscribers are by Bro. Harless. Having solicited them personally more than a dozen times without success, I am constrained to say the right kind of a 'beloved' is a success. And such is C. M. Harless."

KAUFMAN COUNTY REMAINS DRY.

The anti-Mr. Willacy's believers in local option—brought on another election in Kaufman County and made a strenuous effort to take that county out of the dry column and put it in the wet. They made a great fight. They brought their Galveston contingent into the country, with his slush fund, and they also shipped in a lot of anti speakers. During the campaign of fifteen days they made all sorts of claims as to the majority they were going to receive and they held up their county as in a horrible condition, financially and morally. All these moves were more than met by the local option leaders and last Saturday the election was held. The pros won by 849 majority! This is the third time the anti's have been completely overwhelmed, and it ought to be the charm. If this does not satisfy them they are a hard lot to satisfy. Yet all those anti's profess to believe in local option when you mention the idea of a State prohibition election; but they showed to what extent they believe in local option in this last election. On with the battle!

A SUNDAY IN TRAVIS COUNTY.

Ten days ago we spent a Sunday in Travis County, on the Webberville charge. We reached Austin on the previous day and spent the most of it in the city. We visited the capitol and shook hands with a number of friends. Met Rev. J. M. Alexander, presiding elder of the district, and had a pleasant chat with him. He was just getting ready to go to one of his country charges, Dell Valley, eight miles in the direction we were to go that afternoon. His health is restored and he is looking well. This is his fourth year and no man in Texas has done a better quadrennium of service than he. When he went to that work it was considerably run down. He proceeded to organize it according to his ideas of its needs, and his first year was strenuous and active. The next year he continued his devotion to its development and good results began to be manifest. His third year was equally hard and continuous in its tax upon his strength and energy, and his health gave way. For several weeks he was a very sick man, and he only recovered in time to round out matters for conference. This year he has continued to improve and now he is looking like himself again. His work is in fine shape. Spiritually and materially, the condition of the several charges is largely advanced.

While in Austin we met Rev. V. A. Godbey, the indefatigable pastor of Tenth Street Church. This is his first year and he is in fine favor with his people. His preaching is giving excellent satisfaction and his pastoral work is one of his specialties. He has large audiences, morning and evening. His large auditorium is always full, his Sunday-school is up to a high-water mark, his League is in splendid working order, and he has the best organization among his women of most any pastor in the State. He is one of our progressive and successful men. He reads the best books, is a systematic student and a preacher of excellent ability. Mrs. Godbey is one of the best workers we have ever known. There is no part of a pastor's wife that she does not do with skill and success. As a Sunday-school worker, she has no superior. Her work is greatly appreciated by the congregation.

We did not get to see the other pastors. We made particular inquiry of the work of the University Church, where Rev. C. H. Booth is the pastor. That is one of the most important enterprises in the city—Methodist enterprises we mean. It is on a fine location near the State University, where it will command a large share of the interest of the student body. And we always have a larger per cent of Methodists among the students than any other Church in the State. They need a great Church to look after their religious interests, to keep them in sympathy with our religious ideas, and to help them in their religious life. Brother Booth is doing heroic work to advance his building. The walls are already up and about ready for the roof. It is a handsome design, of stone, modern, attractive, commodious and supplied with every convenience. When completed it will be a credit to our Methodism and a well-arranged plant to do work religiously in connection with this great State school. Its own membership is straining every nerve to finish this undertaking, and Tenth Street people are giving them much aid. But it is not only a local enterprise of importance, but it is a Methodist enterprise of State-wide importance. Hence it has received assistance from other sections of the State, but the State at large ought to render it larger service. Our Methodists from all over Texas send their boys and girls to the University, and they all ought to take special interest in this University Church. Every congregation in Texas ought to make a contribution to its cause, and let it stand there as a monument to State-wide Methodism to do the work of our Church among these students for all time to come. Other denominations are giving special attention to their work at that point. Even the Catholics are turning their efforts out that

way. They know the importance of touching young manhood with their forces, and they are going to look systematically after this opportunity. Let Texas Methodism, with its vast resources, think of these things.

In the afternoon, Rev. H. L. Vincent, the pastor of the Webberville charge, called for us in his buggy, and we started for one of his appointments where he had a church to be dedicated. It was fourteen miles from Austin through a beautiful section of Travis County, mostly along the Colorado River. Many Germans live along that way. They are a thrifty people, but we noticed at intervals the proverbial beer saloon. What a pity to have a beautiful country and a thrifty people cursed with that infamous institution? Yet, for miles out of the city, it was to be seen in all conspicuous places. In some sections of the county they have local option but nowhere out that way for several miles. We went through the superb Dell Valley country. But it was in a sorry plight. A fearful storm had swept over it a few days before and its devastation was everywhere visible. A number of small houses had been demolished, outhouses had been overturned, and the crops wonderfully damaged. The cotton was beaten into the earth and the large corn fields whipped to death. Perhaps fully three thousand acres of crops had been destroyed. We saw Rev. R. A. Holloway, the pastor out there. He had a church for dedication and Bro. Alexander was to attend it the following day; but the storm completely wrecked it. The most of the material can be used, but the structure was flat upon the ground. Bro. Holloway recently came to us from Arkansas, but we knew him in the Southwest Missouri Conference several years ago. He is a most excellent man and a popular pastor and preacher.

By night we drove up to the hospitable country home of Bro. Gentry. He owns a good farm in a fine community and he has it under good cultivation. He has everything plentifully about him. It was a great pleasure to find rest and comfort under his generous roof. Bro. Vincent went on four miles further to Webberville to return the next morning with his family to take part in the dedicatory services. After sweet communion with the family and a quiet hour of domestic worship we retired for a night of rest, preparatory for the work of the approaching Sabbath. About midnight we awoke and the rain was pouring down and the heavens were lit up with an electric display. Most every hour from that time on till daylight we woke long enough to hear the rain beating. When morning came it was still coming down in torrents. The whole heavens were overcast. The face of the earth was covered with water. This continued until noon without intermission. We did not leave the house. The streams were all swollen and no one thought of trying to get to the church. Its doors were not even opened. We never saw Bro. Vincent again. He was across the Colorado and the stream was too high for him to think of returning. What a disappointment to the energetic pastor and his faithful little membership! They had made large preparation for a great day. Their beautiful little church was completed, paid for, and it stood out there in an attractive grove, all painted white, with grounds in readiness for a basket dinner after the service. It is a two thousand dollar structure, as neat as a new pin and well furnished. But there was no remedy for the disappointment. We could do nothing but sit indoors and watch the rain pour down.

In the afternoon the rain ceased, the clouds drifted away and the sun came out to mock our disappointment. Bro. Gentry had been obliged to leave for Austin to attend court early the next morning, and he said if we would risk it he would drive us to the city that afternoon. We had to get back home. So we started, but Onion Creek, not far away, was a raging torrent. There was but one way to cross it and that was to go up its stream twelve or fifteen miles out of our way and over

a fearful black land road to a bridge, and this we did. What a hard drive it was! But we made it and got into Austin at 8 o'clock that night. We had traveled about twenty-five miles. Bro. Godbey had announced us to preach at the evening hour. We never felt as little like it. But the church was filled with people and we trust the service was profitable.

After 12 o'clock we boarded a Katy sleeper for Dallas. As we entered it we ran into a lot of delegates going to the Fort Worth Convention. Among them were Judge A. W. Terrell, Col. Viley Imboden, Senator John J. Wiley, Senator Watson of Giddings, and on another coach from San Antonio there were others, among them Jno. F. Onion, Judge Cobb and others. We felt like we had fallen into very unexpected company, but we held our own with them. As we crossed the Brazos at Waco the raging waters awoke us, and the sight was anything but inviting. The water was touching the bridge and when we reached the opposite side we ran through water over the second step on the sleeper. It was a risky business. When we reached Lancaster we stopped and when the train left there deponent saith not! We were told of the fearful condition of the Trinity about Dallas. The Katy bridge was several feet under water. It was about noon. We entered a private rig, drove to Oak Cliff, and we realized that the half had not been told. That was one time when the Trinity was navigable! It was stretched for two or three miles from hill to hill. The steamboat was plying its turbid waters, carrying people from side to side at fifty cents per head. We took passage and reached the city about nightfall. As we gazed over the wild waste of water, covered with floating houses, struggling stock, it made us shudder to think of the suffering thus inflicted upon thousands of people. The oldest inhabitants never saw anything to equal it in this country. The full extent of the loss is not yet accurately known.

GENERAL CONFERENCE NOTES.

From our Northern exchanges we glean such items of interest as we think our readers would like to see. We gave in our last issue the names of the eight new Bishops.

A press dispatch says that by a decisive vote the Committee on the State of the Church has decided to recommend that the paragraph in the Discipline on amusements remain as it now stands, and thus negated the recommendation of the Bishops.

There are twenty-five women members of this General Conference.

Thirty-six and more missionaries are in attendance upon the sessions of the conference.

The Committee on Itinerancy by a vote of 47 to 48 rejected the report of the sub-committee, which recommended an addition to the method of appointing presiding elders. The addition provided for the casting of a vote by each member of an Annual Conference containing the names of those whom that member desired to be appointed to the presiding eldership by the Bishop presiding.

A movement is on to reduce the size of the General Conference.

Dr. William A. Quayle gives utterance to this message: "Since Christ came into the world he set an example by falling in love with the world for men to fall in love with God. Christianity is God's instrument for beautifying the universe."

At a called meeting of the lay delegates, a memorial was adopted recommending the insertion in the Discipline, under the head of the duties of the presiding elder, the following: "It shall be their duty to inquire carefully into every charge whether the amount estimated for and apportioned to the support of the pastor is suffi-

cient, taking into consideration the number and condition of his family, and at each Quarterly Conference to urge that the pastor's salary be promptly and regularly paid."

Bishop Thoburn, in an eloquent and impressive manner, declares that the fruits of Christianity are being reaped. "There is progress in India which cannot be realized."

The curio exhibit of the Foreign Missionary Society of the Methodist Episcopal Church, at Richmond Market Hall, continues to draw large crowds daily.

"The Methodist Church and its allied branches are working for the uplifting of the world and for the drawing of all mankind to the teachings of Jesus Christ," says Editor C. W. Smith. "The truly and really religious hope and pray for the evangelizing of the world, for the dissemination of the doctrines of Christ among the nations of the world, and for the recognition of Christ as the spiritual head of the world."

One of the characterizations of the General Conference: "The only place where men meet in absolute equality without distinction of race or color."

A memorial has been adopted by the Committee on the State of the Church providing that the paragraph of the Discipline be changed so as to exclude the necessary six months' probation for a person desiring to become a member of the Church. Under the new rule, if adopted by the General Conference, a pastor of a church, with the sanction of the Board of Stewards, will be able to receive a prospective member into full membership after a period of two weeks.

Declaring that China had progressed more in the last ten years than any other nation in the same length of time, Rev. Dr. Hiram H. Lowry, President of Peking University, China, made the principal speech at the meeting of Wilson Post, Grand Army of the Republic, at its hall, in honor of the members of the Grand Army attending the General Conference. He delighted his hearers by a vivid portrayal of life in the Oriental country, where he has spent the last forty years as a missionary of our Church among the Chinese.

"The time for federation between the Methodist Episcopal Church and the Methodist Episcopal Church, South, has not yet fully come," is the report of the Committee on Federation. The committee, however, concurs in the recommendation of the Joint Commission on Federation, that where there are Churches of the two branches or Episcopal Methodists, they may unite if a majority of the membership of both branches desire.

Dr. R. A. Chase, of the Colorado Conference, has a new phrase to distinguish the presiding eldership. He calls it the "applied end of the Episcopacy."

Gov. Buechel, of Colorado, who had been elected a member of the Colorado Conference, was prevented from attendance by pressure of business in his dual position of Governor of the State and Chancellor of the University of Denver.

A memorial concerning probationary membership was introduced: "To the General Conference of the Methodist Episcopal Church, assembled in the city of Baltimore: We, the undersigned members of the General Conference, respectfully memorialize said Conference to amend paragraph 49, Section 1, of the Discipline, by the omission of the words 'has been at least six months on probation,' so that the paragraph shall read, 'Let no one be admitted into full membership in the Church until he has been recommended by the leaders' and stewards' meeting,' etc."

Out of a committee of fifteen ap-

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pointed by the Bishops to consider a Restatement of Faith, upon an overture from the General Conference of the Methodist Episcopal Church, South, not one, singularly enough, was in favor of the proposition. It was thought that danger lay in that direction and also that the common catechism in use by both Churches ought to suffice for the present to show what Methodists believe.

It looks as though there would soon be enacted some modification of our time-honored probationary system. Pastors everywhere confess embarrassment. The results of revivals are largely lost because many probationers feel that they are not wholly committed to the Church's membership; that their connection is slight. They are not, in many cases, put to work and identified with the active forces of the parish. Other Churches take in their converts quickly and bind them up in enthusiastic service. It is not proposed that there shall be no testing; but the period of waiting is to be made flexible. There is to be definite instruction, examination in due course of time, recommendation by pastor and endorsement, after enquiry and conference, by the Church officials. But no set, hard and fast term of six months for every one who wants to join the Church, disregardful of different stages of preparedness. Children will, of course, be put into catechetical classes; but there are hundreds of adults for whom no delay is necessary, and the doors of the Church should swing open swiftly for their reception.

William Jennings Bryan was greeted in Baltimore by a crowd of Methodists that filled every seat of Lyric Hall, many applicants being unable to secure tickets. The enthusiasm with which the eminent lecturer on the "Prince of Peace" was received was thrilling. Mr. Bryan's voice is musical and has great carrying power and was easily heard by every one in that vast concourse. His manner is very ingratiating. His lecture is not to be judged by its up-to-datedness in theology or the novelty of its arguments. Our younger preachers, fresh from our schools, might be tempted to criticize some of his statements and reasonings. But this is only an incidental thing. The main and very weighty significance of the address is to be found in the fact that one of the foremost of America's public men can and does thus identify himself so pronouncedly with the Christian faith, and argue for it and plead with men, young and old, to embrace it and bring Christ into the mastery of their lives. Mr. Bryan would have made a great preacher if he had not found his field in public life. Even as it is, without a stated pulpit, he is essentially a preacher. When such strong men are not ashamed of openly confessing and recommending Christ, it ought to make young men who have dismissed his claims somewhat carelessly and flippantly, move to reconsider the question.

Church union is the slogan of the present General Conference. It is marvelous how popular the subject is, and we are profoundly thankful for it. Evidently this is another manifestation of the practical spirit of the laymen, who fail to see any sound common sense in the needless multiplicity of denominations and the waste of resources and working forces by crossing each other's lines. The "get together" spirit is in the air. It will mean as much for religion as it has for business. It begins to look as if there will, in no distant future, be a single great Methodist Church in the United States, made by the union of our own and all other Methodist bodies of like faith and polity. The tokens of promise in regard to the union of the Methodist Protestants with us—perhaps also of the United Brethren—are very bright. One commission to the General Conference of the former body, coming with its proposition of unification, was most fraternally received. The General Conference of the Methodist Protest-

ant Church itself took prompt action in such significant words as these: "We respond heartily to the proposal of the Methodist Episcopal Church, not unmindful of the difficulties to be overcome before a satisfactory conclusion can be reached, but ready to go as far and as rapidly in consummating a universal Methodism as the interest and integrity of our own denomination will permit and to pray continually for the full realization of their and our hope."

The various branches of colored Methodism are also feeling their way toward some possible unification, and thus the trend is gloriously toward the realization of that unity prayed for by Christ. Divisions and differences which have no essential reason for perpetuation should cease in favor of the grander work for God that could be accomplished under a single corporation and administration, with a unified plan and a resulting directness of effort.

#### A DAY AT SWITZER COLLEGE.

Switzer College for Young Ladies is located in the prosperous town of Itasca, and it is presided over by Professor David Switzer, one of our best known school men in Texas. For forty years he has devoted himself to the profession of teaching, and no man in the State has more well trained pupils scattered over our commonwealth than Professor Switzer. For a long time he taught at Granbury and Weatherford, but some five years ago he had a proposition made to him by the people of Itasca to locate there and build up a school for girls. They offered him fine inducements and he accepted. The first year good buildings were erected and fitted up for that purpose. The school began and was a success from the beginning. Today it is a well-known institution and turning out excellent work. He does not bid for a large patronage, being able to accommodate something over one hundred pupils. They are mostly a select class of girls. He has a good course of study, including music and art. He has a competent faculty, and as far as they go in teaching the course, their work is of a most satisfactory and commendable kind. Pupils going through this school are well prepared for life, but if they desire to pursue advanced studies, they are prepared to enter other larger institutions with credit and success.

The past year has been a successful one despite the stringency of the times. More than one hundred pupils were enrolled. There were five in the graduating class, and others were given certificates for proficiency in special lines of study. Last Sunday Rev. J. Frank Smith, of Dallas, preached the commencement sermon. It was well spoken of as a most able and appropriate discourse. On Tuesday we were present and delivered the literary address. All the exercises of the occasion, which ran through several days, were well attended, as the school is popular throughout that section. The prospect for next year is already bright and promising.

While there we saw much of Rev. J. A. Ruffner, our pastor. He has a membership of over three hundred, a substantial frame church building, a good Sunday-school and a prosperous League. His building is too small for his congregation, and steps are already in progress for either its enlargement or for a new building. Brother Ruffner is popular with his people and his work is a success. They report well of his preaching and pastoral work. He is living in comfortable parsonage, and his family is held in high esteem. Mrs. Ruffner is a niece of Dr. Horace Bishop.

Itasca has a population of twenty-five hundred or more, and they are a delightful class of people. They live in Hill County, where they have had prohibition for a number of years, and it is well enforced. The good results are visible in all the communities of that county. New buildings are in evidence in Itasca, and there are many elegant homes. The business of the town is good, as it is situated in a very fertile section of country. It is an admirable location for a school,

and Professor Switzer acted wisely when he founded his institution in that attractive little city.

#### THE NORTH CAROLINA FIGHT.

Old North Carolina, which was once the banner whisky State, went dry by 50,000 majority. We are exceedingly proud of the Old North State and feel she is coming to the front spiritually and morally. Salisbury, which has been a whisky town since the day it was born and is one of the oldest towns in the State, went dry by an astonishing majority. Spencer, two miles from Salisbury, and a town composed mostly of railroad men, as it is a terminal, did not cast an anti-prohibition vote.

When Rev. W. H. Hughes preached the semi-centennial sermon to the North Texas Conference, at Paris, Texas, in 1896, and which is reproduced in this issue, he reported twelve of the original members of the Trinity Conference then alive. There now remain only five—Revs. J. M. Binkley, M. H. Neely, J. H. McLean, T. B. Norwood and W. H. Hughes. Two of these are still effective members of the conference: J. H. McLean and M. H. Neely. Thus seven of the old guard have passed to their reward in twelve years. "Part of the host have crossed the flood, and part are crossing now."

The editor is sorry that he had to miss the Southwestern University commencement. He intended going at the very last moment, but the confusion in our office caused by the flood almost overwhelmed us, and matters did not clear up sufficiently for us to leave. So we were deprived of the pleasure of that great occasion. The brethren down there will have to charge our absence to the providential disaster that swept over Dallas and a great deal of North Texas.

#### DEATH OF REV. J. P. SKINNER.

A note from Rev. E. L. Shettles, dated June 2, says: "Rev. J. P. Skinner died at 9 a. m. June 1. I am on my way to Travis to attend his funeral."

This news will be received with great sadness by the friends of Bro. Skinner, who were numerous in every charge which he has served in the Texas Conference. A good and useful man has served his day and generation and fallen on sleep.

#### PERSONALS.

While in Itasca we met Rev. W. N. Curry, of Salado. He has a bright daughter who graduated with honor in the Switzer school.

We had a pleasant call this week from Bro. O. F. Ansley, of this city. He has been a reader of the Advocate for over thirty years.

We enjoyed a visit this week from Rev. S. C. Riddle, of Van Alstyne, who was on his way to the Summer Institute at Georgetown. His work is in good shape, and he is in fine spirit. We are always glad to see him when he comes this way.

Rev. S. J. Vaughan and his people are in the midst of a revival at Merkel. In fact, the whole town seems to be under its influence. The Merkel Mail of last week contained one of Bro. Vaughan's sermons, and it made good reading.

Last week we recorded the visits of Brethren W. D. and C. M. Yates, and stated that the good wife of the former was at the St. Paul's Sanitarium for treatment. But it is the wife of Brother C. M. Yates, of Honey Grove, who is here for treatment and she is doing well at the Polyclinic Infirmary, instead of the St. Paul's Sanitarium.

#### DOCTOR WANTED.

There is within the bounds of my charge a splendid location for a good Methodist doctor. For further information write

B. F. ALSUP, P. C.  
Weatherford, Texas.

#### COMMENCEMENT AT SOUTHWESTERN.

The recent commencement at Southwestern University marks the close of one of the greatest years in its history and the exercises were characterized by unusual brilliancy.

The floods in North and South Texas had so deranged the railroad schedule that many of the visitors who had expected to attend could not get there, yet enough of the old students, the parents and the preachers were present to make a large and inspiring audience at each of the public exercises.

On Wednesday night, before the regular commencement exercises were begun, the representatives of the Sam Houston and Travis Literary Societies had a splendid debate on the question: "Resolved, That railroad fare in Texas should be reduced to two cents per mile by law." The negative was won by the Sam Houston. These societies are composed of boys and young men from the Fitting School, and their speeches were a great compliment to the training being done in this department. During Thursday, Friday and Saturday there were oratorical and declamation contests by representatives of the Fitting School, the Freshman-Sopomore Class and the Juniors. These were all highly entertaining and caused an exhibition of much enthusiasm among the students and rival societies.

Medals were awarded to the winners as follows: Junior orator's medal, Bert B. Hall. Freshman-Sopomore medal, R. O. Stewart. Fitting School declamation, A. F. Smith. Other medals awarded for articles appearing in the College Monthly: Senior essay medal, J. O. Leath; Freshman-Sopomore essay medal, L. W. Rogers; Story medal, A. L. Ayers; poem medal, E. C. Sansone. Best essay from any student of the affiliated schools was awarded to Ernest Wilson, of Clarendon College.

On Thursday night the Fine Arts Department rendered a brilliant program, consisting of readings, vocal selections and instrumental music on the piano and violin. These were not only delightfully entertaining, but demonstrated that this department is up to the highest standard of efficiency. The reception and art exhibit at the Annex on Friday afternoon gave opportunity for a delightful social hour and also to see the large and very creditable display of art work done by the students.

The alumni address and reception came off on Friday night, but so also did a fierce electric storm and rain, so that the attendance on the exercises was small. However the alumni orator, Rev. Chas. L. Brooks, delivered a very entertaining address, which was much enjoyed by those present.

On Saturday, at 3:30, Dr. H. N. Snyder, President of Wofford College, delivered the annual address to the literary societies. He chose for his subject, "The Fallacy of Bigness," and showed that things are not necessarily great because they are big. No outline will be attempted. The address was in every way a gem. Dr. Snyder is a master of the purest English and has such a clear and incisive way of presenting his points that his address is very impressive and well-nigh faultless in delivery.

On Saturday night the event of the commencement, which has the most intense interest for all the student body, the annual prize debate between the Alamo and San Jacinto Literary Societies took place. Early in the evening the two societies arranged themselves in the gallery of the auditorium, the one on the right, the other on the left, facing each other, and while the audience was gathering indulged in their society songs and yells and in good natured taunts of each other. The subject discussed was: "Resolved, That the United States should build and maintain a navy that will compare favorably with that of any other nation." The affirmative was championed by Messrs. J. E. King and R. L. Brewer, of the Alamo, and the negative by Messrs. J. R. Griffin and W. L. Ilfrey, of the San Jacinto.

#### LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

A distinguished politician of Texas said publicly that the debate would have graced either branch of the Congress of the United States. And so it would. The speeches showed careful and painstaking research, accuracy of information, and were delivered with a grace and forcefulness that might well be emulated by members of Congress. The decision was rendered in favor of the affirmative. The Alamos went wild with delight, and made the halls of the building and the streets of the city to resound with their glad songs and shouts of rejoicing.

#### Sunday.

This was in every way a great day. Recent storms had clarified the atmosphere and the weather was ideal. At 11 o'clock the magnificent graduating class of forty-five, clothed in caps and gowns, together with the faculty, marched into the church and occupied pews reserved in front of the pulpit and made a very picturesque appearance. The great auditorium was crowded to its utmost capacity. After the rendition of a grand anthem by the large choir and other opening exercises, Bishop Seth Ward preached a great sermon on "The True Ideals of greatness." No outline would do this discourse justice. It was characterized by loftiness of thought, purity of diction, forcefulness of delivery, and, above all, was accompanied by the union of the Holy Spirit. Bishop Ward for many years was one of the Curators of the University, and as such was a frequent visitor to Georgetown, and was known and loved by all her people, and appreciated for his valuable services to the University. This was his first public appearance since his election to the Episcopacy, and the verdict of all was that no mistake was made when he was elected.

The evening hour was set apart for a sermon specially directed to the undergraduates. This was to have been delivered by Rev. J. J. Morgan, President of the University Training School at Terrell, but on account of washouts on the railroad he could not get to Georgetown. The faculty requested Dr. Snyder to take the place and give them a lay sermon, which he consented to do. Those who had heard Dr. Snyder in his literary address were expectant of something unusually good, and they were not disappointed. For one hour he held the undivided attention of the great audience while he discussed the subject: "Loyalty to Some Personal Ideals." He urged four points:

1. Loyalty to yourself.
2. Loyalty to your better self.
3. Loyalty to your best self.
4. Loyalty to one better than your best self.

For clearness and force and beauty and brilliancy this address will take

Continued on Page 16.



# Epworth League Department

GUS W. THOMASSON, EDITOR  
Van Alstyne, Texas.

All communications intended for publication in this department and all papers with articles to be commented upon should be addressed to the League Editor.

The following rules should be observed in remitting money on account of the State Organization: Local Chapter dues should be sent to Frank McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

## FOURTH ANNUAL ENCAMPMENT EPWORTH-BY-THE-SEA, AUGUST 6-16, 1908.

### STATE LEAGUE CABINET.

President—A. K. Ragsdale, Dallas.  
First Vice-President—J. E. Blair, San Marcos.  
Second Vice-President—Miss Mattie Harris, Dallas.  
Third Vice-President—P. W. Horn, Houston.  
Fourth Vice-President—Miss Sallie Hartigan, Waco.  
Secretary-Treasurer—Frank L. McNeny, Dallas.  
Junior Superintendent—Mrs. W. F. Robertson, Gonzales.  
Chairman Board of Trustees—T. S. Armstrong, Weatherford.  
Sovereign Board of Trustees—A. J. Weeks, San Antonio.

### COMING LEAGUE MEETINGS.

Brownwood District, Santa Anna, May 26-28.  
Waxahachie District (place to be selected), June —.  
McKinney District (place to be selected), June —.  
Gatesville District, McGregor, June —.  
Tyler District, Tyler, April 18-21.  
Dublin District, Dublin, June 2-3.  
Young People's Missionary Convention, Sherman, June 5-15.  
North Texas Conference, Denison, June 18-21.  
Dallas District, Trinity Church, Dallas, June 26-28.  
Pittsburg District, Pittsburg, May 26-27.  
Gatesville District, McGregor, June 16.  
Gainesville District, Gainesville, June 24.  
Llano District, Marble Falls, June 24-25.  
State Sunday-school Encampment, Epworth-by-the-Sea, July 29-Aug. 4.  
Texas Laymen's Meeting, Epworth-by-the-Sea, Aug 5-6.

### A LAYMEN'S MEETING.

It has been decided to hold a Laymen's Meeting at Epworth-by-the-Sea, and the time selected is August 5 and 6, the two days intervening between the closing of the State Sunday-school Encampment and the opening of the State Epworth League Encampment. The details of the meeting are to be worked out by the several leaders of the Laymen's Movement in Texas.

We are informed that the plans as adopted at Chattanooga will receive much attention, and the question will be raised as to whether these plans will be followed by the Texas laymen or others adopted. A sentiment seems to exist here, and we might add that it is pronounced in some quarters, that the movement has been thwarted from its original purpose, and the efforts of those who hold this view will be directed toward the establishment of the work on what they conceive to be the proper basis. There is no doubt but this meeting will be largely attended, since it will attract the holdovers from the Sunday-school meeting and the advance guard of the League meeting, and the proceedings promise to be full of activity from beginning to end. Further announcement is to be made by those who have the meeting in charge.

### NOTES.

Bond No. 92, Epworth-by-the-Sea series, is out of place. Who has it? Please report at once to C. C. Walsh, San Angelo.

Brother Ragsdale has coined a new slogan in Texas. It is this: "Good morning, have you purchased a bond?"

### NOTES.

The Missouri Leaguers are planning to visit us. In a note from the League editor of the St. Louis Advocate, Miss Nave, we get this information: "It may be that a company of Missouri League workers will visit the Texas assembly. Will you kindly send me one of your programs and descriptive literature, information as to rates, etc., to be announced at our State Conference?"

### NOTES.

Secretary O. L. Hamilton sends us this private note: "I hope you can find room in next week's Advocate for enclosed program." We failed to find the program.

### NOTES.

A brotherly letter comes to us from way off California. Because of the fact that the writer of the letter was once a worker in this State whose

former acquaintances will be glad to hear of him, we quote the letter in full, viz: "Exeter, Cal., May 18, 1908. —I wish to thank you for your excellent Epworth League department in the Texas Christian Advocate. I have recently been elected Fourth Vice-President of the Fresno District. I want to make it go. Any suggestion as to ways and means, or literature which you can recommend would put me under great obligation. Several years ago I had the honor of attending the Texas State Epworth League Conference at San Antonio as a delegate and was entertained along with yourself and others at the home of Mrs. Nute A. Young. Very sincerely, T. L. Henson, P. C."

Brother W. C. Everett is at work already lining up the folks for the great Sunday-school Encampment at Epworth-by-the-Sea this summer. A letter of recent date, sent out to more than two thousand workers, contained the following bit of information, viz: "At the Fort Worth Sunday-school Conference it was decided to hold a Sunday-school Institute at Epworth-by-the-Sea the week embracing the first Sunday in August. The following instructors have been engaged: Dr. and Mrs. H. M. Hamill and Dr. E. B. Chappell, Nashville, Tenn.; Bishop James Atkins, Waynesville, N. C.; Miss Nannie Lee Frayser, Louisville, Ky.; Miss Minnie E. Kennedy, Montgomery, Ala. To this list will be added some of the very best home talent. At least 1000 superintendents and teachers are expected. For rates, accommodations, etc., write A. K. Ragsdale, 296 Elm Street, Dallas."

Decatur District, the "baby" in the circle of League Conferences, sends in a splendid report this week. Look it up and read it.

We are told that a certain preacher in Texas is offended at us because we have never mentioned his League in this department. Our informant informed him, and we hereby confirm same, that we were not a mind reader. The brother in question has never sent in a report of his League, nor have any of his Leaguers, so we have never been in a position to know anything whatever of his work. If he will kindly send us a report we will treat him just like we do everybody else—publish his report with pleasure.

The official badge for the 1908 session of the Texas State Epworth League Encampment will be a map of Texas containing the imprint of Bishop Candler's picture, swung in a pendant from a purple ribbon printed in gold with the date of the meeting. The pendant will also show the geographical location of Epworth-by-the-Sea.

We hope to begin next week and continue until the date of the meeting the publication of the pictures of the speakers on program for the coming Encampment. G. W. T.

### STATE HEADQUARTERS.

Brother Joe Morgan sends us \$25 for one of the bonds, in the name of the North Texas University School. Our schools have almost all taken stock in this as a work that helps them, furnishing a wholesome place during vacation for conserving the religious life of the students during their vacation season.

Lott League sends \$12.50 part payment on a bond, with the statement that they had that much on hand and remitted it in order that we may use it while they are raising the other.

Corsicana Senior League remits \$100 for four bonds, fulfilling their pledge some time ago. We are expecting a big attendance from Corsicana District, and this investment will encourage them to come. We are expecting the Junior League at Corsicana to invest in two bonds, and hope that they will soon take definite action in this.

Miss Emma Beeler, a long-time active League worker at Mineral Wells, after remitting some time ago for a bond for herself, now remits \$25 for a bond in the name of the League. The Mineral Wells Methodists were on hand in large numbers last summer, and will be with us again this year.

A letter from Brother Onderdonk states that he is anxious to bring his family to Epworth for July and August. The high altitude in Mexico makes it very necessary to change locations for a time during the summer, and he, of course, wants to put in that time at our excellent resort. I have two or three cottages that are for rent, and I would like very much to rent one of these to some League, or

to several Leagues combined, to be known as "Missionary Lodge," where our missionaries might stay as our guests. This will require about \$30 for the summer season—to rent the cottage and fix it up a little. Who will contribute ten dollars of this amount? We have other missionaries in Mexico, and most of them are Texas people, and we want them with us at Epworth. This applies to Leagues or individuals. Lend a helping hand to make a pleasant vacation for these good friends.

We need yet to furnish several rooms at the Inn at Epworth-by-the-Sea. To furnish a room to correspond with those already furnished will cost \$20. This puts in a double bed, springs and mattress, with chairs, small dresser, etc. We will place on the wall the name of the person, League or society furnishing same. Can't you aid us that much?

We have just received a supply of sterling silver "pennant pins"—some in blue enamel and some in red—with the word "Epworth" on them. These make useful pins, and we want every one who is contemplating a trip to Epworth this summer to wear one from now until the Assembly. They cost you only 25 cents postpaid, and can be ordered from State Headquarters. We are issuing these to help increase the interest.

We are in receipt of a call from Louisiana this week, reading as follows: "I am appointed as Chairman of a committee to arrange for Joint Institutes in the interest of Leagues, Sunday-schools, missions and education during the summer. Can you help me to find some capable and practical, all-around League worker able to do the League part of the Institute work? These will continue about two weeks." Have we in Texas a young man or preacher who can fill the bill? Such calls as this emphasize the need of "trained workers," and show the need of this character of work in our summer season.

Brother J. E. Roach, the active presiding elder of Bowie District, called at State Headquarters this week, and we enjoyed a discussion of the work in general, as well as the Bowie District. Brother Roach is a brand-new presiding elder, and has some ideas that he is using with excellent effect. At their recent District League Conference they used the program as outlined in the Advocate, and he reports excellent results. There will be twelve or more delegates from his district at Epworth-by-the-Sea.

We enjoyed a visit also from Brother Gus Thomasson and Chairman Armstrong, of the Board of Trustees, who met here with the Sunday-school Committee to agree on methods of operation, accommodations, etc., for the great Sunday-school Assembly at Epworth, beginning July 29 and closing August 4. Brother Everett has secured the foremost workers in the whole country to lead in this, and it will be a red letter occasion in the life of any Sunday-school worker to spend this week at Epworth in close association, not only with the leaders, but with the large number of Texas workers.

Almost every day we receive requests for help in the organization of Leagues, for a special rally or District Institute. It is not possible to reach them all, hence our plan for the "Forward Movement"—providing a fund to send young men and women out occasionally to meet these needs. On next Sunday Brother Ralph Porter, President of Dallas District, goes to Waxahachie to take part in their annual League service. The Sunday following, State Secretary McNeny will be at Boyce for the evening service, and on the same day Alky Jones, of the Oak Cliff League, will aid in the organization of a League at Hutchins. This should be the plan all over the State. We want to use the young people for the young people's work. If you are not paying your dollar a month to make this possible, please begin now. A. K. R.

### THE LEAGUE IN THE NORTH.

The annual meeting of the Board of Control of the Methodist Episcopal Church was recently held in Baltimore and from the published reports in the Epworth Herald we gather that the Epworth League organization in our sister Church is in a very prosperous condition. The statement is made that in the 15,671 pastoral charges there are 15,216 Senior Epworth League Chapters, which is a most remarkable showing. The expenses for the year of the central office were \$15,233.68 and the receipts, including assessments from local chapters and profits from literature, were \$15,207.68, only \$26 short. More than \$500,000 have been paid by the League into the treasury of the Church. The Institute movement has made rapid gains during the past year. Beginning with three prospective

institutes in 1907, there are now six duly organized and established, the locations selected being Lakeside, Ohio; Franklin, Ohio; Moundsville, W. Va.; Lake Minnetonka, Minn.; Lake Geneva, Wis.; Winfield, Kan. Applications are on file for the organization of five more. The registration for the six mentioned has reached more than 2000.

### DR. PARKER, THE TEXANS, AND INCIDENTALLY THE SOUTH CAROLINIANS.

A card from Dr. Parker, at San Antonio, Texas, bears this remarkable statement: "Am here in Texas bragging on South Carolina Leaguedom. What think you of that?" And we think, if the editor may voice the opinion of South Carolina Leaguers, we are exceedingly puffed up with vanity that our small—geographically at any rate—doings should compare favorably with the accomplishments of our friends, the big Texans. While on this subject, let us confess that we had heretofore had the opinion, formed from Texas' magnificent League undertakings and success, that nothing more remained to be done in Texas in a League way, but Dr. Parker's presence in a series of institutes, indicates otherwise. So if Dr. Parker is sometimes called upon to straighten out the tangles of Texas League matters, why we shall not mind publicly acknowledging our State needs and weaknesses, eh, Palmetto Leaguers? —Miss Mabel Montgomery, League Editor, in Southern Christian Advocate.

We rise up to remark that Dr. Parker is not the first man to brag on the South Carolinians in the Lone Star State, for we have been telling of their good qualities for a couple of years or more, ever since we came in touch with the League Department of the Southern Christian Advocate and had an opportunity of learning something of what was really being done over there. It is a fact, incidentally, that we do feel a degree of pride in what has been done in League work in our State, but this does not blind us to the excellence of sister States. We rejoice at all times in the progress made by any and all of them, and in this respect, South Carolina elicits our warmest admiration. G. W. T.

### DR. PARKER AT AUSTIN.

Nashville is, I suppose, the hub of Southern Methodism and we are quite on its utmost rim. That does not prevent our having some of the good things of which Nashville has the abundance. Thanks to our energetic and resourceful State League President, Mr. Ragsdale, a number of our districts are having rallies, which are being addressed by Dr. F. S. Parker, of Nashville, Assistant Secretary of the Epworth League.

For a month, the Leagues of Austin had been rejoicing in the prospect of one rally being held with us. We had tried to get representatives from every town in the district, but only a few were represented when the time came. We regretted very much that it was impossible for Mr. Ragsdale to be with us.

At 5 o'clock on Friday, May 1, about 50 Leaguers gathered on Mr. A. C. Ellis' lawn for a round table. Dr. Parker in charge. The discussions were profitable, and after they were concluded, we adjourned to the table also on the lawn, and very heartily enjoyed a luncheon served in honor of Dr. Parker.

At 8 o'clock the Leaguers and some of their friends assembled in the Tenth Street auditorium to listen to an address by Dr. Parker. He spoke of the beginnings of Methodist history, its schools, its institutional features, its testimony meetings, and its missionary zeal, impressing the fact that the Epworth League today is fulfilling the ideals of the founders of Methodism. Attention was also called to the Epworth encampment at Corpus and the opportunity it affords the young people of the State of keeping abreast with the times in regard to methods of mission study, Bible study, and other forms of League activities. Dr. Parker is to be at Epworth this summer. We hope also that he may visit the Austin District again in the near future. May those of us who were privileged to participate in the recent rally discharge more fully our obligations to the Epworth League work. MARY E. DECHERD.

### FROM WHITNEY.

I reorganized my Epworth League Sunday, May 17, with an enrollment of twenty-six. J. W. Johnson, of Whitney, was elected President, and Lester Tarver, Secretary and Treasurer. They will no doubt write you of the new start. I hope to keep it going now. A. E. CARRAWAY.

### DON'T WAIT—PAY NOW!

Many wait until they come to our Annual Conference to pay their Chapter's 5 cents per capita dues. Please don't do that this year, but send it

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to me now, so I can report the North Texas Conference Epworth League out of debt. At present our collections are \$25 behind what they were last year. I see a number of Leagues report through the Advocate and Epworth Era a membership of from 30 to 80, that have not paid their 5 cents per capita dues. Please send it now. If you will entertain our Annual Conference in 1909, so instruct your delegates who come to Denison June 18-21. O. L. HAMILTON, Secretary-Treasurer. Lewisville, Texas.

### STATE CABINET MEETING.

Pursuant to call of President Ragsdale a meeting of the State Epworth League Cabinet was held in Fifth Street Church, Waco, Sunday, May 3, at 4:30 p. m., with the following present: A. K. Ragsdale, President, Dallas; J. E. Blair, First Vice-President, San Marcos; Miss Mattie Harris, Second Vice-President, Dallas; Miss Sallie Hartigan, Fourth Vice-President, Waco; and F. L. McNeny, Secretary-Treasurer, Dallas.

The President stated that the object of the meeting was a general discussion of State work, and especially to plan for the coming encampment. On motion duly made and carried President Ragsdale was elected a member of the program committee, which shall hereafter consist of only three members—one elected by the Board of Trustees, one elected by the State Epworth League Cabinet, and a resident Bishop of Texas.

President Ragsdale submitted to the cabinet an outline daily program which had been adopted by the program committee for the coming session of the encampment.

A thorough discussion was had concerning the details of handling the crowd that is expected at the encampment this summer, the appointment of committees, etc., and the programs outlined for the different departments.

The cabinet heartily indorsed the "Forward Movement" plan, and urged that every League in Texas be again asked to remit \$1 a month to carry on the State work.

By motion duly made and carried the three cabinet officers residing in Dallas were named as an Executive Committee for emergencies.

On motion the cabinet adjourned subject to call of the President.

F. L. MCNENY, Secretary.

### RAILROAD RATES TO DENISON.

I have received communications from railroads entering Denison (except the H. & T. C.) making a one and one-third fare rate for the round trip. Tickets on sale June 17, 18, good to return 22d. Persons living on Ft. W. & D. C. Ry. will get one and one-third fair round trip from Fort Worth to Denison over the Frisco Railroad. O. L. HAMILTON, Sec. Treas. Lewisville, Texas.

### OKLAHOMA LEAGUERS NOT IN TROUBLE.

In a recent issue of this paper we published an article from the Western Methodist dealing with League matters in Oklahoma, commenting editorially to the effect that the Leaguers in that State were in trouble. It now appears that the article in question was misleading, and Brother W. G. Ditzler, the State President, makes the statement that all parties are working in harmony. We are glad to know that such is the case. Brother Ditzler formerly resided in Texas and was active here in League work. He has been prominent in the Oklahoma work for many years. The statement he makes is herewith published in full, viz: "I am very sorry to note in the Ep-

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worth League Department of the Advocate in the issue of May 7th the following caption, "Oklahoma Leaguers in Trouble," with an article following which is very misleading, indeed, as it would indicate that there was friction and dissension in the ranks of the Oklahoma Leaguers, which is far from the truth. The fact is the Oklahoma Leaguers are pulling together with might and main to get the work organized and established on a solid foundation.

I admit that Bro. Cummins' notice in the Western Methodist might be misconstrued by those unacquainted with the conditions existing here. The debt referred to was incurred through having a joint assembly at Chautauqua with the M. E. Church at Guthrie before I was elected State League President, and the banks in Sulphur took up this note with the view of securing the State Encampment for that city. Since I have been President I have been working on this matter to get this debt liquidated so that we might accept the very liberal offer of the town of Sulphur for our State League Encampment grounds, etc. We succeeded at our last Annual Conference in having the Annual Conference assume the debt, and I am now putting forth every possible effort to secure the collection of same, so that we may take up the Sulphur proposition as I am not in favor of beginning a work like the establishing of a State Encampment until we are entirely out of debt and free to act without being hampered and hindered by old debts.

"Of course it takes time to work out these matters and some of our brethren are becoming somewhat impatient, but as conditions are not very favorable in some parts of our State for collections to be made, we cannot rush matters too fast.

"This being a new country with many unfavorable conditions we can not move things just as fast as we would like, but we assure you and the Leaguers of Texas, with whom we were formerly associated, that you will hear great things from the Leaguers in Oklahoma, and when we do establish our State Encampment it will be put on the proper footing.

"Again assuring you that there is perfect harmony in our League work at the Oklahoma Conference, I am, very respectfully,  
W. G. DITZLER,  
"State President."  
"Ardmore, Okla."

**DECATUR DISTRICT LEAGUE.**

The first session of the "Baby District's Epworth League Conference met in regular session May 5 and 6 in Alvord, President C. L. Bounds in the chair. This conference was in direct line with the progressive movements that mark this year's work in the Decatur District. Anything but the best would have been as ill-placed as a war dance in one of Boston's most exclusive parlors. The first song augured life, the first Scripture lessons gave a spiritual tone. But the battery for real work was opened when Otter Gose volunteered to take charge of the first of the open discussions. The strategical value of this discussion can hardly be overstated; at one stroke it did away with formality (always dead weight), inspired confidence, by example banished long-windedness, taught the older heads that youth can take care of itself on the floor, tacitly advised the preachers that this conference belonged to the Leaguers, and opened the eyes of some mossbacks who claim that the League is too heavy to pull.

The elements that made for success were five: First, good attendance. Seventy-one delegates were present. Every League in the district was represented, save only one. Then, music. A body of seventy enthusiastic, consecrated singers can do more than gather the frayed ends of a tune into a "concord of sweet sounds;" they can create a volume of music whose melody rolls upward till it breaks against the very gates of heaven. Real music is never found on any lips save those of a Christian. The harps of God are silent till touched by hands that are washed in Calvary's stream. The conference rally song, "The Way of the Cross Leads Home," and the district banner song, "The Morning Light Is Breaking," were choicest revelations—assurances of the Presence today, and echoes of the chorus over yonder.

Then, enthusiasm. A gathering of young people which lacks enthusiasm is like a motor without electricity. Our people believe in enthusiasm. The Church believes in it. Christ himself believes in it. No riotous, rampant and revolting madness, of course, but the stir of hearts alive with fire for the conquest.

Missions. A volunteer for foreign service at the District League Conference! Jess Mount, a Leaguer from Chico, walked to the altar in the missionary service Wednesday morning, and gave himself "a living sacrifice." And some declare, in excessive piety (gone to seed, in fact), that spirituality has departed this time.

And a presiding elder who, backed by the District President, imparted personality, not only by freely giving themselves, but by leaving discussions

open to the Leaguers. A just statement! The District League work is often a failure because of a dead presiding elder. "He may fool the undertaker for a time, but he ought to be taken out and buried." Our district is grateful for a presiding elder who has the work of the young people on his heart and who is not afraid of work, and for a President who can institute the right kind of a program, and who has sense enough to know where and when to take hold.

The best conference in years! From the first song to the close of "The Signs of the Times," a well known address by Rev. L. S. Barton, there was not a dry hour. We went home resolved to see that every charge in the district has a League before November. By the grace of God, we young people will "walk worthy of the vocation wherewith we are called."

L. F. CHAPMAN, Reporter.  
Chico, Texas.

**FROM EPWORTH.**

Corpus League is doing well. All departments are well manned and the membership is growing. The League choir meets to practice Encampment songs, and we are looking forward with great expectation to the sixth of August. Brother Pittman, the President, is a splendid organizer, and takes a keen interest in our State work. We have paid off old debts assumed for the Epworth improvements, paid up our State dues—\$1 per month—and only last Sunday raised \$10 more. Mrs. Miller, our efficient Fourth Vice-President, has conducted a successful study class, and intends now to set the League to work on some missionary enterprise. When it comes to music, this Chapter is equal to any we have seen.

On Sunday night I went to the Methodist Mexican Church. Everything was foreign. The songs, the prayers and the sermon were in a strange language. It was the first time I had ever heard the gospel in a foreign tongue. I couldn't understand half that was said, yet the service impressed me as few English services have done. Across the street, at the Plaza, were hundreds and hundreds of Mexicans dancing and carousing on Sunday night. But here was faithful Brother San Miguel with his little band of Christians listening attentively while he told the story of the cross in their native tongue. It seemed like a small beginning, but it was said long ago, "he must reign till he hath put all enemies under his feet."

Ideals write themselves in realities. Someone saw what a blessing an Assembly would be to Texas Leaguers, and from that time this ideal has been writing itself into a reality. It is inspiring to an Epworth Leaguer at Corpus Christi to see the electric arch on Epworth Inn, shining there far up the bay, and to know it all belongs to our Texas Methodism. It will be a little thing for Texas Methodists to complete the improvements here and establish for themselves the cleanest and most famous summer gathering place in the Southwest, but, like all other things, it will take the expenditure of time and money. A few acres of sand and shell in a very obscure place have been transformed into a splendid resort known in every charge in Texas, and recognized by the Church at large as the most promising situation for religious gatherings in all the Southwest.

The Inn was open in time for the doctors, and registered near 100 names. The guests were of such a character as to do honor to any place, and the Inn appreciates their stay.  
HENRY RAGSDALE,  
Epworth-by-the-Sea.

**LET US HAVE ONE FOR EPWORTH**

The management of the Seashore Camp Ground at Biloxi, Miss., which place is the annual encampment site of the Leagues of Louisiana, Mississippi and Alabama, are planning to add to the list of meetings which have been secured from time to time for this popular religious resort that of a preacher's institute, and have progressed so far in their plans as to have secured the official endorsement of the patronizing conferences, it remaining only to work out the details for the feature to become operative. We congratulate the management on this happy accomplishment and note with gratification that our Church authorities in the conferences mentioned have seen proper to lend their moral support to the movement. We hope the day is not far distant when our own plant at Epworth-by-the-Sea can have a similar institution among its list of annual meetings, and surely there is not a more favored spot for the proper prosecution of such a work than here. We quote from the Nashville Advocate the report concerning the progress of the Seashore negotiations, viz: "The commission appointed by the Alabama, Mississippi and Louisiana Conferences to arrange for a Summer Institute for preachers on the Seashore Camp Ground and the committee previously appointed by the Mississippi Conference for the same purpose met in joint session in the Methodist

church in Gulfport, Miss., on April 28. Robert Selby was elected chairman of the joint body and Frany Seay Secretary and W. W. Holmes Treasurer. It was moved and carried that the outline published in the Mississippi Conference Journal of last year be the guiding outline for the program for next year (1909), when the first institute is to be held. In view of the importance of making the first presentation of the institute a program of the highest order and of all the difficulties involved in such an undertaking, it was thought best to hold the first institute in 1909, from June 23 to July 1, inclusive, and to ask each of the five conferences of Louisiana, Mississippi and Alabama to appoint a commission of three for the establishment of a permanent institute for preachers on the Seashore Camp Ground. A program second to none of its kind was outlined to be recommended to that commission (if the conferences comply), and arrangements made to get things in shape for it. Some of the world's best men for such work are on this proposed program. The three officers of the body were made the executive committee to further carry on the preparations and to present the matter in proper shape to the Annual Conferences."

**NOTICE, NORTH TEXAS LEAGUES.**

Please send at once names of delegates to North Texas League Conference to Miss Ruth Hardin, 1391 West Main Street, Denison, Texas. We also make this request of all pastors who expect to attend. If you expect free entertainment you must have your name in the hands of the committee by June 10. Please observe this request and there will be no disappointment.  
E. L. EGGER,  
Pastor Waples Memorial Church,  
Denison, Texas.

**NOTICE.**

It will help me if all those who are coming to the League and District Conferences to be held at Lockhart will write me at once. Let those who will come let me know that ample accommodations may be secured.  
THOMAS GREGORY.

**PROPERTY AND ITS PROPER USE.**

Property is a good thing—given to us by the Creator, and intended as a blessing. The Bible abounds with illustrations: Adam owned the earth; Noah commanded the seas; Job, Abraham, Isaac, Jacob, Joseph, David, Solomon and most of the old patriarchs were immensely wealthy. Whenever the Jewish nation was obedient to God, he blessed them in many ways; but one of the ways was always to bless them with worldly wealth. When they disobeyed, God visited upon the Jews famines, disasters in war, captivity, and poverty. It is the same today. What is the wealthiest country in the world? Is not that country also the most Christian nation in the world? What nation comes second in wealth and power? Does not that nation also rank second as a Christian nation?

Pursue this question further, and you will find that the nations take their rank in wealth and power, exactly as they rank as Christian nations. There is a reason for this. God is guiding the world to-day just as plainly as he guided Abraham, Moses, David and the Jewish nation.

But there are natural causes also. All Christian virtues tend to wealth. All sin and vice tend to poverty. Does stealing make a man rich? The most successful train and bank robbers that ever lived were the James and Younger gangs. What became of them? All of them lived in poverty—most died violent deaths. Think it over; all great criminals have come to poverty. Name one sin that makes people wealthy. Surely profanity does not. Drinking whiskey causes only suffering and poverty. The use of tobacco never enriched the user, but made him poorer in purse, poorer in health, and disagreeable to all who came around him. There is not a single vice or bad habit that tends to riches. It follows then that Christian people should naturally become wealthy, and they do.

Of course not all Christians become wealthy, but they average much higher in property than people who are not Christians. People who have traveled in heathen lands tell us that in this country we do not know what poverty is; that our paupers here would be gentlemen in China or India, or even in semi-enlightened Japan. If we admit then that wealth is a blessing from God, are we not responsible for proper use of this blessing; and how should we use it?

I believe firmly in the parable of the talents. Not only were the men with five talents, and two talents, called to account, but also the man with one talent. We, the humble people with only one talent will have some day to render an account of our stewardship. Have we buried that talent, or have we increased it by using and developing it? That talent may have nothing to do with money,

but just now we are discussing the money talent. In the first place, I believe a proper use of money will make it grow; just as proper use of your brain will develop your intellect; and just as a proper amount of physical exercise will develop the muscles. Cut off all misuse of money; use it only for proper and good purposes and you need not take my word, you have God's word for it, that it will increase. Malachi 3:10-11-12: "Bring ye all the tithes into my storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts.

"And all nations shall call you blessed, and ye shall be a delightful land, saith the Lord of Hosts."

I firmly believe that it is not only right to accumulate property, but it is our Christian duty to do so in all honorable ways.

The most extravagant and wasteful men I have ever known were not the men who spent their money freely, but were men who lived all their lives in poverty, while they possessed great abilities which they never used.

The Almighty intended his children should have an abundance of all good things, and if the gifts of God were properly used there would be no poverty upon the earth.

Every generation of men discovers new sources of wealth that God placed here when He created the world, and for us to find. That He permits us to find this wealth just as soon as we become worthy to use it, I firmly believe.

The Hebrew children under Moses were not fitted to be a nation; they were not worthy of the promised land, and so God kept them in the wilderness for forty years to suffer hardships and poverty, to prepare them in character to enjoy better things. How many professed Christians to-day has God kept in poverty and in hardships because, like those Jews in the wilderness, they were not fitted for better things!

A Christian who is a pessimist, a grumbler, a man without hope, and without faith; who like the ten spies viewing the promised land can see plainly great opportunities, but who is so overwhelmed with the obstacles in the way that he lacks courage to encounter them, and sits down and makes no effort—can God prosper such a man? You will find no Scripture for it. Like the ten disheartened spies he will die in the wilderness, while men like Caleb and Joshua lead on to honor and to fortune now, even as they did in ancient times. I do not mean that every man can or should become wealthy. Such is not God's plan. The prophets of God, whose glorious lives are recorded in the Bible, like many consecrated servants of the Lord to-day, possessed no wealth, and yet were they not divinely cared for and divinely blessed? And are such men not under the special care and favor of God, even in this our day?

The army of the Lord bears a close resemblance to a military army. We cannot all be Generals. We cannot all be artillery men and shoot the big guns. Some of us must serve in the commissary department, and pass up to men on the firing line both food and ammunition.

And remember it is recorded that they who stay by the stuff shall have the same portion as they who fight the battle.

I believe that I have been assigned to the commissary department, and that it is my duty to stay by the stuff. When I get to heaven and see some spirit wearing a crown that I especially admire, I'll ask him how he won it. If he tells me that he was a missionary in some foreign land, laboring for his Lord among the heathen, I'll tell him to let me wear that crown while, because I had a hand in his work. While he was preaching I was working and planning and praying and economizing and sending him a part of my earnings to support him in that foreign field that he might fight the battles of the Lord. And so of all the enterprises of the Church, all, all, are dependent upon the commissary department; and the man who faithfully stays by the stuff and supports his Church in its battles for God has his proper share of the glory in all the victories of his Church. The men on the firing line, the missionaries, the preachers, the teachers in our Christian schools, give their time and talents, and all they have except a mere support, to the cause for which they work. How much is assigned for us to do who are in the commissary department?

The least we can do is to give the tenth of all the property God gives us. God clearly reserves this to himself. I believe it is both dishonest and dangerous to withhold from God that tenth. We rob him, and will he answer the prayer of an impenitent

thief? Even the gentle Savior had no word of hope for the unrepentant thief upon the cross. I do not believe our Heavenly Father will hear the prayer of any man who habitually and continuously robs him. I believe this is largely the cause our prayers are so often not answered, and the reason we do not make faster progress in the Lord's work and in all work.

As plainly as the doctrine of tithing is taught in the Bible, and the denunciation that is placed upon all who do not pay it, it is surprising that so little is said of it. I believe it is the duty of our preachers and Christian leaders to teach the people upon this subject, and ring it in their ears that they cannot enjoy the favor of God and still withhold that portion of their property which God says belongs to him. The preacher—often from a false sense of delicacy—does his congregation a grievous wrong in not informing them of their duty. The doctrine of tithing is seldom heard. Most of our Church members consider that it applied only to the Jews before the time of Christ, and they interpret the "better doctrine" spoken of in the New Testament to mean a cheaper doctrine. To me it appears the better doctrine of the New Testament includes the Christian's partnership with God, and his stewardship of all that God gives him. Let us examine the Scriptures, and declare ourselves upon this point. If Jesus Christ brought a cheaper doctrine and demands less of his followers than was required of the ancient Jews let us declare the doctrine of tithing extinct. But if that doctrine still holds good; if the teaching of the parable of the talents is that more is demanded of the enlightened Christian of to-day than was required of the illiterate and primitive Jew; if we believe in Christian stewardship and Christian partnership with God, let us teach and proclaim these doctrines, and let no preacher or Christian teacher dare to smother them.

Granting the Christian layman dutifully contributes his tenth to the Lord, what must he do with the other nine-tenths? I believe it is entirely proper to use it for the necessities, comforts, pleasures and even the luxuries of life if he can afford them. But I believe further that it is our duty to see that not one dollar of that remaining nine-tenths is put to any immoral or improper use. When the Church fully awakes to the proper use of property, then will the influence of Christian men be felt in every walk of life. Where the treasure is, there will the heart be also. When Christian men use their money according to God's teaching they will follow their money up, and see that it is well used. They will enter politics, and by their influence and their votes abolish saloons, dives and all things which tend to immorality, to poverty and to degradation, and exalt those things which tend to promote prosperity and happiness—to elevate their fellow-man and to honor God.

G. A. F. PARKER.

The potato crop in Ireland is considered to be the root of the matter.

**Do You Open Your Mouth**

Like a young bird and gulp down whatever food or medicine may be offered you? Or, do you want to know something of the composition and character of that which you take into your stomach whether as food or medicine?

Most intelligent and sensible people now-a-days insist on knowing what they employ whether as food or as medicine. Dr. Pierce believes they have a perfect right to insist upon such knowledge. Some publishes, broadcast and on each bottle wrapper, what his medicines are made of and verifies by analysis. This he feels he can well afford to do because the more the ingredients of which his medicines are made are studied and understood the more will their superior curative virtues be appreciated.

For the cure of woman's peculiar weaknesses, irregularities and derangements, giving rise to frequent headaches, backache, dragging-down pain or distress in lower abdominal or pelvic region, accompanied, oftentimes, with a debilitating pelvic, catarrhal drain and kindred symptoms of weakness, Dr. Pierce's Favorite Prescription is a most efficient remedy. It is equally effective in curing painful periods, in giving strength to nursing mothers and in preparing the system of the expectant mother for baby's coming, thus rendering childbirth safe and comparatively painless. The "Favorite Prescription" is a most potent, strengthening tonic to the general system and to the organs distinctly feminine in particular. It is also a soothing and invigorating nerve and cures nervous exhaustion, nervous prostration, neuralgia, hysteria, spasms, chorea or St. Vitus's dance, and other distressing nervous symptoms attendant upon functional and organic diseases of the distinctly feminine organs.

A host of medical authorities of all the several schools of practice, recommend each of the several ingredients of which "Favorite Prescription" is made for the cure of the diseases for which it is claimed to be a cure. You may read what they say for yourself by sending a postal card request for a free booklet of extracts from the leading authorities, to Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and it will come to you by return post.



## The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Masten St., Dallas, Texas.

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

### "WHEN THEY CALL I WILL ANSWER."

To a far Western charge a preacher was sent;  
Being loyal and true, of course he went.  
With him his wife and children three.  
A woman was she, delicate and fair,  
Reared in comfort, and without a care,  
But with courage strong she willingly came.  
Ah! it takes faith, boundless and wide  
As the broad prairie on the "great divide."  
Where God said, "Thus far" to this man.  
They found the parsonage only a shell  
Of a home,  
Round which the birds sang, and breezes roamed,  
The view—boundless and free as God's love;  
A fine, healthy place for the summer days,  
Exposed as it was to the bright sun's rays  
Untempered by tree or shrub,  
As winter approached they were sadly in need  
Of repairs on the house, of clothing, of feed  
For the stock, and shelter from storm.  
The wife, used to plenty in a city home,  
Had now only calico, faded and worn,  
With her little children, barefoot and thinly clad,  
Her husband, a noble, true man of God,  
Could hardly preach as he passed under this rod.  
So what could she do, to whom could she go?  
God doth not grieve willingly, the children of men,  
Her faith was still strong, and Jesus her friend,  
Though her step faltered and tears dimmed her eye.  
She remembered the Home Mission Society in the East,  
And how they sent boxes, with many a piece  
Of goods, and things needful for children and all;  
And money for parsonages sent by the board,  
Which would give them shelter, and remove the load  
From her dear husband's heart,  
Something whispered, "Go write to-day  
To the superintendent of supplies without delay.  
For she remembered Mrs. Yarbrough and her kindly smile.  
So she went to her knees to pray for grace,  
To put away her pride and mortification face,  
For the sake of her children and husband true,  
She prayed till God's peace stole into her heart.  
Then, with tears falling on page, told in part  
Her struggles out in the Far West,  
A fitful story of want and sorrow,  
Of hope deferred, and fear for the morrow,  
But with faith and trust unimpaired.  
The superintendent, reading between the lines,  
Could see the little home, and knew the hard times  
That had come to this preacher, and his noble young wife.  
She sent the appeal, with words of cheer,  
To a city auxiliary, without a peer,  
And they said, "We will send in haste."  
A box was packed, such as they could do,  
With all things needful, a few extras, too,  
For the children, you know, as Christ-mas was near.

Some books for the preacher, an overcoat warm,  
A raincoat for the wife—'twould do no harm—  
And many things dear to a woman's heart.  
In the letter that was written and sent by mail  
As an earnest of the box, a crisp bill was laid  
For needed repairs, for fuel, for feed,  
Joy filled the heart of this preacher and his wife  
At this token of love, bringing joy to their life,  
And they knelt in prayer and thanksgiving to God,  
Auxiliary Press Superintendent,  
Cleburne, Texas.

### REPORT OF ANNUAL MEETING OF WOMAN'S BOARD OF HOME MISSIONS.

Louisville, Ky., April 23-30, 1908.  
Mrs. S. M. Godbey, Nashville, Tenn.: We are under many obligations to Sister S. M. Godbey, of the Christian Advocate, Nashville, Tenn., for this excellent report of the meeting of the Woman's Board in our city. Her purpose was to give the tone and spirit of the meeting rather than the detailed items of business transacted, which belong properly to the printed minutes, to be issued later. The report is not complete, owing to the fact that we were compelled to have "copy" by Tuesday noon. The remainder of the report will be given next week. We have the promise of articles from other pens also concerning the meeting of the board, persons attending, etc. We hope to have them for our next issue.—Ed.

The members of the Woman's Board of Home Missions and a company of visitors were welcomed to Kentucky, to Louisville, and to the Fourth Avenue Church with many kindly sentiments and flowers of speech on Thursday evening by Mr. Thos. B. Morton, Mrs. T. R. Kendall and Rev. W. B. Beauchamp. Mrs. Frank Siler, Recording Secretary, in responding referred to the early days of the board's history when they met in the parlors of Mrs. George Kendrick, of Louisville, then General Treasurer; mentioned their indebtedness to Dr. David Morton for much advice and counsel, and made tender mention of Miss Lucinda Helm, founder of the society.

Miss Belle Bennett, President, then explained to the congregation some of the present day conditions of our country which call for home mission work—to city slums, child labor, the inrush of foreigners to our country, and isolated lives in remote mountain sections. Then with characteristic earnestness she set forth some of the deaconess work, and by homes and schools of various types to meet and remedy these conditions.

The sessions of the regular meeting of the board were opened on Friday morning at 9 o'clock with devotional service by the President. Roll call was answered by all the officers of the board and by representatives from twenty-nine conferences, only the conference of the distant West being unrepresented.

The annual address which Miss Bennett read is a paper which should be printed and read by all members of the Southern Methodist Church. It shows a wide understanding of the various conditions in the South, whose tendencies are towards physical, mental and spiritual degeneracy. It urges increased faith and zeal in the work now being done, and made wise suggestions for further efficiency. She especially insisted on all possible influence being given to the enactment and enforcement of improved laws for the protection of the weak and helpless.

The annual report of the Grand

Secretary of the Board, Mrs. R. W. Macdonell, showed that the society has 2631 adult auxiliaries, with a membership of 57,788; young people's auxiliaries, 138; membership, 3247; Florine McEachern Brigade, 316; membership, 11,302; total membership, 72,337. Baby roll numbers 2315. Next auxiliaries organized during the year 352. The board has nine day schools; five night schools, with 1654 students in the schools. It employs 117 teachers, missionaries and deaconesses, and together with the conference societies, has helped 171 parsonages. The board has seven departments of work: Young People's and Children's; local work in caring for sick and needy in the Churches. In this \$270,433.60 have been expended this year. Parsonages aid through donations and loans which have used \$19,932.22. Supplies, under Mrs. J. H. Yarbrough, through which department boxes and supplies, valued at \$24,519.37, have been sent this year. The schools for the Cubans in Tampa and Key West, Florida; at London, Ky., and Brevard, N. C., in the mountains; for foreigners on the Pacific Coast, and the industrial schools at Thomasville, Ga.; Dallas, Texas, and Paine Annex at Augusta, Ga., is a large proportion of the work of the board. Twenty-four missions in as many cities, and the money expended on them was \$29,864.98. Twenty-four deaconesses have been in active work this year, and there are thirty candidates for this office now in training. The Department of Sociology at Scarritt Bible and Training School, directed by Miss Howell, has had twenty-four students this year. This report with full details, which is printed in the General Minutes, occupied much of Friday afternoon and was heard with gratitude to God for his blessing.

We have given you such fine reports by Mrs. Godbey in the Central Methodist and from the Courier-Journal we will only add the crowning touch, that our Mission Home and Training School at Dallas was enthusiastically given the Week of Prayer offering of 1908.

Mrs. L. P. Smith, First Vice-President of the board, who is honored by all Texas, because she so loyally represents her own constituents, read the following resolution:

"Whereas, The need of the Mission Home and Training School at Dallas, Texas, for larger buildings and better equipment is imperative; therefore be it

"Resolved, That the Week of Prayer offering for 1908 be given to the Ann Browder Mission Home and Training School."

This was about the first resolution to be put on the calendar. We knew from many kindly expressions of interest that the executive officers were in perfect sympathy with the resolution and almost without exception every voting conference officer felt it was simply justice to reward the long, patient waiting of the saddest and neediest of all home mission work.

So, next to the offering itself, we value the loyal love and enthusiastic joy with which that noble body of Christian women honored our Master's teaching, and demonstrated by deeds of forgiving mercy. O, we will have a great offering! Every woman in our Southland will have some shares in this blessed Week of Prayer offering.

Let us work as we have never done before, for do we not see the dawning of a bright day? With fervent hearts we thank God and the Woman's Board of Southern Methodism for the joy this legislation gives, and soon you shall see the building. I reckon it goes without saying that to Texas this is the greatest board meeting we have ever had since at Knoxville, Tenn., the Mission Home and Training School was accepted as one of the institutions of our board.

But what is the obligation it entails on us? Does it mean that The King's Messenger, the Financial Agent and Christian women are to quietly wait for the season of prayer? By no means! We would deserve the judg-

ment of God and the contempt of our friends if we should wait. It places upon us an obligation we have coveted, to move heaven and earth to win our cause. When God commands again and again his servant Joshua to "be strong and of a good courage," he meant just as he does to-day, that if we reach the desired goal there is work and sacrifice for all of us. The victor's crown is given only to those who are "strong and very courageous." We must do our part, then God will surely do his, while all the Church will gladly help us. Texas must take the lead and help herself. Then let every Texas woman take some shares in this righteous cause—now!—King's Messenger.

### DISTRICT MEETING AT VAN ALSTYNE.

The annual meeting of the Woman's Foreign Missionary Society of Sherman District, North Texas Conference, was held in Van Alstyne May 7. An opening prayer service was conducted by the pastor, Rev. S. C. Riddle, on Wednesday night, May 6, which was a preparation of heart for the next day's meeting. Thursday morning the devotional service was led by Bro. Riddle, and his exposition of the fifth Psalm, as a Scripture lesson, was both appropriate and instructive. The business meeting was opened by Mrs. L. L. Jobe, District Secretary, Mrs. F. B. Moore being elected Secretary for the day. Delegates were en route from the different auxiliaries, after which our beloved conference President, Mrs. F. E. Howell, of Dallas having arrived, was invited forward and extended a welcome greeting. She responded in her usual cheery, loving manner, and the program for the day was then taken up. Mrs. S. C. Riddle led in a heart-to-heart talk on "The Importance of Fostering a Spirit of Prayer in All Our Efforts for Work." The half hour spent on this subject was full of spiritual food. Out of a heart rich from experience Mrs. Riddle admonished us to be much in prayer. Every one present seemed to feel the power and presence of the Holy Spirit as coming through this avenue.

A report was given from all auxiliaries in the district, each one showing an increase in membership, attendance and interest. All expressed a willingness to help the District Secretary in organizing more auxiliaries.

A paper from Mrs. Bowman, who has recently returned from a visit to Cuba, was read, telling us many interesting things about Cuba and her people, but most of our Eliza Bowman School, which she visited while in that country. The needs of our missionaries in the Eliza Bowman School and the good they are doing, as pictured to us, made every one feel that a greater sacrifice must be made and more given for the help of the school this year than was given last.

Devotional services for the afternoon session was led by Mrs. Howell, which was a season of spiritual blessing to us all.

Minutes of the morning session were read and approved, then followed a most cordial welcome given by Mrs. J. A. Stinnett, of Van Alstyne, and couched in such gracious, witty words that it was highly appreciated by all.

Mrs. H. C. Willis, of Whitewright, gave the response, expressing in sweet and tender words the object of our meeting, the good to be derived from it, and our willing acceptance of the loving welcome accorded us.

A most excellent paper was read by Mrs. Nannie Bryant on "The Fields White Unto the Harvest." It was so full of good we cannot do it justice in this brief report. The meeting voted its publication in the Woman's Department of the Texas Advocate. We beg every woman in Texas whose eye falls on it to read it again and again.

Mrs. Howell gave us a most instructive and helpful talk in regard to our conference pledges, enthused us with anticipations of the spiritual good that would come to us at the annual meeting of our Conference Society to be held in Gainesville; urged

us to keep up our work already begun and broaden it if we could. In fact, our district meeting would not have been complete without her.

Mrs. John Marshall, of Whitesboro, gave such an impressive reading, picturing the broken thread and tangled patch work of our lives and how by the Master's touch they became a beautiful and complete whole. A tearful silence followed, in which no doubt each one resolved to take up her work of life with renewed effort, knowing His nail-pierced hands could fashion it into perfection for eternity.

The Abbie Allen Scholarship was pledged for the district another year. Our program was varied during the afternoon by special music given by the young ladies of the choir, also recitations by Miss Ode Stinnett and Master Bowen, all much appreciated. After discussion it was left with the District Secretary to decide time and place of next district meeting.

Mrs. Maeyers led in an earnest talk on "How to Meet Our Conference Pledges." She gave us helpful suggestions, followed by short talks from those present.

The Committee on Resolutions now reported and the meeting adjourned. The resolutions expressed our thanks to the people of Van Alstyne for their open-hearted hospitality and the interest they and their pastor took in making the meeting a success. Truly it is good to spend a day with such Christ-loving people. We trust that some good may result from this meeting and feel that all who attended will be better prepared to enter heart and hand into the work of the annual meeting at Gainesville. May the Lord bless us, is my prayer.

MRS. L. L. JOBE,  
District Secretary.

Sherman, Texas.

### W. H. M. SOCIETY.

The Auxiliary Woman's Home Mission Society of Whitewright, Sherman District, elected the following officers in February: Mrs. J. L. Boone, President; Mrs. R. May, First Vice-President; Mrs. Ada Davidson, Second Vice-President; Mrs. W. T. Whiteside, Third Vice-President; Mrs. Cary Luck, Treasurer; Mrs. Nannie Bryant, Corresponding Secretary; Mrs. Margaret McKinsey, Recording Secretary; Mrs. Margaret McKinsey, Agent for "Our Homes" and Press Reporter. With such leaders we hope to accomplish much. Our society has a membership of twenty-five, sixteen of whom are taking "Our Homes," two the King's Messenger. Our members are religious and have the hearty co-operation of our pastor and wife, Bro. W. T. Whiteside. We observed the Week of Prayer in February, from which we realized \$8.40, free will offering, which was promptly sent to the Washt Home in Georgia. We are now doing local work. Have expended on parsonage \$77. We hope to do greater things in the future. The greatest music is the beating of a happy heart, and it is worth while to suffer a little in order that others should be happy. We know not of what we are capable until the trial comes, then we hope to rise to lofty heights.

MRS. MARGARET MCKINSEY,  
Press Reporter.

### FROM HEMPSTEAD.

The Woman's Home Mission Society elected the following officers for the ensuing year: Mrs. H. W. Rankin, President; Mrs. Geo. Osborne, First Vice-President; Mrs. R. E. Thomkins, Second Vice-President; Mrs. E. G. Sterling, Recording Secretary; Mrs. W. H. Ward, Treasurer and Corresponding Secretary; Mrs. Julia Thomkins, Press Reporter; Mrs. C. E. Godbey was appointed Agent for "Our Homes." We have twenty-one members, all connectional; raised last year for all purposes, \$283.55, \$39 of which was sent to Conference Treasurer; \$100 paid on new church, balance on parsonage and other local work.

MRS. W. H. WARD, Cor. Sec.

### IF YOU KNOW

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Rev. B. F. CABELL, D. D., Pres., Bowling Green, Ky.

The Bo Texas Co meet at t lege, She 8th, 4 o'clock all the meeting place that board ma the men the privi People's is hoped of the contend this week's At there, and of rare me our laym Sunday-sea rds, Lea Church w touch wit ment, sho Our con this meeti ers, cleric great mee concerned, fresh from trip. And Dr. Cook Dr. Truett derson am nations w to us, as get our st we do it? of the Bo prepared as well as ence. We will enter able. Let sionary e

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**MID-YEAR MEETING OF THE BOARD OF MISSIONS OF NORTH TEXAS CONFERENCE.**

The Board of Missions of the North Texas Conference is hereby called to meet at the North Texas Female College, Sherman, Texas, Monday, June 8th, 4 o'clock p. m. It is hoped that all the board will be present. This meeting is called at this time and place that business coming before the board may be attended to, and that the members of the board may have the privilege of attending the Young People's Missionary Conference. It is hoped also that as many members of the conference as possible will attend this meeting. As seen from last week's Advocate, our leaders will be there, and the program is to be one of rare merit. It is further hoped that our laymen will be in attendance. Sunday-school superintendents, stewards, Leaguers and members of the Church who are anxious to get in touch with this great advance movement, should be on hand.

Our conference is favored in having this meeting in our very midst. Brothers, clerical and lay, let's make this great meeting a go, as far as we are concerned. To hear Dr. Lanabuth, fresh from the Orient, is worth the trip. And there will be Dr. Alexander, Dr. Cook and Dr. Pinson, as well as Dr. Truett, Dr. Wainwright, Dr. Anderson and others. The other denominations will be represented. It is up to us, as North Texas Methodists, to get our share of this rich feast. Will we do it? It is hoped that members of the Board of Missions will come prepared to spend the week at least, as well as the visitors to the conference. We all know how Mrs. Key will entertain. The rate is reasonable. Let's go and get full of missionary enthusiasm.

J. M. PETERSON,  
Pres. of Board.  
L. S. BARTON,  
Missionary Sec.

**SUNDAY SCHOOL CONFERENCE.**

The Sunday-school Conference and Rally was held at the M. E. Church, South, at Zephyr, Texas, Brownwood District, on May 11, 12 and 13.

According to the plan of Rev. J. S. Chapman, the presiding elder of Brownwood District, this division of the district held its Sunday-school rally with the Methodist Church at Zephyr. With a large crowd present the conference was opened by singing several soul-stirring songs and prayer service lead by Rev. Baker of Winchell. After this the discussions were begun at once on the various subjects of the program. We should mention first the welcome address by Brother Clark of Zephyr. By his cordial welcome address all the delegates and visitors were made to feel at home and among a people that love God and the Sunday-school work.

The conference was opened Tuesday morning by Rev. G. W. Harris of Bangs.

All on the program entered into the discussions with interest and a true Sunday-school spirit. The good things that we heard from the speeches and papers on the various subjects are too numerous to mention. Everyone was especially impressed with Mrs. Field's address on "Where the Sunday-school Work Begins." In this address Mrs. Field explained fully the "Cradle Roll," its working and what it is expected to accomplish. Rev. C. S. Field gave a very interesting lecture on "Bible Study from the Blackboard." Brother Field took as a model lesson "A Study of John," by this lesson all

were convinced of the old truth that the strongest impressions are received through the sense of sight.

There was no session Tuesday afternoon on account of rain, but Tuesday night the house was crowded with people who were anxious to hear the interesting discussions.

The first speech of the evening was by H. J. Guyer, the superintendent of the Bangs Sunday-school on "The Rural Sunday-school; Its Problems and Possibilities." Mr. Guyer showed in his speech that the greatest problem of the rural Sunday-school was to get the parents to attend. When the parents come with their children and take an active part, all problems vanish into insignificance. At this time we again listened to a very instructive speech by Mrs. Field on the "Beginners' Roll." After Bro. Field gave us some more blackboard work the conference was adjourned to meet Wednesday morning.

Prayer service was conducted Wednesday morning by Brother Baker. The most interesting discussion of the morning was on the subject of "Sunday-school Music; Its Value and How We Can Attain It." The thought was emphasized that the deepest impressions for good are made by the proper kind of music. Wednesday afternoon prayer services were conducted by Rev. G. W. Harris. The conference closed with the Wednesday night session. No one can estimate the good that was done to this part of the Brownwood District. Mr. and Mrs. Field should and do receive the good wishes and prayers of the people in this part of the district. One of the awards of honor was given to the Bangs charge for sending the largest number of delegates. The other award of honor was given to the Indian Creek Sunday-school for coming nearest to the standard. God bless the Sunday-school work and all the means that are used to advance its cause.

T. J. HALL, Sec.

**\$2,000,000 TO LOAN.**

In the last issue of the Advocate appeared an article signed by the writer upon the subject of Church extension. In that article I tried to say how the loan fund for Church extension could be easily increased to \$2,000,000. The printer slipped and made me say \$10,000.

Briefly stated, my position as set forth in that article is this: Stop giving away Church extension money, except in rare instances, and loan it at a very low rate of interest. If the \$175,000 now assessed annually against the Church were put into loan funds, it would be only ten or twelve years until our loan fund would be \$2,000,000. Then if a community wanted to build a ten thousand dollar church and could raise only seven thousand the board would be in position to loan the three thousand at 2 per cent, or in special cases, without interest.

The present method of giving away Church extension money is unsatisfactory both to the board and to the Church receiving the gift.

W. B. ANDREWS,  
Cleburne, Texas.

**EL PASO DISTRICT CONFERENCE.**

I am late in writing up the District Conference, but have been sick ever since conference and have not been able to even do my own work. I am able to be about my work now and feel that I ought to write something about the District Conference. The conference opened Friday, May 1, at 9 a. m. with a fairly good attendance of preachers and laymen. Bro. Cochran presided throughout the conference with that genial good nature and brotherly kindness that makes him a "beloved" indeed. Dr. Jno. R. Nelson, our smiling Home Missionary Secretary, was with us and helped us much in planning great things for Methodism in the Southwest. We could wish that more of our connectional men would make it a point to be with us, to say nothing of our editors, who ought to be ashamed of themselves for not coming to see us. (You've forgotten the anti-pass law, haven't you.—Ed.) Such men as our Missionary Secretaries and Advocate Editors could give us

decided help and would materially assist the causes they represent. The conference was decidedly spiritual and missionary in spirit. This was constantly manifest in the preaching which was done by J. Wiley Aker, Arthur Marsten, G. M. Gibson, Dr. Nelson, T. L. Lallance and J. W. Smith. The missionary addresses and book reviews were of the highest order.

The report of the pastors showed an encouraging growth and healthy spiritual condition over all the districts. The missionary territory was found to be great in importance and extent and daily becoming more so.

Delegates to Annual Conference:  
D. G. GRANTHUM,  
REV. J. C. GAGE,  
H. N. LUSK,  
E. L. YOUNG.  
Alternates:  
J. E. Sweptson,  
W. M. Sanford.

E. Y. Starr and H. L. Wheeler were given license to preach. Thos. I. Beck, Henry L. Wheeler, Columbus F. Carmack and Robert H. Lewelling were recommended to the Annual Conference for admission on trial—a fine body of truly consecrated young men who have already done the church faithful and efficient service in new and difficult fields, Jno. P. Wheeler and Charles L. Brooks were recommended to the Annual Conference for Elder's Orders. The good people of Artesia, under the leadership of their pastor ("the long genius"), did themselves proud on the entertainment line—memory of the same is still fresh and grateful to the mind and heart of this ever-hungry scribe.

Alpine, Texas, was chosen as the place for the next District Conference. JOEL F. HEDGPETH, Sec.

**S. W. U. NOTES.**

Examinations are on us and everybody is cramming and nervous; and oh! the agony of suspense some of us are in.

Miss Velma Tisdale's piano recital on Saturday night was much enjoyed. Miss Tisdale will graduate in piano June 1.

Visitors: Old students and friends are coming in on every train. The little town is beginning to look lively and many are the pleasant meetings and hearty greetings.

The Alamo Society has decided to donate their library to the general library for the use of the students in general. The San Jacintos did this several years ago. The Librarian has been instructed to have the library moved and placed in the general library by the opening of school.

Mood Hall has been handed over to the Trustees—a beautiful finished product of a master hand. The rooms are rapidly being taken. People who know and have seen much of those things pronounce it the finest dormitory in Texas.

The Southwestern quartette will tour the State during the summer in the interests of Southwestern. They will give musical concerts and readings and otherwise entertain their audiences. The personnel of the quartette is J. F. Caperton, J. Y. Russell, L. W. Morris, G. Smallwood, Business Manager, V. C. Gillespie.

Thursday a base ball game is scheduled between S. W. U. and Texas. In the face of our former record we are not nervous about the outcome, for we know our boys will put up a good game. REPORTER.

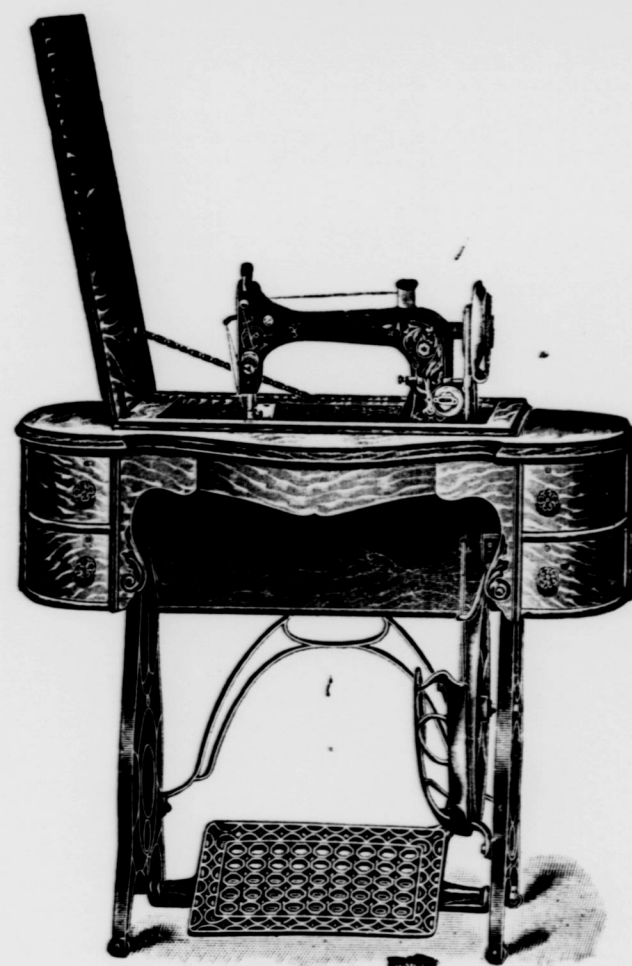
**DISTRICT CONFERENCE NOTICES.**

**Pittsburg District.**  
The Pittsburg District Conference will convene at Omaha at 8 o'clock p. m. June 30, and the sermon will be preached by Rev. C. M. Cagle.

Let all the delegates and pastors be on hand by the first service. All local preachers must be present or send written report as the law requires.

Committees:  
For License to Preach—J. F. Betts, J. C. Stewart and M. F. Daniel.  
For Admission—H. T. Cunningham, G. E. Cameron and I. B. Manley.  
For Orders—W. M. Adams, S. N. Allen and J. M. Mills.  
The laymen will have a prominent part in this conference. R. A. BURROUGHS, P. E.

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**IN GENERAL.**—The Sewing Machine illustrated is, in every respect, a first-class one. It is the full equal of the well-known, high-priced machines, and each and everyone is sold with that distinct and unqualified guarantee. You may pay more for a sewing machine but you cannot buy more. A trial order will demonstrate this fact to your entire and lasting satisfaction.

**THE SEWING HEAD** has an extra high arm, the actual clear space underneath being 8 1/2 x 5 1/2 inches. This allows room for the convenient and easy handling of the most heavy and bulky materials. Limited space allows only mere mention of the following improvements and labor-saving devices which distinctly place this machine in a class above all others: Disc Tension with ingenious device which automatically releases all pressure on thread when presser bar is raised; Positive Cam Driven Takeup, Gear Releasing Device, Automatic Bobbin Winder, Steel Forged, Double Width Four Motion Positive Feed, Steel Capped Needle Bar, Self-threading Shuttle, Automatic Stitch Regulator and Bessemer Steel Working Parts hardened in Oil.

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**THE STAND** has ball bearings in the wheel and pitman which operate noiselessly in micrometer ground steel cones. The Pitman is made of steel and is unbreakable. It has non-binding, adjustable connections at either end which, in themselves, are an effectual guarantee against hard and noisy running.

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**Our Departed Dead**

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. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

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.

**SHOFNER.**—Fannie Armstrong Shofner, daughter of Rev. J. M. and Nannie J. Bond, was born in Tyler County, Texas, December 5, 1871; was converted and joined the Church when 8 years of age. After attending the public schools of the State she finished her school days in Atkins Female College at Athens, Ala. She was married to W. A. Shofner at Granger, Texas, in 1896, and afterwards moved to Killeen. After submitting to two operations she died at the Sanitarium at Temple, Texas, May 18, 1908, leaving a devoted husband and two loving children, father, stepmother, brothers and sisters. She passed away in great peace and holy triumph, telling her dear children goodbye. She exhorted them to meet her in heaven. She said to her father: "I am ready to go, and have long ago made preparation for death." She knew for several days she could not recover, and waited without a murmur the end, saying, "I am going to heaven." All that loving hearts could do for her was done. No expense nor devoted care was spared. Her husband, a trained nurse and her father watched near her for ten days, anticipating her every want and praying for her recovery. But, alas! skill, love and devoted care failed, and she now sleeps in the cemetery at Killeen. All business was suspended for the funeral, and a large concourse followed her to the grave, and covered it with flowers. As a child she was loving and obedient; as a young lady she was upright, chaste and religious; as a wife and mother she was all those endearing terms mean. She loved God, the Church, her dear ones and her multitude of friends, for wherever she went she made many friends. Fifty years ago I was her mother's pastor and made my home with her grandparents. She came of good stock and learned much of the workings of her Church, as her father has been a faithful, laborious and wonderfully successful itinerant preacher for thirty years, whose labors and hardships she shared until her marriage. She lived well and leaves the good impress of a well spent and cheerful life wherever she was known. May God bless all the family, especially the old father, stricken, sorrowing husband and the two precious little ones. Her father states that "she never disobeyed me, but always did what I asked her to do." "Our people die well." To do so let us all live well by faith in Jesus.

E. L. ARMSTRONG.

**ADKISSON.**—Mary Lillian, daughter of Brother and Sister J. D. Adkisson, was born at Jewett, Texas, on the 29th day of January, 1900, and died April 22, 1908. Little Mary's illness lasted for more than three weeks, and at times her suffering was intense. She was of a tender and loving disposition and possessed noble traits of character. All who knew her loved her and missed her when she died. She was devoted to her Sunday-school and always tried to know her lesson. Many of her little friends were present at her funeral. Though we shall see her no more in the Sunday-school, nor hear her voice again on earth, we have no doubt but she is waiting at the beautiful gate for loved ones who are left here to join her in the city of our God.

F. O. FAVRE.

**HOLLINGSWORTH.**—G. A. Hollingsworth was born in Blount County, Alabama, February 28, 1847, and died November 17, 1907, in Collingsworth County, Texas. He was twice married; the first marriage was to Miss Frances Bynum, who died only a few months after their marriage, and on January 24, 1882, he was married to Mrs. Susan Dixon, to which union there were born three children. They, with the devoted wife, are left to mourn the loss of a kind and affectionate father and husband. In August, 1898, he was converted and united with the Methodist Episcopal Church, South, at the Old Oak Branch Camp Ground, in Ellis County, Texas, and from that time until his death he loved and honored God and was faithful and loyal to his Church. The last few years of Bro. Hollingsworth's life were years of intense suffering, yet through all his afflictions he made manifest the Spirit of his Lord. Many times after the day was ended I have seen him as he sat in the twilight and heard him sing in his feeble voice the sweet songs of Zion, and as I would look into his pale face there were the unmistakable evidences of that sweet peace of God's love in his heart. CHAS. BYNUM, Zephyr, Texas.

**KING.**—Dr. John Franklin King was born in Aberdeen, Miss., January 11, 1870, and died near Tell, Childress County, Texas, April 29, 1908. Dr. King had actively engaged in the practice of medicine for about twelve years, most of the time in Durant, Okla. His health failed him some two years ago. He was forced to abandon his profession and settle on a farm, hoping to regain his former strength; but, alas! that dreaded disease slowly but surely did its work. Bro. King was converted when a mere boy, but did not continue long in the faith, as many others have done. About four years ago, however, he was soundly reclaimed, which experience he held to the end. He was married to Miss Temperance Hancock at Morrison Bluff, Ark., May 5, 1889. To this union were born eight children. Three of these have gone home. Bro. King, with his wife and two oldest children, joined the Methodist Church last August. Now he has gone to become a member of the Church triumphant, and await the coming of loved ones. He was very patient in his affliction and expressed no fears for the future—ready for the end. While his going was sad—leaves a vacant place—yet you, loved ones, can join him in the bright beyond and the reunion will pay for all the sorrow. Weep not as those with no hope, but remember that the Lord will care for his own. May you be an unbroken family up there. His grace, mercy and love abide with you.

C. E. CLARK, Pastor.

**SHELLY.**—A beautiful and useful life went out when Mrs. Laura E. Shelly closed her eyes in death May 19, 1908. Sister Shelly (nee Guthrie) was born in Clinton County, Kentucky, May 17, 1859, and died at Gunter, Texas, with cancer of the breast. She was married to Rev. C. L. Shelly August 21, 1895. To them were born four daughters, all of whom are living to mourn with their father and many others their loss. She was converted and joined the Methodist Episcopal Church, South, in early life, and lived a devoted Christian life until death, faithfully attending upon all the ordinances of her God. I have seen her at Church, Sunday-school and prayer-meeting while suffering greatly. And in her last affliction I have witnessed her face to shine with heavenly beauty and a smile of peculiar loveliness; and she would say, "I am resting and waiting to go home." Her spirit took its flight to glory while Mrs. Maud Granger was playing for her on the organ. "We'll never say good by in heaven," and husband and others by her bedside. All the business houses (fifteen in all) closed for funeral service at the church, which was very impressive. Her remains were carried back to Kentucky for burial.

C. W. JACOB.

**TUCKER.**—Mrs. Victory Tucker (nee McElroy) was born in Marshall County, Mississippi, December 15, 1880. She was married to Marvin M. Tucker in December, 1905, and moved to Lamar County, Texas, where they lived one year. From there they moved to Swisher County, Texas, and settled ten miles southwest of Tulla, where she died May 7, 1908. Sister Tucker was a consistent member of the Methodist Church at this place. She was conscious to the last, and while regretting to leave her husband and two little ones said she was at peace with God and prepared to go. She was a kind and affectionate wife, a self-sacrificing mother, a congenial neighbor and a true Christian. Bereaved husband and children, we point you for consolation, not to the little mound in the cemetery, but to God, the Father, with whom she awaits the coming of her own.

J. T. HOWELL, Pastor.

**HILL.**—Pearl Barnett Hill was born and reared near Peoria, Texas. She departed this life at sunset Sunday, May 24, 1908. She was 21 years, 5 months and 16 days old. She was of the best of family, having been brought up "in the nurture and admonition of the Lord." She united with the M. E. Church, South, several years ago, and lived a faithful member of the same till death. The dreaded tuberculosis grasped her young life some two years ago. She bore her misery with Christian fortitude and kept up and going until about five minutes before death, at which time she was seized with a violent hemorrhage, and upon being helped to the bed bade all not to grieve, that she was going home to God, and peacefully passed away. God said, "It is enough; come up hither." She was a sweet Christian spirited girl. I called upon her some two weeks before death, and talked with her about God and his promises, and there was a smile on her face that does not belong to this world. She is gone, but not forgotten. So young! So strong! She, like a flower, was plucked up to be transplanted in the garden of God, but leaves its fragrance behind to sweeten the lives of others. Dear ones, weep not, for she is not dead, but sleepeth. Her pastor, WESLEY H. KEENER, Hillsboro, Texas.

**TERRY.**—Sister Alice Terry was born in Mississippi May 30, 1858, and died May 19, 1908, lacking eleven days being 50 years old; thus closed a useful life. This ended the earthly career of one who did not live in vain. Sister Terry was a patient sufferer for several years. Her last sickness of one week was one of intense suffering, which was borne with that patience and fortitude that characterize the true disciple of Christ. She was a faithful member of the Methodist Church. She was converted in childhood and lived the life of a true soldier until death came. One of her sons remarked to this writer: "The first thing I can remember is my mother taking me to secret prayer." She leaves a broken-hearted husband and seven children to mourn their loss. All of these but the baby girl and boy are Church members and servants of mother's God. The Church has lost a true member, the family their best friend, the neighborhood the best of neighbors. She has gained a crown and freedom from pain. Heaven is richer and this world better because of her having lived in it. Sorrowing ones, live as she lived that you may also be ready when death comes.

M. M. BEAVERS.

Rule, Texas.

**HENDRICK.**—Mrs. Missouri Ellen Hendrick was born in Arkansas January 10, 1870, and died November 19, 1907; moved to Texas with her parents when about 5 years old. She was converted and joined the Methodist Church about 12 years of age. On January 9, 1890, she was married to W. P. Hendrick, and to them were born three children—Ola Mae, Milton and W. P. She leaves to mourn her departure a husband, three children, two brothers, three sisters and many other relatives and friends. Sister Hendrick was a good and faithful Christian woman, beloved by all who knew her. She loved her husband and children tenderly and devotedly, and was kind and considerate of everybody. She is gone; but we shall meet her again on the other shore, where is freed from all sorrow and pain. May God bless and comfort all her loved ones and help them to meet her in the sweet by and by. Her pastor, JOHN G. POLLARD, Rogers, Texas.

**LEE.**—William Jasper Lee was born August 31, 1842; departed this life May 11, 1908. In 1862 he was married to Elizabeth McGee, to which union ten children were born, six boys and four girls. About the year, 1864, he was converted and joined the M. E. Church, South, and during these forty-four years he has lived an exemplary Christian life, faithful to his Lord and to his Church; hence he was ready when the summons came. On the day before his death he called his family to his bedside, and, among other things, said his way was perfectly clear. At 2:30 Monday afternoon (May 11), he "fell asleep" in great peace. "Mark the perfect man and behold the upright, for the end of that man is peace." At noon, May 12, surrounded by a host of sorrowing and sympathizing friends, we committed his body to the tomb, to await the resurrection of the just. To the bereaved wife, to the six sons and three daughters who survive him, to the large number of grandchildren, the two brothers and four sisters left behind, I would say, Weep not; only be faithful to the Christ he served, and ere long you shall meet him again where partings come no more. His pastor, FRANK HUGHEN.

**BRADEN.**—Mrs. Lucile Braden (nee Looney) was born near Woodland, Red River County, Texas, August 31, 1891; professed religion early in life and lived a consistent, sympathetic Christian and member of the M. E. Church, South, until her death, May 3, 1908. She was married to H. F. Braden May 26, 1907. She leaves husband and baby in the lonely home. While her life was short, yet those who loved her dearly are numbered by those who knew her. Lucile was followed by a host of friends to the Church at Woodland and thence to the cemetery. Her afflictions in life were short though severe; her joy and peace will last throughout eternity. Not many bear the burdens that Lucile did in the 16 years, 9 months and 2 days that she lived.

CHAS. N. SMITH, Pastor.

**PEMBERTON.**—Mrs. Emma Pemberton was born in Hopkins County, Texas, January 20, 1878. She was married to Mr. Jeff Pemberton in 1894. To them were born four children. The youngest was a babe of only two months at his mother's death. After an illness of one week death came to Sister Pemberton on Monday morning, May 11, 1908. She was a devoted mother and wife. Her faith was unshaken in death. She talked of having to leave her children, but was gladly submissive to the will of God. Father, in your sorrow, you can rejoice to know that your companion is safe with Jesus. You cannot bring your loved one back to earth, but you can go to her. IRA C. KIKER, Haskell, Texas.

**MASON.**—Sister Nannie K. Mason was born in Tennessee, May 4, 1865, and died in Rule, Texas, May 6, 1908. She died as she had lived—in the triumphs of the gospel. She was converted in childhood and was a faithful member of the Methodist Church until death. She never lost interest in home and loved ones, but thought of and planned for them to the last. As death approached she called loved ones about her bed and gave them a parting blessing. Those who visited her and cared for her were strengthened and encouraged to live a higher and nobler life. She left a loving and broken-hearted husband and five children to mourn their loss, but they may look to a time of reunion beyond this vale of tears, for mother's God will sustain and bring them at last to mother's blissful abode if they are only faithful. Look up, dear ones, and be of good courage, for He that promised to be a Father to the fatherless was the same God that sustained this true wife and loving mother in her great affliction. Let us emulate her, follow her as she followed Jesus and we shall come at last to eternal habitation.

M. M. BEAVERS.

Rule, Texas.

**HALE.**—James Mordecai, only child of Brother and Sister M. C. Hale, is no more on earth. His little soul winged its flight back to God, who gave it, on the 14th day of last April. This sweet, beautiful and happy little child that brought so much joy and gladness to the home and so affectionately entwined itself about the heart of mamma and papa has been taken to the bosom of Him who said: "Suffer little children to come unto me." He is sweetly and securely resting in the arms of Jesus, and while we will not be permitted to come back to mamma and papa, by the grace of God they can go to him. The little form was laid to rest in McWright Cemetery, Bro. R. B. Moreland conducting the services.

HUGH E. ANDERSON, Pastor, Kingston, Texas.

**GASWAY.**—James Gasway departed this life May 7, 1908. James was born February 12, 1892, he being the young boy of several children. His mother, Mary Gasway, was left to raise her children, as her husband died some years ago, but she is one of God's saints. She has prayers with her children. James was converted at the age of 10 years; joined the Church; lived a consistent member till death claimed him for the glory world. He lingered quite a while with slow fever. All was done by loving hands that could be done. While the sorrow came with force to this home, yet not as those who know not God. They wept not as those who have no hope, for they knew where to find the child and brother. I pray God's richest blessings on Sister Gasway. Brothers and sisters, fight on. Love God above all things else, and by and by we shall meet our loved ones. His pastor, J. T. HICKS.

Childress, Texas.

**HUMPHRIES.**—Mrs. Elizabeth Humphries was born May 5, 1829; converted and joined the M. E. Church in 1842, and has lived a consistent Christian life these sixty years. She was married to G. B. Humphries in 1853. To this union there was given them nine children. Seven are living, two were gone on to the glory world, two were present at the time the death angel call for the mother. Grandmother was loved by all who knew her. She bore the fruits of a Christian woman. She bore her affliction with patience and only waiting for the change to come in her youth. She was a great hand to go to Church and work for her Master, but her last day she could not attend Church, but would stay at home and pray for the success of the meeting. She leaves seven children, a number of grandchildren and a host of friends to mourn her having to leave them. She departed this life April, 1908.

HER GRANDAUGHTER.

**WEEMS.**—Mrs. Arretta Jeffie Weems (nee Williams) was born June 2, 1882, in Hill County, Texas, and died at the home of her parents, B. T. and M. A. Williams, near Parker, Johnson County, Texas, May 12, 1908. She was baptized in infancy by Rev. Bryce. She leaves a little baby boy without a mother.

W. H. CRAWFORD, Covington, Texas.

**ELKINS.**—Sister Susan Elkins was born April 3, 1822, in Kanawha County, Virginia, now West Virginia. Grandma resided in this county until twenty-two years ago, when she came to Texas, residing with her son near Sherman, Texas, where she died May 15, 1908, having reached the age of 86 years. Forty-five years ago grandma was left a widow with the care and support of an only child and son, then 15 years of age, who survives her. Through all these many years, in strength and in feebleness, her son was the care of her life and the joy of her heart. Grandma joined the Methodist Church something like sixty

years ago, and up to five years before her death, when it became impossible for her to go, was faithful in her attendance upon the services of her Church. She loved her pastor, her Church and her God. Always glad to see her pastor come and always sorry to see him leave. To be in her presence was a benediction. Grandma loved to sing the old-time hymns she had learned in childhood days and spent many hours in the sweet realization of their truths. A faithful soldier of the cross has left the ranks militant to join those triumphant, for "blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14:13.

F. B. WHEELER.

**HAMILTON.**—Heleen Bebecca Hamilton was born April 11, 1908, and departed this life May 16, 1908. She came, did her work in a few short days and has gone to her reward. We cannot know here why our Father takes our precious ones so soon, but bless his holy name we shall see him as he is and be like him. Then we shall understand. Brother and Sister Hamilton are both consecrated Christians and from religious families, hence they say God's will be done. Praying God's richest blessings on these his children that are bereaved of their babe—mother, father and grandmother—I would say, "Serve on, loved ones; cheer up, look up, for little hands are beckoning come."

J. T. HICKS, P. C.

Childress, Texas.

**HILL.**—Rev. David Miller Hill, the subject of this sketch, was born in Jefferson County, Tenn., August 14, 1849. He was a son of Col. Massey and Mrs. Lucinda Hill, who were old-fashioned Methodists, and the influence of religion permeated the home. When but a boy his parents moved to Manchester, Coffee County, Tenn., and here he was raised and educated. He was converted and joined the Church at the age of twelve years, and has lived an exemplary Christian life, full of mercy and good fruits until death called him away at his home in Austin, Texas, Friday morning, April 10, 1908. He was married to Miss Margaret Naomi Hesse, daughter of Rev. J. H. Hesse, on August 24, 1880. In 1882 they moved to Texas and settled at Moody, where they have continued to live most of the time since then. Six children were born to them, one of them dying at the age of eight and the remainder survive him. He was licensed to preach October 20, 1888, and was ordained deacon November 22, 1896, in Waxahachie. He was in business in Moody until 1896 when he closed out and moved to Austin. Although his health has been poor for several years he was seldom confined to his bed and his death occurred after a few days' illness with pneumonia. His body was interred at Moody in the old family burying ground, a few relatives and a host of friends being present for this service. Bro. Hill leaves a widow and five children: Mrs. Geo. A. Brewer, of Dallas; Ernest G. Hill, of LaGrange; W. O. Hill, of Moody, and two single daughters, Misses Attie and Fern Hill, of Austin. The writer esteems it a privilege to have been his pastor, and the memory of his guilelessness, faith and zeal, together with his loyalty to the Church, will abide as a high example of the power of grace. His Christian family bow in submission to the Divine will and hope to meet him again with an unbroken circle when their work is done.

V. A. GODBEY.

**THORNTON.**—Dr. Harry Lee Thornton was born in Vernon County, Missouri, June 11, 1868, and died in Channing, Texas, May 5, 1908. He was married to Miss Agnes Dever, May 7, 1893, and his wife and daughter survive him. Dr. Harry, as he was familiarly known in Channing, where he has practiced his profession for a number of years, was a dentist of skill and capability and a man whose business and professional life was above reproach, and whose personality won him many sincere friends. June 19, 1904, he professed religion and joined the Methodist Church, South, of Channing under the preaching and pastorate of Rev. W. Wallace Kiser, and though the victim of a conflict more than mortal, he strove hard and earnestly desired the better life. We have but the memory of a life which points, as every life does, its own moral; the memory of many kindnesses shown, many expressions of a good will, which spring from a generous heart. To the God of whom we have often asked mercy for him while yet in our midst let us ask mercy for ourselves, and committing him to God let us hope that far out on the unknown border, where the daylight and darkness intermingle, he met a reconciled Lord, whose "goodness and mercy endureth forever."

J. W. H.

Channing, Texas.

"Be fair and regard facts," says an exchange. Regard facts, and there will appear no lack of fairness.

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WEST TEXAS CONFERENCE.

Llano District—Third Round. Cherokee, at Cherokee, June 14, 15. San Saba Cir., at Colony, June 20, 21. San Saba Jr., at Colony, June 20, 21. Marble Falls, June 27, 28. Lampasas, July 3-5. Kempner, at Clayton, July 4, 5. Blanco, at Live Oak Point, July 11, 12. Johnson City, July 18, 19. Willow City, at Prairie M., July 25, 26. Kerrville, August 1, 2. Center Point, August 8, 9. Boerne, August 10, 11. Bandera, at Tarpley, August 15, 16. THEOPHILUS LEE, P. E.

San Marcos District—Third Round. Buda Cir, at Science Hall, July 8, 9. Dripping Springs Cir, at Fitzhugh, July 11, 12. Kyle and Maxwell, at K, July 18, 19. Waelder & Thompsonville, at Thompsonville, July 25, 26. Belmont Cir, at Oak Forest, Aug. 1, 2. San Marcos, Aug. 9, 10. District Conference will meet at Lockhart June 19-22. A fuller announcement will appear later. D. K. PORTER, P. E.

San Angelo District—Second Round. Brady Sta., June 13, 14. Junction, June 20, 21. Sonora, June 27, 28. San Angelo 1st Church, July 4, 5. North San Angelo, July 6. Paint Rock, July 11, 12. Miles, July 14. Water Valley, July 16. Sherwood, July 22, 23. Sterling City, July 26. Garden City, July 29, 30. Midland, Aug. 1, 2. Eden, Aug. 6. Ozona, Aug. 15, 16. WILL T. RENFRO, P. E.

Austin District—Third Round. (Corrected List.) Liberty Hill and Leander, at Leander, June 6, 7. Webberville, at Colorado, June 10, 11. Manor, June 13, 14. West Point, at Ford's Prairie, June 18, 19. Smithville, June 26, 27. McDade, at Alum Creek, June 22, 23. LaGrange, June 24, 25. Eagle Lake at Chesterville, June 27, 28. Weimar, at Glass' Chap., July 1, 2. Columbus, July 4, 5. Tenth Street, 11 a. m., July 12. First Street, 8 p. m., July 12. Walnut, at Walnut, July 14, 15. University Church, 11 a. m., July 19. South Austin, 8 p. m., July 19. JOHN M. ALEXANDER, P. E.

Beeville District—Third Round. Kenedy, at Couch, June 6, 7. Goliad, at Charco, June 13, 14. Pleasanton, at P. June 20, 21. Rockport, at Ingleside, June 27, 28. Floresville, July 4, 5. Runge, July 11, 12. Aransas Pass, at Sinton, July 18, 19. Beeville, July 25, 26. Mathis, at Ramirena, August 1, 2. Corpus Christi, August 15, 16. Kingsville, at Falfurrias, Aug. 22, 23. Alice, August 29, 30. Brownsville Circuit, Sept. 5, 6. Observe Children's Day in all Sunday-schools this quarter. Be ready with answers to questions 17, 20 and 22. F. B. BUCHANAN, P. E.

Cuero District—Third Round. Edna, June 6, 7. Ganado, at Louise, June 8. Lavernia, at Partia, June 13, 14. Leesville, at Hancock, June 20, 21. Cuero, June 27, 28. Yoakum, July 2. Port Lavaca, at Traylor, July 4, 5. Buckeye, at Ashby, July 11, 12. Palacios, at Markham, July 13. El Campo, July 14. Smiley, at Cabeza, July 18, 19. Stockdale, at Sunnyside, July 25, 26. Shiner, at Terryville, Aug. 15, 16. Hope, Aug. 22, 23. Nursery, at Fordtran, Aug. 29, 30. R. A. ROWLAND, P. E.

San Antonio District—Third Round. Laredo, June 5. Devine, at Big Foot, June 6, 7. Uvalde, June 12. Hondo, June 13, 14. Travis Park, 11 a. m., June 20, 21. Prospect Hill, 8 p. m., June 20, 21. Pearsall, June 27, 28. Dilley, at Buckhorn, June 29, 30. Cotulla, July 1. South Heights, 11 a. m., July 4, 5. West End, 8 p. m., July 4, 5. Barksdale, at Leakey, July 11, 12. Utopia & Sabinal, at Utopia, July 14. Rocksprings, Cartavally, July 16, 17. Del Rio, July 18, 19. Eagle Pass, July 20. Carrizo Springs & B., July 22. City Mission, 11 a. m., July 25, 26. Government Hill, 8 p. m., July 25, 26. Moore cir., at Frio Town, August 1, 2. A. J. WEEKS, P. E.

NORTHWEST TEX CONFERENCE

Vernon District—Third Round. Childress Mis., at Bells, June 5. Childress Sta., June 6, 7. Estelline, at Bethel, June 8.

Crowell Sta., June 13, 14. Vernon Mis., at Waggoner Colony, June 20, 21. Seymour Sta., June 24. Vera, at Trinket, June 25. Knox City, at Knox City, June 27, 28. Munday Sta., June 28, 29. Wellington Sta., July 4, 5. Quail, at New Hope, July 5, 6. Chillicothe Mis., at Elm Grove, July 8. Crowell Mis., Cottonwood, July 11, 12. Spring Creek, Round Timbers, July 15. Bomarton, at Ample, July 17. Goree, at Hood, July 18, 19. Paducah, July 25, 26. Wellington Mis., at Fresno, July 29. W. H. HOWARD, P. E.

Colorado District—Third Round. Sweetwater Mis., Lawlis, June 5. Sweetwater Sta., June 6, 7. Aspermont Sta., June 13, 14. Aspermont Mis., Victoria, June 13, 14. Roby, Morton's Ch., June 19. Rotan, Dowell, June 20, 21. J. T. GRISWOLD, P. E.

Brownwood District—Third Round. Ballinger Sta., June 13, 14. Winters Cir, at Baldwin, June 15. Blackwell Cir, at Hytton, June 16. Robert Lee, at Hayrick, June 17. Bronte Cir, at Ft. Chadbourn, July 18. Wingate Cir at Oak Creek, June 19. Brownwood Sta., June 20, 21. Valera Cir, at Gould Busk, June 26. Coleman Sta., June 25, 28. Talpa Cir, at Rough Creek, June 27, 28. Rising Star Sta., July 3, 5. Sipe Springs Cir, at Okra, July 4, 5. May Cir, at Wolfe Valley, July 6. Indian Creek Cir, at Elkins, July 11, 12. Burkett Cir, at Dressy, July 18, 19. Pioneer Cir, at Fairview, July 19, 20. Santa Anna, at Salem, July 25, 26. Bangs Cir, at Cleveland, July 26, 27. Winchell, July 28. Blanket Sta., Aug. 8, 9. Gustin Cir, at Energy, Aug. 14. Comanche Cir, at Sidney, Aug. 15, 16. Comanche Sta., Aug. 14, 16. JAS. S. CHAPMAN, P. E.

Waxahachie District—Third Round. Midlothian, June 7, 8. Ovilla, at Long Branch, June 10. Ennis, June 14, 15. Venus, at Cahill, July 17. Red Oak, at Bluff Springs, June 20, 21. Hillsboro, First Church, June 27, 28. Italy, June 28, 29. Bethel, July 1. Grandview, June 4, 5. Alvarado, July 5, 6. Itasca, July 11, 12. Hillsboro, Line Street, July 10, 12. Waxahachie, July 19, 20. JAS. CAMPBELL, P. E.

Weatherford District—Third Round. (In Part.) Weatherford, First Church, June 6, 7. Aledo, at Aledo, June 19, 20. M. K. LITTLE, P. E.

Georgetown District—Third Round. Bruceville and Eddy, at E., June 6, 7. Temple, First Church, June 13, 14. Troy, at Oenaville, June 20, 21. Temple, Seventh St., June 27, 28. Belton, July 4, 5. Moody, July 11, 12. Belton Cir., at New Hope, July 13. Hutto, at Robinson, July 16. North Georgetown, at Hare, July 18, 19. Rogers, at Prairie Dell, July 21. Rogers' Mission, at Burgess, July 23. Rogers and Heidenheimer, at R., July 25, 26. Granger, at Jonah, August 1, 2. Taylor, August 8, 9. Bartlett, August 15, 16. Holland, at Little River, August 22, 23. Florence, August 29, 30. District League and Sunday-school Conference, at Taylor, June 23, 24. B. R. BOLTON, P. E.

Clarendon District—Third Round. Textline Miss., June 6, 7. Shamrock Cir., June 12. McLean Cir., June 13, 14. Memphis Sta., June 19. Lakeview Cir., June 20, 21. Claude Cir., June 26. Panhandle Miss., June 27, 28. Lelia Miss., July 1. Groom Cir., July 4, 5. Miami Cir., July 9. Dalhart Sta., July 11, 12. Hansford Miss., July 15. Ochiltree Miss., July 18, 19. Higgins Sta., July 25, 26. Canadian Cir., Aug. 1, 2. Amarillo Sta., Aug. 7. Canyon City Sta., Aug. 8, 9. Channing Sta., Aug. 13. Dumas Cir., Aug. 15, 16. J. G. MILLER, P. E.

Gatesville District—Third Round. Gatesville Sta., June 13, 14. McGregor Sta., June 17. Oglesby, at Stockton, June 20, 21. Valley Mills, at Lane's C., June 20, 21. Clifton Sta., June 27, 28. Nolan Cir., at N., July 4, 5. Killeen Sta., at 8 p. m. July 5 and at 9 a. m. 6th. Meridian & W., at Grapevine, July 11, 12. Meridian Sta., at 8 p. m. July 12 and at 9 a. m. 13th. Jonesboro, at Evergreen, July 18, 19. Cranfil & Falry, at Gap, July 22, 23. Crawford, at Compton, July 25, 26. Gatesville Mis., July 29. China Springs, at Coon C., Aug. 1, 2.

Copperas Cove, at Reace's C., Aug. 5. Hamilton, Aug. 8, 9. Evant, at Liberty, Aug. 14. Pearl, at Cox's Chapel, Aug. 22, 23. Turnersville, Aug. 29, 30. There will be no conflict in the above round, as I expect to use some of the brethren and will help some in the protracted meetings. J. M. SHERMAN, P. E.

Plainview District—Third Round. Plainview, June 21, 22. Wright, June 23. Lockney, at Lone Star, June 24. Hereford, June 27, 28. Friona, at Summerfield, June 29. Umbarger, at Vega, June 30. Post City, July 4, 5. Tohoka, July 6. Lubbock, July 7, at night. Hale Center, at Barton's, July 11, 12. Silverton, at Vigo Park, July 15. Emma, at Estacado, July 18, 19. Dickens, at Cottonwood, July 23. Matador, at White Flat, July 25, 26. Turkey, at Northfield, July 28. Floydada, at Harmony, Aug. 1, 2. Brownfield, Aug. 7. Gomez, Aug. 8, 9. Hockley, at Montgomery, Aug. 15, 16. Dimmitt, Aug. 22, 23. G. S. HARDY, P. E.

Corsicana District—Third Round. Eleventh Ave., at E. A., June 11, 8 p. m. Mexia Cir., at Cedar Island, June 13, 14. Coolidge Sta., at Coolidge, June 14, 15. Corsicana Cir., at Pleasant G., June 21, 22. First Church, at F. C., June 22, 23. Wortham Sta., at W., June 24, 27. Barry Cir., at Drane, July 4, 5. Munger Cir., at Callina, July 11, 12. Kerens Cir., at Roane, July 18, 19. Thornton Cir., at Steel's C., July 22. Purdon Cir., at Pursley, July 25, 26. Richland Cir., at Grape Ck., July 29. Rice Cir., at Chatfield, Aug. 1, 2. Frost Cir., at McCord's, Aug. 4. Hornhill, at Ft. Parker, Aug. 6. Dawson, at Harmony, Aug. 8, 9. Alma, at Oak Grove, Aug. 12. Irene, at Emmett, Aug. 15, 16. Brandon, at Bynum, Aug. 22, 23. HORACE BISHOP, P. E.

Weatherford District—Third Round. Strawn, June 27, 28. Santo cir, at Lpan, July 4, 5. Gordon, at Gordon, July 6. Thurber, July 7. Ranger, at Oakley, July 10. Waylaid, at Harpersville, July 11, 12. Breckenridge, at Eolin, July 12, 13. Crystal Falls, Cook's Chapel, July 15. Throckmorton, Bush Knob, July 18, 19. Whitt & Bethesda, at B., July 25, 26. Peaster, at Peaster, July 26, 27. Graford, at Oran, Aug. 1, 2. Eliasville, at Chandler Chap., Aug. 8, 9. Farmer, at Red Top, Aug. 12. Graham station, 8 p. m., Aug. 13. Graham mis., Henry Chap., Aug. 15, 16. M. K. LITTLE, P. E.

NORTH TEXAS CONFERENCE. Terrell District—Second Round. Terrell, June 14. O. S. THOMAS, P. E. Dallas District—Second Round. Cochran and Maple Ave., June 6, 7. J. L. MORRIS, P. E. Sulphur Springs Dist.—Second Round. Sulphur Bluff Cir., at Prairie View, June 6, 7. The Sulphur Springs District Conference will be held at Brashear, June 30-July 3. J. F. ALDERSON, P. E. Paris District—Second Round. Avery Miss., at Cedar Creek, June 6, 7. JNO. M. SWEETON, P. E. Gainesville District—Second Round. District Conference, at Broadway, June 24, at 8 p. m. D. H. ASTON, P. E. Sherman District—Third Round. Key Memorial Mission, at Pleasant Valley, June 6, 7. Travis St. Sta., June 14. Van Alstyne Sta., June 20, 21. Gunter Miss., at Maple, June 26, 28. Howe Ct., at Howe, June 28, 29. Whitesboro Sta., July 3, 4. Sadler Ct., at Rock Creek, July 10-12. Pottsboro Sta., July 17, 19. Preston Miss., at Preston, July 24-26. Bells Miss., at Tom Bean, Aug. 1, 2. Southmayd Ct., at Ethel, Aug. 7, 9. Pecan & Friendship, at Pecan, Aug. 14, 16. Trinity Miss., Aug. 21, 23. Waples Memorial Sta., Aug. 28, 30. C. M. HARLESS, P. E. Bonham District—Third Round. Honey Grove Cir., June 6, 7. Honey Grove Sta., June 13, 14. Dodd and Window, June 17. South Bonham and R., June 20, 21. Ector Cir., June 27, 28. Bonham Sta., June 28, 29. Ladonia Sta., July 4, 5. Bailey Cir., July 11, 12. Lamasco Mis., July 18, 19. Petty and Whiterock, July 22. Trenton Cir., July 25, 26. Brookston, Aug. 1, 2. Gober Mis., Aug. 8, 9. Petty Mis., Aug. 15, 16. M. L. HAMILTON, P. E.

Decatur District—Third Round. Decatur Cir., June 27, 28. Decatur Sta., June 28, 29. Jacksboro Mis., July 4, 5. Jacksboro Sta., July 5, 6. Boyd and Garvin, July 11, 12. Paradise, July 18, 19. Chico Cir., July 25, 26. Bridgeport, Aug. 1, 2. Greenwood, August 15, 16. Alvord, August 16, 17. Gibtown, August 23, 24. Justin, Sept. 5, 6. Ponder and Krum, Sept. 6, 7. Rhome, Sept. 12, 13. L. S. BARTON, P. E.

McKinney District—Third Round. Nevada Sta., June 6, 7. McKinney Sta., June 13, 14. Blue Ridge Cir, at Climax, June 20, 21. Farmersville Sta., June 21, 22. Prosper Cir., at Prosper, June 27, 28. Frisco Cir., at Frisco, July 4, 5. Farmers Branch & Carrollton, at Carrollton, July 11, 12. Josephine Cir., at Milam's Church, July 18, 19. Allen Cir., at Murphy, July 24. Wylie Cir., at Pleasant V., July 25, 26. Weston Cir., at Roseland, Aug. 1, 2. Celina Sta., Aug. 2, 3. Renner Cir., at Camp ground, Aug. 8, 9. Plano Sta., Aug. 15, 16. Anna Mis., at Chambersville, Aug. 22, 23. Princeton Cir., at Copeville, Aug. 29, 30. J. F. PIERCE, P. E.

Paris District—Third Round. Rosalie, at McKenzie, June 13, 14. Blossom & Sylvan, at S., June 20, 21. Detroit Sta., June 21, 22. District E. L. Conference at Clarks-ville 8 p. m. June 26-28. Deport, at Halesboro, July 4, 5. Shady and Marvin, at Pattonville, July 5, 6. Roxton, at Atlas, July 11, 12. Emerson, at Forest Chap., July 18, 19. Annona, at Garland's Chap., July 25, 26. Woodland and Kanawha, at Kanawha, Aug. 1, 2. Paris Cir., at Reno, Aug. 8, 9. Bonham Street, Aug. 9, 10. Clarksville Miss., at Union, Aug. 15, 16. Clarksville Sta., Aug. 16, 17. Bagwell Miss., at Lone Star, Aug. 22, 23. Avery Miss., Aug. 29, 30. Lamar Avenue, Sept. 5, 6. Centenary, Sept. 6, 7. JOHN M. SWEETON, P. E.

TEXAS CONFERENCE.

Calvert District—Second Round. Wheelock, Harris Chapel, June 13, 14. Bryan Station, June 20, 21. E. L. SHETTLES, P. E. Beaumont District—Second Round. Call Cir., at Buna, June 3. Livingston Cir., at Goodrich, June 6, 7. D. H. HOTCHKISS, P. E. Pittsburg District—Second Round. Naples and Omaha, June 8. Leesburg, June 5. Quitman, June 6, 7. R. A. BURROUGHS, P. E.

Jacksonville District—Second Round. Mt. Selman and B., at B., June 6, 7. Brushy Creek, at Vernon, June 13, 14. Henderson Cir., U. Chapel, June 20, 21. ELLIS SMITH, P. E. Houston District—Second Round. Alvin, June 5. Harris County Mission, at Almeda, June 7. CHAS. F. SMITH, P. E. Huntsville District—Third Round. Madisonville Miss., High Prairie, June 12, 13. Madisonville Sta., June 14, 15. Willis & Montgomery, Spring Branch, June 20, 21. Waller Miss., at W., July 4, 5. Grapeleaf & Lovelady, G., July 11, 12. Crockett Sta., July 15. Dodge Miss, Black Jack, July 18, 19. Huntsville Sta., July 19, 20. Hempstead Miss, Kirby, July 25, 26. Willard, at Glendale, Aug. 2, 3. Groveton Sta., Aug. 1, 2. Conroe Sta., Aug. 5. Anderson Cir, Fairview, Aug. 8, 9. Cold Springs Cir., at Point Blank, Aug. 15, 16. Shepherd & Cleveland, C., Aug. 23, 24. Augusta Cir., Aug. 29, 30. Trinity & Onalaska, at T., Aug. 31. Stonehame & Plantersville Miss., at P., Sept. 5, 6. San Jacinto Cir, at Bay, Sept. 9. Navasota Sta., Sept. 13, 14. H. C. WILLIS, P. E.

Jacksonville District—Third Round. Church Hill, at Fowler's Chapel, June 27, 28. Henderson Sta., June 28. Elkhart, at Corinth, July 4, 5. Neches, at Pleasant G., July 11, 12. Grace, July 12, 13. Alto, at Adams, July 18, 19. Rusk, July 19. Troup and Overton, at B., July 22. Hallville, at Hallville, July 25, 26. Centenary, Aug. 2, at 11 a. m. Athens, Aug. 2, at 8 p. m.

Malakoff, at Aley, Aug. 15, 16. (Others later.) ELLIS SMITH, P. E.

San Augustine District—Third Round. Caro, at Bonita, June 6, 7. Center sta., June 13, 14. Shelbyville, Wadkinshill, Wed, June 17. Tenaha, at Concord, June 20, 21. Cushing, at Douglass, June 27, 28. Nacogdoches sta., June 28, 29. Minden, at Bethel, July 4, 5. Geneva, at Patroon, July 11, 12. San Augustine, July 12, 13. Center cir., at Mt. Zion, July 18, 19. Beckville, at Rehobeth, July 25, 26. Timpson, Wed., July 29. Gary, at Wesley Chapel, Aug. 1, 2. Nacogdoches mis., at Prairiegrove, Aug. 8, 9. Carthage, Aug. 15, 16. Tatum, at Ward's Church, Aug. 22, 23. Melrose, at Union, Aug. 29, 30. More to follow. C. A. TOWER, P. E.

Brenham District—Third Round. Milano, June 13, 14. Thorndale, June 16. Rockdale, June 20, 21. Davilla, June 27, 28. Caldwell Mission, July 4, 5. Caldwell Station, July 5, 6. Chappell Hill, July 11, 12. Bellville, July 12, 13. Maysfield, July 18, 19. Lexington, July 25, 26. Giddings, July 27. Fulshear and Brookshire, Aug. 1, 2. Wharton, Aug. 15, 16. Hope, at Boxville, Aug. 22, 23. Sealy, Aug. 22, 23. Bay City, Aug. 28. Glen Flora and L. C., Aug. 29, 30. Somerville, Septem 5, 6. A. A. WAGNON, P. E.

Tyler District—Third Round. Alba Cir., Pleasant Ridge, June 6, 7. Big Sandy Cir., Gladewater, June 13, 14. Wills Point Cir., Palmer Grove, June 27, 28. Wills Point Sta., June 28, 29. Mt. Sylvan, Mt. Sylvan, July 4, 5. Lindale Station, July 5, 6. Edgewood Cir., Small, July 18, 19. Edgewood Station, July 19, 20. Chandler Cir., Red Hill, July 25, 26. Colfax Cir., Holly Springs, July 31. Meredith Cir., Forest Grove, Aug. 1, 2. Edom Cir., Ashburn Camp Ground, Aug. 8, 9. Canton Cir., Wallace, July 15, 16. Whitehouse Cir., Lane's Chapel, July 22, 23. Tyler, Marvin, July 23, 24. Harleton Cir., Harleton, Aug. 26. Waskom, Aug. 28. Harrison Cir., Aug. 29, 30. Grand Saline Sta., Sept. 2. Tyler Cir., Sept. 5, 6. Tyler, Cedar St., Sept. 6, 7. Mineola Sta., Sept. 12, 13. Marshall, North Marshall, Sept. 19, 20. Marshall, First Church, Sept. 20, 21. THOS. H. MORRIS, P. E.

Pittsburg District—Third Round. Gilmer Cir., at Hopewell, July 4. Gilmer Sta., July 5, 6. Linden, at Duncanville, July 10. Queen City, at Jones Chap, July 11, 12. Atlanta Sta., July 12, 13. Dalby Springs, at Lawrance Chapel, July 17. New Boston and DeKalb, July 18, 19. Hardy Memorial, July 24. Nash, at Red Springs, July 25, 26. Texakana, Central, July 26, 27. Red Water, at Concord, July 28. Winfield, at Oak Grove, July 31. Mt. Pleasant Sta., Aug. 1, 2. Coffeewell, at Independent Springs, Aug. 4. Pittsburg Cir., at Union Ridge, Aug. 14. Pittsburg Sta., Aug. 16, 17. Kelleyville, at Avinger, Aug. 21, 22. Jefferson Sta., Aug. 23, 24. Daingerfield, Aug. 27. Cason, Aug. 29, 30. Naples and Omaha, Sept. 5, 6. Leesburg, Sept. 10. Quitman, Sept. 12, 13. R. A. BURROUGHS, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Third Round. La Mesa & Clint, at Berlino, June 6, 7. Sanderson and Valentine, at Valentine, June 13, 14. Alpine, June 16. Marfa, June 17. Alomogordo, June 20, 21. Tularosa, June 22. Carrizozo, June 24. Trinity, El Paso, June 30. J. B. COCHRAN, P. E. 1107 Boulevard, El Paso. Albuquerque District—Third Round. Dereno, June 6, 7. Puerto, at Guay, June 13, 14. Roosevelt, June 17, 18. Grady, June 20, 21. Floyd, June 24, 25. Rock Lake, June 27, 28. Melrose, June 30. Clovis, July 1. Texico, July 2. Portales, July 3. Delphos, July 4. Elida, July 4, 5. Kenna, at Elkins, July 7. Cromer, at Greenville, July 7. Monument, July 11, 12. E. T. JAMES, P. E.



## NOTES FROM THE FIELD.

Continued from Page 5.

of two points not being represented. Everything seems to be moving along nicely. We are getting along right well with our conference assessment, that is, securing good subscription. Our Orphanage has been paid some time. We have spent about forty dollars on our parsonage; painted it inside and out and some other repair work. Our people seem to be religious and hoping and praying for a great meeting this year. Our first meeting will begin at Prairieview the first Sunday in July. Rev. S. L. Ball spent one week with us and made a good impression. He will help me in two meetings this year. We have four Sunday-schools on the work doing very good work, also four prayer meetings getting along right well. We are hoping to see many souls converted to the Christian faith this year and the Church built up.—J. C. Gibbons, May 25.

## Woodland.

Our children's service was held Woodland, May 17. As we got up from our beds of rest on that Sunday morning we heard the rumbling thunder and soon the rain began falling. We felt so sorry, for we knew the children would be so much disappointed. But not so; the rain soon ceased, the clouds passed off, the sun shone out and we repaired to the church. By 11 o'clock the house was well filled. While the congregation were in waiting for the service to begin the intermediate, junior and primary classes came marching down the aisle, led by Miss Ethel Stuart, the primary teacher, the choir singing "He is Able to Save." The program was then rendered. The children did well. The program was just splendid. Collection \$4.45. After the program, dinner was announced. We went out under the shade of those large oak trees, spread dinner, had a good time as well as a good dinner. In the evening Brother Smith, our pastor, preached us a good, helpful sermon on God's love to man, and at the close baptized one infant. Thus closed one more good day for Woodland.—F. A. Ford, Supt., May 25.

## DeLeon.

We have one of the finest Sunday-schools in the conference and this is because we have a splendid superintendent, a splendid body of teachers. We observed Children's Day the 24th inst. and a splendid occasion it was—the best, in fact, I have seen for many years. The children were well trained and everything connected with it was first-class, and the credit of this success is due to Mrs. O. E. Whaley, who trained the children for the occasion. Her work with our children will tell for time and for eternity. The collection was good.—C. S. Cameron, May 31.

## Arlington.

We are in a meeting in Arlington, and while we are just beginning, there are demonstrations of God's presence and power. Bishop Seth Ward preached for us the fourth Sunday night, and Dr. S. A. Steel on Tuesday night. I have Bro. Marion Edwards, of Station A, Fort Worth, leading the singing and he is doing good work. He has decided to sing for the preachers in meetings this summer.—Ed R. Wallace, June 2.

## READY TO SING.

I am now open for engagements to do evangelistic singing. Anyone desiring such help will address

J. M. EDWARDS,  
Sta. A, Fort Worth, Texas.

## PREACHER WANTED.

I would be glad to get a good local pastor or local preacher to help me in revival meetings on the following dates: July 10 to 26, July 24 to August 2, July 31 to August 16. If any brother who reads this can help me in any of these meetings, please drop me a card immediately.

J. EDW. BUTTRILL, P. C.  
Rogers Mission, Rogers, Texas.

## COMMENCEMENT AT SOUTH-WESTERN.

Continued from Page 9

rank among the best ever delivered in Georgetown. One preacher remarked that if Dr. Snyder could preach that well without any license, he didn't know what he might do with a license." Altogether the commencement Sunday was a most helpful and inspiring day.

## Commencement Day

dawned beautiful and bright, and at 9:30 o'clock a magnificent audience assembled in the college auditorium to witness the graduating exercises.

The largest graduating class in the history of the institution sat on the rostrum. It consisted of forty-five splendid young men and women. The degree of scholarship to which they had attained is indicated by the fact that the man who received the second to the highest grade had a record higher than the first honor man of any former class. The salutatory was delivered in Latin by the second honor man, Mr. Fred L. Story. Five of the class delivered graduating orations. These five had been selected by preliminary contests and to the man who delivered the best oration on this occasion was delivered the trustees' prize, a beautiful fifty dollar gold watch. It was difficult to decide who was the best among so excellent a class of contestants, but the award was made to Mr. W. O. Hfrey.

Mr. J. O. Leath, the first honor man, delivered the valedictory. Mr. C. A. Long was announced as the winner of the W. D. Thomas scholarship of \$100, given to the ministerial students of the sophomore or junior year making the highest general average. After a few well chosen and impressive words, President R. S. Hyer delivered to the graduates their diplomas, and at his request Dr. Snyder, of Wofford College, delivered the valedictory of the faculty to the graduating class. After the benediction, what is in many respects the most successful year of Southwestern's successful career passed into history.

## Trustees' Meeting.

The Trustees had a most harmonious and enthusiastic meeting. The reports of the faculty and other officers revealed very substantial progress on all lines. During the year Mood Hall was completed and was now open for inspection. It is a magnificent rock building of three stories, containing eighty rooms for boys. The beauty of its construction and its interior finish and its modern convenience make it easily the finest dormitory for boys in Texas. The Trustees elected Prof. Sam Bares to have charge of this building. Many of the rooms have already been engaged and it is confidently believed that it will be filled with the one hundred and fifty boys it will accommodate, before the opening of the fall session.

A new chair was created, that of "Education," and Mr. C. A. Nichols, A. M., Ph. D., was elected to fill it. This chair will be devoted largely to pedagogy and will offer to young men and women preparing for teaching much elective work that will qualify them for their profession. This is a distinct advance.

The claims of the Biblical Department were carefully considered. It was found that there are now in attendance at the University ninety-two ministerial students, which lacks only a few of being as many preachers as attend all the departments of Vanderbilt University. Forty-nine young men from the University have been licensed to preach within the last two years. These facts made some enlargement of the Biblical Department a necessity. At least one new professor will be employed next fall. The trustees authorized the beginning of a campaign for the raising of \$100,000 for the endowment of this department. Bishop Ward was present when this action was taken and not only gave it his endorsement, but very earnestly urged that such a movement be begun at once. He has promised that when he returns from his trip to the Orient he will give some months to assisting in this campaign. It is confidently

believed that under the wise and enthusiastic leadership of this native Texan Bishop our people will rally and do this absolutely necessary thing at once. This movement is in no way to interfere with the general campaign now on to raise \$500,000 for endowment and equipment but will be counted as a part of it.

The Commissioner of Education reported substantial and encouraging progress in the campaign just referred to. The subscriptions and cash now amount to about \$143,000.

The Trustees heartily endorsed the plan of the Commissioner to have September 27 observed in every charge in Texas as University Day, and urged all our pastors and laymen to lend their hearty co-operation that it may add very materially to this fund. A plan was also put on foot by which a club of five hundred friends is to be organized who will agree to give substantial money assistance annually. The details of this plan are to be submitted to the Church later, and it is believed that it will become immediately popular with our people and result in much needed help.

The Trustees also determined to have in connection with the commencement exercises of next year a great Trustees and Alumni banquet, at which time the effort will be made to secure the attendance of former students and friends of the institution in large numbers. President Brooks of the Trustees and President Hyer were appointed to work out the details of the plan. This promises much every way for the future of the University.

The officers of the board elected for the ensuing year are: President, Judge M. M. Brooks, of Dallas; Vice-President, Dr. James Campbell, of Northwest Texas Conference; Secretary, Rev. A. J. Weeks, of West Texas Conference; Treasurer, Dr. C. C. Cody, of Georgetown.

## NOTICE.

If those who are expecting to bring their wives to District Conference at Wills Point will send me their names I will gladly provide for them. I will thank the preachers if they will send me a list of names of those of their delegates who will be here. Wills Point invites you all and we will be disappointed if you are not with us.

IRA M. BRICE.

P. S. My son is home and upon crutches. He walks after a fashion and is a great deal better off than he was before he went to the surgeons.

## Colorado District—Third Round.

Camp Springs, at Crenshaw, July 4, 5. Westbrook, at Daniel S. H., July 9. Snyder Sta., July 11, 12. Snyder Miss., at Mt. Zion, July 13. Clairmont, at Jayton, July 15. Duna, at Ira, July 18, 19. Hermleigh, at Wastella, July 26, 27. Roscoe and Lorraine, at R., July 28. Gail, at Durham, Aug. 1, 2. LaMesa, at LaMesa, Aug. 8, 9. Seminole, at Hawkins, Aug. 20. Stanton, Aug. 22, 23. Colorado, Aug. 26. Big Springs Miss., Aug. 28. Coahoma, at Bells S. H., Aug. 29, 30. Big Springs Sta., Aug. 30, 31. J. T. GRISWOLD, P. E.

## Fort Worth District—Third Round.

Grapevine, Enless, July 4, 5. Arlington, July 5, 6. Smithfield, White's Chap., July 11, 12. Diamond Hill and Handley, July 12, 13. N. Fort Worth, July 15. First Church, Fort Worth, July 16. Britton, at Webb, July 18, 19. Mansfield, July 19, 20. Godley, Lone Willow, July 25, 26. Covington, Rio Vista, July 26, 27. Mo. Ave., Fort Worth, July 28. Mulkey Memorial, July 29. Rosen Heights, July 31. Burleson, at Everman, Aug. 1. Joshua, at Denton, Aug. 2, 3. Main Street, Aug. 2. Grandview, at Greenbriar, Aug. 4. Weatherford St., Aug. 6. Kennedale, Cold Springs, Aug. 8, 9. Polytechnic, Aug. 9, 10. Azle, Dido, Aug. 15, 16. Central Aug. 23, 24. Riverside, Aug. 23-25. Glenwood, Aug. 30, 31. O. F. SENSABAUGH, P. E.

## SINGER AND CHOIR LEADER

Ready to help in revival meetings.  
J. A. YEATES.  
Troup, Texas.

## POLYTECHNIC COLLEGE COMMENCEMENT.

Bishop Ward and Dr. S. A. Steel Principal Speakers.

The Polytechnic College has just closed the best year of its history. The commencement occasion shows the most gratifying results. Every program was crowded with good things. Some of them fairly sparked with chaste humor, artistic music and brilliant speeches. The college year has been the best on record. The school is better organized and the class-room work more efficient than ever. The course of study has been raised until we now meet the standard requirements and present a course equal to the very best colleges of the South. Our requirements for entrance and graduation are up to the highest. These requirements are strictly regarded in all our work.

During the year now closed, in spite of the financial stringency, our attendance has been remarkably good. The number of college students has increased. The work of discipline has been easier than ever. The personnel of the student body has improved. The esprit de corps has been excellent. The entire situation is growing better. The teachers and students are enthusiastic and expecting next year to be even better. The great revival conducted by President Boaz left its permanent impression upon the entire school.

Final examinations for the year did not close with Friday. On Thursday night before, the commercial school held its last graduating exercises with sixteen young men and women receiving certificates of graduation. This department has been discontinued. There will be no commercial department at Polytechnic College in the future.

On Friday evening three young ladies of the piano department, Misses Lillie Brittain, of Putnam, Miss Iva May White, of Abilene, and Miss Wyna Fatterson, of DeLeon, gave a graduating recital. These pupils being graduates from the class of MacDonald it is needless to say the program was a rare musical treat.

Saturday morning the preparatory department had an oratorical contest for the Dr. Lackey medal. This medal was won by Mr. Will Ward, of Cleburne.

On Sunday morning Bishop Seth Ward preached a great sermon on "The Kingdom of God and Young Men." It was a very strong and helpful deliverance. At night Rev. J. J. Creed, of Ferris, a former student of the college, preached a very fine sermon to the undergraduates. We expected a good sermon, but he surprised us with a message of rare scope and power. We congratulate ourselves on turning out such fine young men.

At 10 a. m. Monday the inter-society oratorical contest was won by Mr. Robert Goodloe. In the afternoon a large class of "preps," with a splendid program, graduated into the college department. Dr. Boaz was to deliver the charge to the class, but Bishop Ward took his place and delivered an excellent address before the class.

At 8:30 p. m. the literary societies were lined up in battle array for the most exciting event of the entire year—the annual debate. The question of government ownership of railroads was discussed and by a vote of three to two was won by the Adkissonians.

Tuesday at 10 a. m. Mr. Leon F. Sensabaugh, class of '98, delivered the alumni address. It was very much enjoyed by a large audience. In the afternoon visitors and friends enjoyed an "art levee" held by Mrs. McMillen and her art class in the conservatory.

The recital given by the School of Fine Arts on Tuesday evening was well attended by another large audience and enjoyed to the fullest extent.

Wednesday morning at 9:45 in the parlors of the Young Ladies' Home the trustees, faculty and a class of fifteen graduates assembled and formed a line of march to the college auditorium where the exercises were to be held. Orations were delivered by Mr.



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A. O. Strother and Mr. S. P. Williams. Dr. S. A. Steel delivered the baccalaureate address with Robert E. Lee as his subject. It was a great utterance.

The medal offered by L. F. Sensabaugh for highest class work was awarded to Mr. S. P. Williams. Mr. W. B. Hamilton stood second in class rank.

Diplomas were awarded to seven students from the School of Fine Arts and bachelor degrees conferred upon eight young men from the college.

The degree of Doctor of Divinity was conferred upon Rev. W. D. Bradford, of Dallas.

The exercises closed with all feeling that our best year, thus far, had rounded out, but that a still better year was awaiting us.

C. L. BROWNING.

## ATTENTION.

Brethren of the North Texas Conference: After supplying the general demand for our journal I have about 100 copies left. I will be glad to send any number of them to anyone for the postage at 4 cents per copy. First come, first served, while they last. JOHN E. ROACH, Secretary.

## WORKS ALL DAY

And Studies at Night on Grape-Nuts Food.

Some of the world's great men have worked during the day and studied evenings to fit themselves for greater things. But it requires a good constitution generally to do this.

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Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.