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

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Editorial.

THE BIBLE CAUSE.

Among the greatest and yet oftentimes overlooked agencies for the evangelization of the world is the simple printed Bible itself. With a power all its own, and with no one to interpret its deep things or unlock its treasure house save the Spirit of truth himself, it has gone into hundreds of lives and homes, and carried with it light and joy and salvation. There is something so universal about its charm and appeal and something so plain and satisfying about its promises and invitations as to give it a place and an influence in the lives of men everywhere, of all conditions and all races. Experience has proved a thousand times over that all it needs is a fair chance to make its truth known and its power felt.

It has been rightly called "The Silent Missionary," above all others effective, and, as one long ago said, "The missionary that can always be trusted." As the silent missionary it has gone through doors where others had to stop; it has scaled barriers that others found impassable; it has been successfully cherished in secret where others must have been discovered; it has had auditors for its message whose ears would have been forever sealed to any other preacher. In the hands of a colporter, in the mail-bag, sometimes as a detached part blown by the wind or wrapped around merchandise; in numerous and unexpected ways it has gone abroad, and, falling into hands that eagerly preserved it, has brought forth its legitimate fruit unto salvation, and laid the foundation for the larger work to follow when the human missionary should come.

A Bible or a New Testament or a simple gospel has been, time and time again, the entering wedge to open up the way for the Church, and the plowshare to break up the virgin soil of heathenism and sin and make it ready for the implantation of the true faith. The humble colporter with his Book has been time and time again the pioneer of the missionary enterprise and the vanguard of the missionary army. And while this fact has been easily overlooked by those who have viewed the work of missions from afar, none have been so glad to give it due recognition as those who have followed the colporter up, and built on his work as a foundation. Listen to the testimony of one of our own Texas missionaries: "Of all the agencies for carrying on the work of God in Mexico," said Frank Onderdonk at the Epworth League Conference at Corpus Christi, year before last, "I give to distribution of the printed Bible the first and foremost place. People may be prejudiced against the foreigner for coming into their midst with new and strange doctrines, but the word of the everlasting God in their own language with the Holy Spirit ever present to impress its message is the greatest missionary in the foreign field today;" and he added, "Many of our congregations are the direct outgrowths of a single copy of the Bible falling into the hands of

honest people, who dared to read and think." And such a testimony might be multiplied from missionaries of all the Churches, all of them backed up by first-hand experience and given without reluctance or reserve.

And what shall be said of the Bible in the vernacular as an element of permanence in the missionary work of the world? It is much more than an entering wedge or a plowshare. It is the missionary's arsenal, his storehouse of supplies; his strong right arm. It is that which adds force to his testimony and permanence to his message. It is its value which has given to the work of the translator its importance and prominence in all mission history. What is generally recognized as John Elliott's most notable contribution to the cause of missions? Is it not his translation of the Word into the languages of the Indians? What makes William Carey live today as an ever-growing factor in the conquest of India for Christ? Is it not his arduous work of turning the Truth into more than thirty of the dialects of that country? And in what respect shall we measure Burma's debt to Judson, or China's debt to Morrison, or the debt of the Gilbert Islands to Hiram Bingham, more largely than in the fact that they opened up the treasures of God to these people by giving them the word in their own tongue? These men saw the utter uselessness of trying to build without first making the truth accessible to the people and permanent of tenure by the printing press, and the years that have followed their labors have vindicated in increasing measure their wisdom.

Now, this work of furnishing the printed Bible to the peoples of the earth in their own language has never been a purely denominational one. Its broad, universal character, as well as its enormous cost, has made it expedient to put it beyond the sphere of any one particular Church, and make of it a co-operative work under some great central and undenominational organization. And so there was founded in our land the great American Bible Society of New York, and around it has been gathered through the years the interest of most of the Churches in this matter, and through it they have largely sought to do their work along this line.

Among the most loyal and liberal supporters of this society has been our Methodism, and she has in turn found it an indispensable helper and ally as she has sought to project her missionary enterprises and to extend her borders to the lands beyond. What the Bible in general has meant to missions, the Bibles furnished largely through the American Bible Society have meant to our missions and to the missions of the other Churches of our land. The money we have put into it has been among our best investments, for it has brought returns not only to the common kingdom of our Master, but to our own Church as well. The cause it represents is one that should make its appeal to all, and there should be no Church in all the lines of our Methodism to ignore or forget its interest. Demands are upon this society for the enlargement of its work. This is impossible without an enlargement of the contributions

of the Churches. Let every pastor in all our connection see to it that his Church makes a worthy offering to this great organization, and let every layman who reads these lines be enlarged in his heart and purse toward it.

THE VICTIMS OF THE SALOON.

Not long since a man about forty years of age called at our home and introduced himself. We had to ransack our memory to locate him; but we succeeded in identifying him. We knew him in our early ministry in Virginia, the son of one of the best families in that proud old State. He was a boy then. Later on, we knew him as a young man, and then he was a well trained pharmacist holding a fine position in one of the leading drug stores of the city. He was moral, a good member of the Church, and very popular.

But as he stood before us the other day, what a wreck! He was poorly clad, his face was almost purple, his eyes blood-shot, his breath offensive, and his whole appearance that of a confirmed victim of the liquor habit. He gave us the story of his life, since we had last met; and it was pathetic and pitiable. In his early manhood he began to tamper with drink, and it was not long until the saloon was the place of his habitat, and those resorting to such a place were his boon companions. He went from bad to worse, and for eleven years he had been an aimless wanderer. Nobody cared for him, and he cared for nobody. He had lost all self-respect, recognized the fact that he was the black sheep of the family, and hope had departed from him. Nothing that we could say or suggest to him seemed to make any impression. He was a maudlin sot. The saloons had ruined him. His manhood was gone, his sense of pride gone, his resistance was destroyed. Drifting upon the current of appetite, the whole bent of his nature was downward, and the roar of the frightful cataraet was within his hearing. He would listen to no semblance of reason or advice.

Not long after he left, there appeared in our office another man, not quite so old, but just about as steeped in the vice of the liquor habit. He gave his name, and we learned that he was related by marriage to one of our prominent ministers. He had a wife and two little girls, who were living in another city. He had been from them for some months. Once he was happy and his home was happy. He was gifted and made them a comfortable living. He fell into the habits and the associations of the saloon. It was not long until his home became confusion, his family sorrowful and his character wrecked. He, too, was a wanderer. He read us a letter from his wife and cried like a broken-hearted woman. He listened to our advice, promised to return to his home, to give up the habit of drink and make an honest effort to be a man. With tears running down his bloated face, he left us and went his way. What became of him? We know not. Did he return to his home, his wife and children? We doubt it. The saloons had murdered his manhood, almost murdered his wife, blighted his children and

wrecked his home. The evidence of his struggle with the curse was perceptible, but the habit had mastered him. He was its slave. It had overcome his affections, his instinct, his volition. He was a physical, a moral and a mental wreck.

But why dwell upon these two cases? We could fill all the available space in this issue of the Advocate and then not exhaust the numbers of them that have dragged themselves into our presence, with similar tales of woe, in the course of a ministry of thirty-five years. The world is well nigh full of them. Society has no place for them. Business does not want them, and the professions scorn them. They are the wreckage of wronged manhood and womanhood. Who knows what they suffer? But who can know what those suffer who are related to them by blood or by marriage? Yet this is the legitimate and the logical work of the saloons. They are licensed and conducted for the accomplishment of just such results. Their business is to thrive at the expense of human weakness, to destroy manhood, to impoverish womanhood, to degrade childhood. They fatten on the degradation and poverty of the race. Every dollar they put into the public treasury for the privilege of doing business, and every dollar they put into the pocket of those who own them, comes out of the mouths and off the backs of women and children. In turn, they produce criminals for the courts, the jails and the penitentiaries. Behold the work of the great American Saloon!

God is an infinite Spirit, without body or parts. The unaided finite mind can not reach up and take hold of God. It has no way to perceive him, for he is beyond sense-perception. But Christ brings him within the range of our senses and of our mental conception. "He that hath seen me, hath seen the Father," is his own explanation of this truth.

Miriam, the sister of Moses, was like her distinguished brother in one respect: she was not permitted to cross over the Jordan into the Promised Land. She died, not in the Mount, but in the wilderness. It seems pathetic that she had to die so near the goal. Yet death in the desert was a fitting close to a life like that of Miriam. She was a bird of song, and songs are sweetest as the sun is sinking below the hills. She would have been out of place in Canaan and her songs would not have been so full of melody on the other side of Jordan. Amid the weird sands of the wilderness and the tears and sobs of her wandering people she did her part to inspire them; but when the time came for them to cross over and become established in their new civilization, singers of another type were needed. So she ceased to live, and was buried in the wilds of the country whose hills and mountains and deserts had nerved her womanly heart to its noblest service. But she found a better home with Aaron and Moses beyond the frost-line and the shadows, and her name passed into the history of her ransomed people.

An Object Lesson in Church Extension

By Bishop E. R. Hendrix, D. D., LL. D.

A recent visit to Oklahoma has set me to thinking of the invaluable work done in that new State by the Church Extension Board, and how impossible the substantial growth of our Church there in the last sixteen years without it. Reckoning the work and its progress for the past four quadrenniums in a single State we have a base line of comparison of the progress of the work at large throughout the Church. On the fourth of next July there will be legally placed on our National flag its forty-sixth star, the one answering to the name of Oklahoma. What does the new State of Oklahoma stand for in the kingdom of our Lord? I will venture to speak only for the progress of the Methodist Episcopal Church, South, there within the last sixteen years. It would almost seem as if the Church Extension Board had come into the kingdom for such a time as this.

When, in 1889, the first opening occurred, the small sum of \$3000 only was available to enterprise new work in Oklahoma Territory. Rev. I. L. Burrows, of Arkansas, was appointed presiding elder of Oklahoma District, and most diligently did he enter upon and continue his work, securing church lots in what promised to be centers of population, such as Oklahoma City, Guthrie, Norman, El Reno and one or two other townsites. Aided by a few chosen helpers, and by a visit or two by myself as Bishop in charge, within the next few months after the opening, at the session of the Indian Mission Conference he made his report as follows: "Bishop, my first round I enrolled five hundred members; my second round I unrolled two hundred members." That means that as the pioneer Church in some sections he received members of different denominations who were without a church home, promising to dismiss them to their several Churches when they should organize. This was done accordingly, and so there are many Christians in Oklahoma who can tell of having been served faithfully by our ministry, and who are our fast friends to-day. Methodism pioneered the way for our Lord in the wilderness as she has often done.

To show the growth in sixteen years I will compare the statistics of the Indian Mission Conference in 1891 (for the name had not then been changed), with those of the Oklahoma Conference for 1907. Then the work was largely in the eastern part of the Indian Territory, comparatively few churches having been built in the Oklahoma Territory. In 1891 we had 8069 white members and 3309 Indians. Our present membership is 38,529. Then we had 7570 Sunday-school scholars; now we have 28,362. Then we had 124 churches, many of them of the cheapest construction, so that the total value was only \$52,900. Now we have 321, worth \$566,864, made possible by \$43,222 in donations by General Board and \$23,000 in loans. The General Board, at so small an outlay, aided in the building of 177 churches, while the Conference Board aided 160 with donations aggregating \$6754. This showing virtually represents nearly every church building that we have in Oklahoma, for nearly, if not all, the primitive buildings of twenty years ago have given place to the more substantial buildings of the present.

It will be seen also how much the people have helped themselves in building church houses and also in the general collections, when it is known that while in 1891 they gave \$225 for Church Extension, in 1907 they gave \$2998, which exceeded their assessment. They increased their collection for foreign missions from 2401 in 1891 to \$6205 in 1907. During the same period their collection for domestic missions went up from \$697 to \$4992. Their receipts from the Board of Missions have been steadily decreasing while they have increased their amount for the support of the ministry until it is now about \$100,000. These signs of healthy Church growth in membership, collections and general activities appeal to us the more when we note the fact that while our Church in Oklahoma has 321 houses of worship, we have, all told, 798 societies, thus leaving 477 congregations without houses of worship. In other words, we have in Oklahoma more unhouseed congregations by 156 than we have congregations worshipping in church houses of their own! Many choice lots have been secured awaiting the funds to help build on them. Some of our best people have poured in from Missouri, Texas and Arkansas to become permanent settlers and citizens in this new country. Their loyalty to the Church is unquestioned and their liberality equal to their ability. A little timely help from the Church Extension Board will plant excellent houses of worship in places of temporary shacks in all this section.

Some of these worthy people have been among our faithful few in Kansas, where they have been thoroughly seasoned, and help to make most valuable helpers in our Church enterprises. Similar conditions have existed in the Panhandle of Texas until we are now strongly established there where I dedicated five churches in four days, the people crowding the churches at whatever hour the services could be held on week day or Sunday, as they did down in Mississippi, where I dedicated five in two days and a half along the Gulf Coast.

Do you know that we have now not less than 3103 unhouseed congregations, or about one-fifth as many as we have church houses? During the twenty-five years of the existence and work of the Church Extension Board we have aided in housing 1684 congregations, either in the erection of new houses or in replacing old ones, while the Conference Boards of Church Extension have aided 5687, or a total of 7371, which represents just about half of the whole number of our churches, 15,541. The Conference Boards give smaller amounts and sometimes aid thus those churches that the General Board could not grant near all they needed. So that the whole done in the name of Church Extension is not represented by what the General Board has done, although that aggregates in twenty-five years \$659,098 in donations and \$720,962 in loans, or a total of \$1,379,160. Add to this the \$685,995 given by the Conference Boards and we have over \$2,000,000 used in this great work in twenty-five years.

The large amount in loans has been made possible out of a capital of \$167,353 which, by wise management and the addition of the interest, has now grown to a capital of \$238,343, and represents actual loans of \$727,214. It is now proposed to add \$100,000 to this working capital as a thank-offering in the interest of Church Extension, after being tested for a quarter of a century. Is it not worthy of such additional capital? Does not the Lord signally bless what is put into His hands? Is there a better investment?

Church Extension work should have the right of way side by side with the cause of foreign missions. We should begin to think in larger figures for both great causes. The Loan Funds, administered altogether by the General Board, should strongly commend themselves to every department of the Church. Why not through the Sunday-schools secure "The Sunday-school Loan Fund" for Church Extension; that would help to house many a shelterless Sunday-school? And so an "Epworth League Loan Fund" doing a like service for Epworth Leagues. Then too, why could not every conference have a "Memorial Loan Fund" in honor of some worthy brother? Why not Memorial Loan Funds for the four honored Bishops of our Church who have died during the last two years or less? Already five such memorials have been created bearing the names of Andrew, Paine, Kavanaugh, Marvin and Parker, besides a number of others for honored names of ministers and laymen. The Marvin Loan Fund had an original capital of \$7710 which has now grown to \$13,561 aside from helping Churches to the extent of \$48,031.

During the centennial year of American Methodism the Board of Church Extension asked for a working capital of \$500,000. Great as has been its work, how much greater if it had larger resources. Let them be forthcoming through gifts, bequests, annuities, collections. The wise administration of its affairs justifies the appeal no less than the needs of the work. Let the pastors everywhere know that they hold the keys. By their wise and sympathetic aid the amount needed and asked for this year can be secured. Tell your laymen of one layman and local preacher, Rev. Moses U. Payne, who not only gave \$25,000 toward the endowment of Payne Institute, but who also gave \$25,000 to found the Moses U. Payne Loan Fund, which has now a capital of \$35,930, but which has aided in the matter of loans to Churches to the extent of \$89,781. Who has made a wiser investment for the Lord?

Kansas City, Mo.

"THE SIN OF EATING."

The above is the heading of an eloquent article in the Advocate of December 26, 1907, from the pen of Radford Crockett. He eloquently portrays the evils that have followed the fall of Eve and Adam in eating the forbidden fruit. I will admit that all the evils he mentioned have followed the sin of Adam and Eve in eating the forbidden fruit; that the downward course of sin in this world had its beginning with our first parents in the garden; that they were the cause of evil entering into the world; that if no man or

woman had ever sinned in any way there never would have been any sorrow or suffering in the world. But when the writer says, "There would be no almshouses, jails, penitentiaries or asylums in this world to-day had not Mother Eve eaten the forbidden fruit," I think he is assuming something that cannot be proven.

While Eve and Adam were the first sinners, and Eve was the cause of the beginning of sin in the world, it does not follow that if Adam and Eve had never sinned that none of their children or descendants would ever have done so. If, as we Methodists believe and teach, man is an intelligent, free, moral agent, then any one of his descendants might have sinned and thereby have brought sin, sorrow and suffering into the world.

Had all mankind lived a sinless life for 2000 years, and then one of them have sinned, a stream of sin and sorrow and suffering would have followed that might have made the world almost as corrupt as it is to-day.

I do not criticize the position of the writer for the sake of criticism, but because it has long seemed to me that a great many people are wont to lay too much responsibility upon Eve because she was the first sinner. Eve tried to lay the blame upon the devil, who tempted her. Adam laid the blame for his sin upon Eve, and, by implication, upon God himself: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The inference from Adam's words was: If God had not given me a woman to tempt me I would not have sinned.

From that day until now men and women, boys and girls have been trying to lay the blame for their sins upon some one else. Some lay it on another person, some on the devil, some upon God for allowing the devil to tempt them. While human nature became corrupt in the fountain head of the race, so that all the descendants of our first parents have a nature more inclined toward evil than toward good, yet we must remember that Eve and Adam sinned without a nature biased toward evil. If our first parents, with a pure nature, could sin, while in a pure world, then any of their posterity could have sinned even if none of their ancestors had ever sinned.

God could have destroyed Adam and Eve after they sinned and not have permitted them to leave a posterity with a bias toward evil had He seen any real good to come to the race of mankind by his doing so. Before the creation of the world, and of man, God foresaw the possibility, if not the certainty, that sin would enter the world, and he provided a Redeemer, in the person of Christ, for man in case he should sin; therefore Christ is said to be "as a lamb slain from before the foundation of the world."

In permitting our first parents to leave a posterity in their fallen nature, and in redeeming man in the fountain head of the race, the Lord forever did away with the possibility of there being more than one class of persons in the world in their natural relation to God. All are born with a proneness toward evil; all are under the curse of the law; all are redeemed by the blood of Christ; all are born in the favor of God through the merits of Christ. Christ said of little children: "Of such is the kingdom of heaven." No person comes under condemnation except by his own personal sin. Yet our moral weakness is so great that no one can live the pure, unselfish life he ought to live unless he receives Christ into his heart by a living faith, enabling him to say: "I live, yet not I, but Christ liveth in me." The most that the best man or woman can say is, "By the grace of God I am what I am."

The fact that each one of us is saved only by the grace of God gives us sympathy for those who are strangers to that grace and intensifies our desire for their salvation.

In the latter part of his article Bro. Crockett tells us, in substance, that food affects or makes temperament; that temperament determines action; that action makes character, and that character determines destiny. There is a degree of truth in what he says about the effects of food upon life and character, but the writer attributes much more to the influence of food than it really has, and, I think, more than he really intended. According to his statements a man would have almost nothing to do in the formation of his own character except in the selection and eating of food. I do not believe the physical appetite, combined with the physical passions, has so much to do with our conduct and character as the writer seems to think. That the appetites and passions are a source of temptation to the soul and lead to many sins is true, but if we will examine our lives carefully we will find that many of the most common sins have their origin entirely independent of the body. Pride, ambition, selfishness, hate, etc., do not originate in the bodily appetites or passions. Avarice, that accumulates its millions, does not spring mainly from the appetites. The Apostle Paul

tells us in Eph. 6:12 that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The greatest difficulties in the way of right living, for most people, do not spring from physical appetite or passion, but from the various form of selfishness that have their home in the soul. Self-will, pride, self-conceit, temper, ambition, jealousy, hate, etc.—these are the things against which we most need to watch and pray. The leading thing in the temptation of Eve was not the desire to taste food forbidden to her, but the ambition to obtain the wisdom and exaltation promised to her by Satan, and the independence and freedom flowing therefrom.

There are some important lessons we should learn from the fall of Adam and Eve. First, that what may seem a little sin to us may be the beginning of evil consequences that will affect and curse multitudes to all eternity. Second, that although we may repent of our sins and be forgiven, we cannot always recall the evil influence we have had on the lives of others. Other lessons may be studied out by the reader. Let us all be true to God, to our fellow-men and to ourselves.

A. H. HUSSEY.

Emma, Texas.

ABOUT SINGING.

I am constrained to write something on a topic that may have been more or less thoroughly thrashed out heretofore, but is nevertheless of continual perplexity and interest to our preachers and people. It is a question that has found a place in our Discipline for many years. It is the problem of singing. What to sing, how to get the people to sing, and how to do the thing when they are willing. I am not a musician, hence do not write from a professional standpoint, I have often found myself, though where many a pastor often is caught, in a place where he must try to lead the singing, whether he knows a note or not. I believe that the problem is not the same for the preacher in a city or good town that it is in the country.

The city pastor has his own puzzles. I had a little experience with the town gang. I had one organist to get mad right in the middle of the meeting, and quit me for a time, but, as the man in town often does, I found a substitute. But in the country, the question changes. The pastor comes into a new community, and finds a lot of nondescript song books and a panting, giggling, howling "class," with a "perfesser" and its concomitant auxiliary meetings and all-day Sunday singings, and the preacher—oh, where is he? He asks for a song for opening services, intending to preach on "Christ Our Sacrifice for Sin," and a girl rattles off at the organ a few bars as devotional as "Captain Jinks," and led by a smirking, perfume-dobbed swain, the company squeal off with something like "O'er the Green Fields Shines a Star Serene," or "Eve-Swelling Fountain." The older brethren take on an air that plainly says, "Did you ever see such smart things? Now touch a hair of their heads if you dare!" The preacher urges that a Sunday-school be organized. "No, everybody is sick now, wait till spring, and the folks are better acquainted." He is compelled to wait. The same folks who could not run a Sunday-school, can load up the wagons, buggies, surreys, and saddle stock, and go ten or fifteen miles to an all-day singing, where the measles, mumps and whooping-cough that made Sunday-school a menace to peace and health, are scattered broadcast. But that is all very well. Our Methodist folks must keep up with the procession, and not be as narrow as the circuit rider, who actually dares to preach that Methodists should use Methodist Sunday-school literature, read Methodist literature, and sing good songs. True, the preacher probably recommends a song-book in which the "perfesser" can't sing, and which is just as well bound, and as large "as the perfesser's" and sells for about two-thirds as much. But he should know that some of our people are very liberal. They can see clearly enough to pay as much to the deep-water persuasion singing Smith as they do to their pastor—even twice the amount, maybe, and then have liberality enough to spare to blame the preacher when the young people refuse either to sing or to get religion in the summer meeting. There are Methodist appointments where our preachers, for the sake of peace, dare not, or do not, introduce Sturat's book at twenty-five cents, or our Young People's Hymnal at thirty cents, when the same people who thus balk their pastors, pull out their wallets and pay thirty-five or forty cents for books no larger and with not half the singable songs, or one-fourth the number of spiritual tunes in them. The preachers who are fighting our battles among the school-house appointments and brush arbors, know that

this is so. I made a trade once with one of the professors to let him teach in my church, provided he would use our hymnal. He accepted, and I thought I had won; but what did the folks do? They froze him out on the spot in three nights and he left me with the bag to hold, and the books to introduce myself. In these rural communities, it is often simply nerve-racking to listen to some of those "easy" songs. They jingle almost as well as tin horns on the street at Christmas. I do not pretend to solve the riddle, but I know it is here. Some who are older than I tell me there is a denominational propaganda behind these singing smiths, professors, music normals, auxiliaries, and their ilk, and that the boast is made by those propagandists that "if they cannot get to preach their doctrine in the Methodist congregations, they will sing them there." Are these things so? Are we blindly letting other denominations open masked batteries on us, and enflame our ranks in country charges? Can we not devise some means of meeting this with a practical colportage system that will really touch some sore spots? Our city churches draw much of their membership from the country and smaller towns. Shall we allow the foundation head to be poisoned? Would it be fool-hardy or plain godly grit, for our circuit preachers to put a Methodist hymn book in each grip with the Bible, and sing alone, when the people refuse to sing with them, as the old-time heroes sang before even the old hymns were known? Or, would it be practical for some of our city congregations to send out summer singing campaigners, well trained, with a full repertoire of real Methodist songs, and teach by actual example? I know some of our country people might take this as a hint that only the city people can sing real Methodist songs, but it is not a question of ability to sing, but of singing as it is. How many of our country appointments use our standard hymn books? The reason given will, in the last analysis, be that the hymn book is beyond their ability. How shall we reach them? Bring the book down to an easier level? No; lead our people up to the level of our hymn book. We have one of the best hymn books on earth—the best on earth for the Methodists of the South. But too many of our people are letting outsiders dictate what they shall sing. Our country congregations can sing the hymns, if once they know them. There is a swing and fire about a real Methodist song well sung, that will crumple into astonishment the flimsy squeaking of some of the trash that our people are tolerating. In many of our small towns, where the standard is used, little advance is made, because the choir know a repertoire sufficiently large to give a monthly change, and soon our people want a new book. I believe we should preach Methodist sermons, sing Methodist hymns, read Methodist books and papers and make no apologies. Keep at it unflinchingly and long enough and our people will do more and better singing.

J. I. JAMES.

A MISSIONARY EXHORTS—SIGNS OF ADVANCE.

Encouraging notes are heard from a number of the charges as to the missionary collection in the North Texas Conference. A number of our charges have already secured their collection. Some of these are Bowie, Jacksboro, Bellevue, Iowa Park, Decatur, Bryson, Alvord, Chico (and no doubt others). Not because these places are in better condition than many others, but because the pastors would not let the matter pass, and so this needy collection is secured. This is written to get others to do the same. They have but to say, "It must come and it will."

Brethren, why do you tarry? It is not too late to carry our conference resolution into effect, if we will. March may yet see the collection in hand. Let others provoke you to good works; inquire of Baptist brethren and see if they are delaying their collections? You will find that most of these Churches have taken two collections for their benevolences already. It resolves itself into this: If we wait until fall to get these collections, much of the amount will never be paid; on the other hand, if we will push them now, get what we can (say foreign and domestic missions), we can get the remainder later, as the burden will be half raised. Let me suggest this: Get up next Sunday and tell the people how much our Mission Board is in need of funds; tell them of the effect of the panic on our late conference resolutions to raise our missionary assessment by the 1st of April, and ask them for the assessment, and you will get it. Ours is a loyal people; they love their church; they do not want to see their missionary interests suffer; they will respond. Brother pastor, will you give them a chance? Do it Sunday. L. S. BARTON. Sec. of Missions of the North Texas Conference. Decatur, Texas.

METHODISM IN MEXICO

By Bishop Seth Ward, D. D.

The progress of our mission work in Mexico is a matter of vital interest to Methodism in Texas. Mexico is our nearest neighbor. The Rio Grande, which after all is not a very "Grand River," is not a division line of large proportions. There are more than one hundred thousand Mexicans on this side the Rio Grande; there are a great many Americans on the other side. Whether we wish it or not, we have many interests in common. Each country must be affected by the prosperity or the adversity of the other.

In forming an estimate of conditions in Mexico we must never forget the historic background. There were three hundred years of unbroken control by the Spanish Crown and the Romish Church. Few nations have been more bitterly and persistently oppressed. And that long period of oppression was followed by sixty years of almost continuous revolution. From the night in which Hidalgo raised the flag of revolt until the day when that flag was carried to final victory by Juarez and his brave followers, there were only brief periods of comparative quietude. Out of four hundred years Mexico has had forty years of stable government and fair opportunity. We must not forget that, if we would do justice to those people in the judgments we form.

Our Annual Conferences for the current year were held in the month of February and the first week in March. The Mexican Border Conference met in Saltillo, the Central Mexico in Mexico City and Northwest Mexico in Durango. A more satisfactory series of conferences I have not seen in that field. The reports show progress in all departments of our work. The net increase in membership for the year was 348. In Mexico we now have our strongest Mission Church. Japan and China has each more missionaries; China and Brazil have more Church property; but Mexico has more members, more native preachers, more Sunday Schools and Epworth Leagues. Our membership is now 6753, with 41 native traveling preachers, 60 local preachers, 136 Sunday schools, with 464 officers and teachers and 5157 scholars. Conditions were never more favorable than at present and certainly our workers were never more hopeful.

During the past year we have made two valuable additions to our equipment—the new school building at Monterrey and the church and parsonage at Torreon. The Monterrey building, which provides ample and excellent quarters for "Lauren's Institute," was made possible by the liberal gifts of the Virginia "Rosebuds," the children's organization of the Virginia Conference. Valuable help was also given by the Sunday-schools of the Texas Conference. Mr. Frank Kerns, of Virginia, who is the head and in large measure the heart of the Rosebud organization, accompanied by his wife, was present at the dedication services in Monterrey, February 2nd. It was a great day. I trust all who pledged help for that enterprise will remit to the Conference Treasurer as promptly as possible. In Torreon we have erected a substantial stone building with a beautiful chapel up-stairs for the American congregation and a commodious church below for the Mexicans. Adjoining is a comfortable parsonage. Altogether that is one of the best plants we have in Mexico, and for its successful management much credit is due Brother R. E. Tyler, our pastor there during the year just past. The dedication services, held February 23d, were largely attended. At the evening hour the Mexican church was crowded to its utmost capacity with attentive and earnest hearers. The dedication was followed by special revival services and, under the preaching of Brother J. B. Cox, there were reported quite a number of conversions. And this leads me to say that Mexico is ready for a great revival. That is true of many places in that field beyond all question. The Word is gladly heard and men and women turn to God in "the good old fashioned way."

The value of our educational work becomes more manifest every year. The work being done by the Woman's

Foreign Missionary Society cannot be too highly commended. Their schools are centers of intellectual enlightenment and of spiritual influence. Patmore College, at Chihuahua, last year enrolled 751 pupils. Where can Southern Methodism match that record? Not in Texas, nor, so far as I know, in the United States. But our most important work in Mexico is Colegio Wesleyano, at San Luis Potosi, where we are training our young preachers and Christian workers. More and more we must depend on Mexican preachers for the evangelization of Mexico, and for that work we must have trained men. The changing conditions of the country demand men of first rate equipment as leaders in the kingdom of our Lord. Schools cannot make preachers, but we cannot well make preachers without schools. That is true in Mexico and in Texas as well. In the absence of Brother Reynolds, who, broken down by over-work, is forced to stand aside for a time, Frank Onderdonk is in charge of the school. I need not tell Texans that it is in good hands. Onderdonk can run a district, hold a revival, build a church, or preside over a college. He never had more important work than he has at this time. In the school we have nineteen young men preparing for Christian work, most of them looking to the ministry. Others will enter this fall if we can arrange to take care of them. That school must be put on a substantial and permanent basis. Just at this time we need one thousand dollars to meet special needs in the way of equipment, library, etc. Who will help a cause so worthy? I would like to speak in detail of our work at other places and of the men and women who are so faithfully laboring in that field. Jackson B. Cox is doing the work of three men, presiding elder of a district, publishing a paper and looking after large property interests for the Board of Missions. Brother J. F. Corbin, after enforced retirement because of ill health, is in the harness again and is appointed to the Sonora District. Elliott goes to the Guadalupe District. King takes charge of the Chihuahua District made vacant by the illness of Brother Fitzgerald, and Brother J. A. Phillips leaves the pastorate in San Antonio to lead the forces on the Monterrey District.

I must add a word about our American work in Mexico. That becomes more important every year. Our people are going there in increasing numbers. Every town of importance has its American colony. Young men from our best homes are being attracted there by business opportunities. We must not fail to follow them with our gospel. We now have seven American congregations, each with a church. The number must be increased from time to time. We may have an American Annual Conference in Mexico some day. Who can tell? In the meantime let our work and our workers in Mexico have a large place in the sympathies and the prayers of Texas Methodism.

REMINISCENCE—No. 18.

I may assume without stopping to prove the fact that there is no calling or vocation on earth comparable in dignity and importance to the Christian ministry. It may be assumed with equal safety that the responsibility attaching to this office is of equal importance, and the duties growing out of this relation are imperative and independent of the volition of him who has been called by the Holy Ghost to this important work. Even Christ himself said in the presence of human want, "I must work the works of Him that sent me while it is day; the night cometh when no man can work." And St. Paul said: "If I do this thing willingly I have a reward; but if against my will a dispensation of the gospel is committed unto me."

It is clearly the duty of the preacher not only to secure the salvation of sinners, but to keep them saved, and when from any cause they have wandered from the fold to bring them back, and when any have fallen into sin, to speak to such to warn them of their wickedness. No one can make the imperative duty of the minister plainer than the Prophet Ezekiel. (See thirty-third chapter.)

But the trouble is, as I have found it, there are sometimes—alas that it should occur so often—little infelicities, mere trifles apparently, but they estop the processes of salvation and greatly hinder the work of God. It is often the case that members of the same Church are not on speaking terms. Taken separately their Christian character is unimpeachable, but something has happened, somebody has said something, or heard something, or at least has suspected something, and brethren have become offended. A revival under such circumstances is next to impossible. These difficulties must be removed, and the preacher is the man to do it. I want to commend

the wisdom and grit of a Harshel brother who to meet such a contingency in his Church selected as his text 2 Peter 2:1, where the apostle refers to false teachers who should bring in damnable heresies. He read it "damnable hear says," and gave his congregation "down the country" on the "damnable hear says" that had destroyed the peace of the society.

The evangelists as a rule understand this principle. All infernal dimensions must be removed before a genuine work of grace can be reasonably expected.

This principle was clearly involved in the defeat of the children of Israel at Ai. The whole army was held responsible for the sin of Achan, and in the case of Ananias and Sapphira, it was not the damnable "hear says" in the last two cases mentioned, but it was sin, covetousness to be specific, which caused Achan to attempt to conceal his guilt and Ananias and Sapphira to lie to the Holy Ghost. God has not clothed his ambassadors with authority to stone the guilty, or to strike with sudden death the party who would dare to prevaricate or attempt to conceal the truth; but these instances are given to show that "God requires truth in the inward parts."

It is sometimes the case that difficulties exist in the Church that have not come to the surface, are not generally known. In such cases there is nothing like the faithful preaching of "the Word" to bring to light the hidden things of the heart.

I heard Bishop John Early say in Richmond, A. O., in 1855 that he never appoints a protracted meeting. He said: "I would appoint a two days' meeting, and if in the two days I found the conditions favorable to a revival I would protract, not otherwise."

Now, in my judgment, it is the preacher's duty to procure right conditions. That is what the gospel is for, and there are no maladies in the individual heart, or in the Church for which it does not afford an infallible remedy. It may require more than two days to affect a cure, but as a rule the truth will triumph. I do not know that St. Paul was right when he said to a certain class of Jews, "Seeing ye judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles." Or that may have been the way to put it. It is certain that the Gentiles rejoiced in the proffered salvation, and the reflex influence on those stubborn Jews may have been the medicine their condition required.

An illustrative incident occurred when I was on the Troy charge some years ago. We had commenced a protracted meeting at Pendletonville and were having some success. Conditions were not so favorable as I desired, but I did not know where the difficulty was, and one day at 11 o'clock I gave them a sermon from the text, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5:23, 24.

I preached as strong and practical a sermon as I could, and at the close of it called for brethren to carry out the instruction of the text. There was quite a good deal of peace-making and other troubles laid bare that I knew nothing of. There was a prominent physician belonging to another communion, who from indifference at first became quite interested and was present on that occasion. His brother-in-law, very much enthused, walked up to him, extending his hand, said: "Doc, don't you think it is about time we were burying the hatchet?" I learned afterward that they had not spoken to each other for about three years; had fallen out about some property question. The doctor grasped his hand with much feeling, but did not speak. That night at the close of service the doctor came to the altar of prayer with many others and for several days and nights was a deeply penitent man. He had been taught a system of works, but had never professed religion. One night, after an unusual interesting altar service, he and his wife went home. He in despair went to bed, saying that he would give it up; that there was no salvation for him. His wife said: "Well, Doc, you can go to bed if you wish, but I will never go to bed again while you are in this frame of mind." And he knelt in prayer. In a short while her husband arose and joined her. After about two hours he was powerfully converted. The next Sunday was the last day of the meeting, which had lasted several weeks. The doctor was very happy. Took the sacrament with us, and I expected him to join the Methodist Church, but had said nothing to him about it. On Monday morning I met him and asked how he was getting along. He answered promptly, "I don't feel as well as I did. I did wrong last night. I ought to have joined the Church, but did not. At your next appointment here I want to join the Methodist

Church." And he did. Several years ago he passed to the other shore and no doubt is in the better world.

It is no pleasant duty for a preacher to probe old ulcers that have paralyzed the body of Christ, or preach the Word so as to " Pierce" to the dividing asunder of the joints and marrow, but in view of his solemn responsibility he must do it or risk the anathemas of his Judge. In 1872 I had charge of the Bethel Mission in St. Louis. My preaching appointments were on the levee, just below the Eads bridge, then in process of construction. After the Sunday-school, which met at 2 p. m., and at the Marine Hospital just before the sundown, I believe I preached to larger congregations on the levee than in any of the city churches, and I preached in all the Southern Methodist Churches in the city, and nearly all the Southern Presbyterian Churches, for if I were willing to tax myself with three sermons on the Sabbath I could preach for any brother who needed help at 11 o'clock.

The teachers of my Sunday-school and larger children would take their song books and go down on the levee after school was over and would commence singing, and the people would gather in immense throngs and I would preach to them. One evening I unwisely stood with my back to the river, letting the people occupy the street. The river seemed to drink away my voice. I could speak with no force at all. Seeing I was doing no good, I soon closed the service. An elegant looking man stepped up to me and said, "If you expect to do these people any good you must give them something better than roasted apples." I confessed that my service was a failure. "Oh!" said he, "the sermon was all right, but I just want to say if you are going to do these people any good you must give them something better than roasted apples." Well, you meet me here next Sunday evening and I will try and do so. I never met him again, but the next Sunday evening I took my position near the brick wall of one of those immense buildings in the third story of which our Sunday-school was held, but from one cause and another my singers excused themselves. My Southern Methodist women were taken sick. The Presbyterian teachers had to attend their communion service, and I was left nearly alone. I had gathered up a few song books and was hesitating as to what I should do, when a little Irishman stepped up to me with, "Will there be preaching on the levee this afternoon?" "Well," said I, "my friend, I intended to preach, but my singers have all deserted me." "Oh, well, its the talkin' the people want to hear rather than the singin' anyway," I replied, "If you will stand by me I can talk, but I can't sing worth a cent."

"Ah! faith and I will," said he, and he folded his arms and took his position at my side. I tried to sing, but was too hoarse. The people came crowding around us, and I remarked, "That a modern humorist has said that the easiest thing in the world to do was to make a mistake and the hardest thing to do is to confess it." I made the mistake last Sunday of standing with my back to the river, which drank away my voice. I will give you the opportunity of occupying those bridge irons and rock, and I will stand by this wall. I felt in such fine trim for preaching that I announced my text, "Awake thou that sleepest and awake from the dead and Christ shall give thee light." I was pretty well saturated with John Fletcher's views on human depravity and dealt it out with a liberal hand, quoting freely from the Bible. The crowd was immense. Looking up the sidewalk I saw a man hurrying along until he brought up against the throng of people. He stopped, took in the situation, pressed up as near me as he could well get, and listened intently. I had given a number of illustrations from the Bible and concluded to give them a strong illustration of moral stupidity, saying there is a railroad track, pointing to a track before me. "Oh!" said my late arrival "you did very well when you confined yourself to the Bible, but when you come down to railroads I'm off;" and away he went, pressing his way through the crowd before me. Without thinking of the possible consequences, and pointing at him, I exclaimed, "There goes a man asleep on his feet." He wheeled around with a strong show of fight in his face, but my Irishman took in the situation at once. I saw I was secure and proceeded with my illustration. He took it in, and seeing its force was soon in tears and stood and wept until I closed the sermon. Then stepping up to me grasped me by the hand and asked me to pray for him. I will, said I. "I want you to pray for me now," said he. "I have been asleep all my life, but God helping me from this time I will spend the balance of my life in seeking the salvation of my soul."

I appealed to the people to join us in prayer, and we knelt around that poor man and I prayed for him with a

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degree of earnestness and assurance that gives me strong hope of meeting him in heaven.

In the loneliness of superannuation I recount these scenes of other years with the blessed hope that in some sweet day I will find to the praise of his glory some stars in my crown of rejoicing. S. C. LITTLEPAGE, Waco, Texas.

CHRISTIAN IDEALS.

If I could look into your hearts and see what ideals you have there, I could measure with some exactness your future, with its happiness or its woe. The ideal controls the life, and one of the most important things to present the young man is an ideal.

I speak as a parent to parents when I tell you that the most important thing that we parents have to do is to give to our children a conception of life that is a worthy one and that will control their destiny. I believe that no ideal is high enough for a great life, a good life, a successful life, that is not high enough to be seen from both sides of the river that divides time and eternity. I have been a member of a Christian Church from the time I was 14. I passed through my period of skepticism as a school-boy, and I was planted upon solid rock by the time I reached manhood, and as I have grown older my views on the subject have deepened, but I say to you this trip around the world has much increased not only my devotion to the Christian ideal of life, but my appreciation of its priceless value. We are doing more for the world when we give them a conception of life in harmony with our religion than we are in any other way, and I am glad that our dead brother day by day held before those who came into contact with him a Christian ideal of life, an ideal of service, an ideal that life is to be measured by the service rendered; that you are to be given forth all the time, and not merely selfishly trying to secure the richest rewards and the most of individual comfort.—William J. Bryan.

HAPPY OLD AGE

Most Likely to Follow Proper Eating.

As old age advances, we require less food to replace waste, and food that will not overtax the digestive organs, while supplying true nourishment.

Such an ideal food is found in Grape-Nuts, made of whole wheat and barley by long baking and action of diastase in the barley which changes the starch into sugar.

The phosphates also, placed under the bran-coat of the wheat, are included in Grape-Nuts, but left out of white flour. They are necessary to the building of brain and nerve cells.

"I have used Grape-Nuts," writes an Iowa man, "for 8 years and feel as good and am stronger than I was ten years ago. I am over 74 years old and attend to my business every day."

"Among my customers I meet a man every day who is 92 years old and attributes his good health to the use of Grape-Nuts and Postum and says they go fine together."

"For many years before I began to eat Grape-Nuts, I could not say that I enjoyed life or knew what it was to be able to say 'I am well.' I suffered greatly with constipation, now my habits are as regular as ever in my life."

"Whenever I make extra effort I depend upon Grape-Nuts food and it just fills the bill. I can think and write a great deal easier."

"There's a reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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NEW MEXICO ROUNDUP.—NO. 3.

Uncle Ben James, of the Albuquerque District, writes on the Run.

"My Jumbo district is still advancing. I arranged two charges last week, Solana and San Jon. My preachers preside over districts, Sam Linge presiding over three circuits and R. P. Geyer over two. If I had men and money I could have forty or fifty charges by conference. I am short ten men. Sorry to report that Bragg, at San Marcial, is in bad health. Watrous is without a pastor, but we have a young man at Cimarron who is doing good work. Tucuman with our S. E. W. is moving things to the front, everything out of debt and preparing to paper and paint the church. H. C. Trammell, at Puerto, is as happy as a bee in a tar bucket and is doing things in a great shape. S. M. Roberts is doing well at Logan and Perry. Everything on the new Belen cut off is coming out in flying colors, away up above middle C. In fact, Portales, Elida, Elida Circuit, Monument and Kenna are coming by leaps and bounds. I go over to Grady charge this week where I have appointed E. L. Young as "pumpkin cutter." Amos Sharp still steps high, jolly as a coon in a roasting-ear patch. Shelton is still in the ring and doing good work. Albuquerque District is destined to be on top soon. Everything all over the district in high G. Mark well my words."

A. C. Tharp, who is small in body, but mighty in deed and word, is holding his own on his prairie circuit. He has had to teach school, whip ruffians and hold down a homestead, but is still on top where we all expect him to remain. He has four preaching points, two, six and eleven miles northwest of Melrose, New Mexico, and two appointments, twelve and eighteen miles South of Melrose. Although they have had a severe winter on the plains he has missed but three appointments, and two of these by previous arrangements. He is undertaking a systematic visitation of his membership and in fact of all the people within the bounds of his circuit. Everyone who knows this loyal and heroic lad wishes him well and expect great things from him.

R. P. Geyer (not geysir) communicates as follows: "Am still on deck. One new church at Kenna almost completed. Have had several additions to the Church and we are planning to hold a series of meetings in the near future. We are hoping for a profitable year."

Sam Linge, who is holding down Tiban, and an unmeasured territory thereabouts, has bought him a copy to assist him in his circuit riding and from this vantage point he sends greetings: "We have organized and reorganized six classes so far and six more are ripe now for organization. We need more missionary money for a few years until these people on their homesteads have something to pay. We cannot possess all this field, fruitful as it would be for Methodism, because men cannot work hard and live on wind. Tiban, which has a very bright future for a good town, has a class of twenty-five. At this point I have an exhorter who does splendid work, the son of Bro. Vernon, of the Oklahoma conference. We have built a new parsonage here since the first of December. At Tolar we have fifteen members, most of whom live from three to eight miles in the country, but who are regular in church attendance. This is a good farming section and is bound to become a wealthy country. At La Landa we have seven members. A small but very spiritual class. At Derceno, a small inland postoffice, we have a class of twenty-one all A No. 1 good people. On the 9th of February we organized a class of thirteen members at Twin Maca. This is going to make a splendid appointment. On February 24th we organized at Plainview with nineteen members. This is seventeen miles from the nearest railroad town. In this class we have a splendid helper in Bro. Wilburn, who is a local deacon from Marlow, Oklahoma.

Bro. Wilburn is a helper of whom we are proud. We also preach at Sunny-side where we have not yet organized, but expect to soon.

Both here and also at Ricardo we have a number of good Methodists and Wesleyans to whom we preach during the week, as we can reach them at no other time. Five more places on my charge should be supplied with preaching right now. We have made a good start on conference collections at all points and hope to raise them all by District Conference. The people have done well on the pastor's salary and have given us a splendid pounding. Under the oversight of our presiding elder everything is coming to the front. If all our P. E.'s were like B. T. James there would be no room for complaint at all."

This is all the news we were able to get from Albuquerque District, though the shout of captains and the tumult of battle often floats our way.

The faithful and affable "Fouls," who serves the best of folks, at Deming, New Mexico, sends us a cheering note: "Have gotten in our new pews. Have newly papered the church and new electric light fixtures are installed, all of which will cost us about \$500. The money is raised. Congregations are good, Sunday-school is large and people are good to the preacher, having remembered the pastor and his wife with great kindness on their twenty-fifth wedding anniversary. 'Twas good to be there. The ladies have also put new paper on the parsonage since conference. We have some good, true people here and the Lord blesses us in many ways, but oh how our hearts burn for the blazing of the revival fires on the altars of the church!"

Before long we wish to write up the work here at Carlsbad and also the splendid new work that has opened up since New Year on Malaga Circuit, adjacent to Carlsbad. We are praying much that the Lord of the harvest may send forth more laborers into the harvest, for the harvest truly is great and oh the laborers are so few.

JOEL FRANK HEDGPETH, Conference Reporter, Carlsbad, New Mexico.

DIDN'T SUBSCRIBE.

I am favored with a sample copy of a sheet devoted to a certain brand of "holiness," accompanied by a stock letter, doubtless sent to scores of other preachers, asking my subscription at the nominal sum of fifty cents for a year's subscription.

The editor pleads for the subscription, or that I shall write a few lines anyway.

I note in the sample that the preacher who does not pronounce his shibboleth is characterized as a "small ecclesiastic who does not believe in Christ's cleansing blood." A correspondent, for a wonder, admits that some unwise things have been said, but explains that condemning sin in the Church is not fighting the Church, a distinction their evangelists as a rule fail to make. In a serial story by the editor, evidently an effort to write like unto Sheldon, of "In His Steps" fame, "many of our leading men in Nashville" are held up to his readers as practical infidels touching "almost every doctrine in the Bible." A question by one of the characters in the story brings out the further information that by leading men are meant "General Conference Officers." Now I take, pay for, and read three of our Advocates, Methodist Review, Era, Go Forward, etc., etc., over all of which this perfect (?) editor would throw a dark pall of suspicion, and for a fifty cent piece take me a year's course in a superior way. The stupendous impudence of this proselyting, disturbing, slandering crowd is something wonderful to contemplate.

I have "wrote a few lines anyway," but so far I have not subscribed. When I get to be a party to, and a giver of aid and comfort to the slanderers of my Church and her trusted officials, chosen because of their standing among their brethren as able men of God, I shall step down and out.

Till then these little one-idea sheets have no resting place on my desk. J. W. PATISON.

BEAUMONT DISTRICT NOTES.

The first round for the year has just been finished, and I am glad to report that the forces have almost without exception set themselves to the year's work with loyalty and hopefulness, notwithstanding much sickness suffered by preachers and people, and the general financial depression, which has particularly affected the district, in that it is so largely dependent on the lumber interests, and these have been nearly prostrate for several months past. Some mills are still shut down, while few are operating on full time, and even in these wages are reduced. As a consequence some of the charges have been materially affected. However, while a few have left open the assessment of the pastor's salary, not one so far has lowered the assessment, and some have taken advanced steps in this, as well as in other directions.

First Church, Beaumont, is greatly pleased with Bro. Hay, and his ministry is impressing itself on the city. His congregations are very large, and the Sunday-school has grown to such numbers that it has become necessary to take it into the lecture hall, which has been fitted specially for its use. The attendance is nearly four hundred, and it continues to grow. The salary has been liberally increased, placing this Church in the rank of our foremost Churches in the connection. The finances have been finely systematized and all obligations are being promptly met. The usefulness of this great Church is to be increased by the addition of a deaconess who comes April 1.

Considerable activity is being shown in church and parsonage building and repairing. The new Church at Corrigan, which is a credit to Methodism, to the town, and to the pastor, Rev. I. W. Campbell, building it, is nearing completion. The new church at Newton, equally creditable to pastor, town, and Church, has been furnished with handsome circular oak pews, installed just in time for the first Quarterly Conference. Bro. Abney and his people are undertaking the building of another church at one of the appointments of that circuit. Livingston is to have a new church this year, so it was decided at the first Quarterly Conference, and Bro. McDonald, whose ministry is proving to be very acceptable, backed by a strong committee, is in the field for subscriptions. The brethren are determined to have a good church, one to meet not only the needs of the present but of future years. Bro. Fowler, who has been doing some work at Spindle Top, has secured ground for a church, and money is in hand to build a neat chapel there, so soon as a contract can be let. Our people at Port Bolivar and Amelia are moving to secure building sites, and Bro. Bridges hopes to build at both places this year. Bro. Phair expects to complete the church at China at an early date. His parsonage at Sour Lake has been renovated and new furnishings added. Bro. Blount was living in a parsonage at Batson, bought since conference, and lumber had been ordered to enlarge it, when I was there at the first visit. The old parsonage at Kountze has been sold, and Bro. Montgomery began his second year's work there by moving into a new one, cozy and comfortable. The parsonage at Orange is being thoroughly repaired and renovated, and Bro. Oxley and family will soon be at home in an almost new house. Bro. Simpson is carpeting his church at Port Arthur, and getting it ready for dedication. Bishop Ward is to be with him March 29 for this service. A parsonage, to cost not less than two thousand dollars, is one of the enterprises of the year. All conference assessments, and a considerable excess, had been secured in cash and subscriptions in January. The pastor's salary was assessed at a higher figure. Bro. Anderson, at Liberty, has needed more room in his parsonage, and lumber has been ordered to make the improvements. The small debt on the new church at Dayton will soon be paid. Bro. J. C. Campbell and his people at Prairieland are talking earnestly of a church building at that point, and the brethren at Brookeland are moving to put the church there in good repair. Our people at Silsbee Junction have been using their new church some little time, and Bro. Horger is pushing for its completion and furnishing. Bros. Wilson, Milton, Arnold, Wiggins, Jones, Griffin, Hughes, Stevens and Gregory (at Call) have started well, and are held in much esteem by their people.

There is a move among the preachers to collect, as nearly as possible, all the missionary assessments this month, and I trust the district will make a good showing in these matters in the report of the Conference Treasurer.

Up to this time the protracted meetings have been nearly impossible because of the wide-spread sickness, but while I write meetings are in progress



Mason & Hamlin ORGANS

Many churches have not the room or cannot afford a large pipe organ, yet want good music and something more than the ordinary reed organ. For such our Two Manual Pedal-Bass List Organs furnish the most perfect substitute for the pipe organ obtainable and are really superior to a small pipe organ in many respects. They are entirely different from any other organ manufactured and their reputation is world wide.

Send for booklet on "Organs for Small Churches."

Mason & Hamlin Co. BOSTON, MASS.

at Newton and Nederland, and others are planned for early dates.

The District Stewards' meeting was unusually well attended, and their work was done speedily and in a spirit of harmony and liberality.

The Preachers' Missionary Institute was held at Orange March 3, 4, and was a pleasant and profitable occasion. A further report will be made by the Secretary.

With God's blessings on the efforts of our workers, I believe that the year will be one of strengthening and advancement of the district.

D. H. HOTCHKISS, P. E. March 21, 1908.

PROGRAM

Board of Missions, Northwest Texas Conference, Clarendon, Texas, May 5, 6 and 7. Tuesday.

8 p. m. Sermon, "Paul's Companions in Travel, How Secured, Their Personality," W. E. Lyon.

Wednesday.

8.30 a. m., Devotional, J. G. Miller; 9 a. m., Reports from the Field; 10:30 a. m., Paper, "The Importance of Training Our Western Work for Self Support," W. H. Matthews, Jno. Williams; 11 a. m., address, "Our Laymen, the Hour of His Opportunity; His Call and His Responsibility," Followed by Consecration Service; Judge W. E. Williams, Conference Leader; 2 p. m., devotional, "Prayer and Missions," J. H. Wiseman; 2:20, reports from Chairmen of Committees; 3 p. m., debate, "Resolved, That the Foreigner in Our Midst Should Have the Gospel in His Native Tongue, affirmative, H. A. Boaz, Ed McCullough, negative, Jno. R. Morris, D. M. Alexander; 8 p. m., The White Harvest Fields; Sheaves Gathered; Laborers Called and Waiting, H. Bishop.

Thursday.

8:30 a. m., devotional, prayer for missionaries, J. H. Stewart; 9 a. m., business meeting; 10 a. m., How Can the Pastor Help the Laymen in the Laymen's Movement? E. B. Bynum; "How Can the Layman Help the Pastor?" J. T. Griswold; 10:30 a. m., Appropriations to Small Stations, Its Use and Abuse," E. A. Smith, J. W. Cartwright; 11 a. m., sermon, "The Ideal Missionary Congregation, How Secured," H. M. Long; 2 p. m., devotional.

Executive Session.

3 p. m., The Loss Column in Subscriptions, Why So Large? Cause and Cure, W. C. Hilburn, Jno. Donahue; 3:30 p. m., Should Immigration Be Restricted? If So Why? and How? J. W. Story, H. E. Anderson; 3:50 p. m., Why Do Many Members on Missions Object to Paying to Domestic Missions? G. S. Hardy, F. F. Downs. Final adjournment. Laymen of the Board are urged to attend.

M. S. HOTCHKISS, Secretary Board of Missions.

ATTENTION, TEXAS LAYMEN.

The following letter from Brother John R. Pepper explains itself. I heartily approve of the proposition and would urge all who attend the conference in Chattanooga to leave Texas in time to make this stop in Memphis. There is no time lost by doing so, and it will be a source of great profit to us all. What say you, fellow laymen, and all who expect to attend? Let's stir up and interest to that end and everyone be sure and notify Brother Pepper, that he may prepare to meet us:

D. H. ABERNATHY.

Mr. D. H. Abernathy, Pittsburg, Texas.

Dear Brother—Believing that there will be a large delegation from west of the Mississippi River to the Laymen's Conference in Chattanooga, April 21-23, the laymen of the Memphis District desire to have a great rally of these delegates in Memphis on Monday night, April 20, and then all go from here together to Chattanooga. We believe this would really be of great value to all concerned, and it need not detain anyone unduly at all, as most of the delegates will reach here, we think, during the day of Monday, the 20th, and would only have to remain over a few hours.

I write this preliminary letter to ask if you could not arrange with the delegates of your Texas Conferences to make this little stop-over, provided the schedule from here to Chattanooga is so arranged as to give time enough to hold the meeting and get off in ample time to reach Chattanooga early next

day, several hours before the opening of the conference.

The L. & N. Railroad has made an offer of a special train from here to Chattanooga via Nashville, if we can guarantee seventy-five or more passengers. We feel sure that we can do this without any risk whatever, and if you think your delegates would prefer to go via Nashville, with the stop-over privilege for return, we could arrange it that way, and I feel sure the Southern Road will offer the same advantages to any who wish to go that way.

Please let me know what you think about having this great rally here before starting from Memphis, as we believe it would be a great help to all concerned. Awaiting your prompt reply, yours sincerely,

J. R. PEPPER.

CORNERSTONE LAID.

The laying of the cornerstone of the First Methodist \$12,000 church to-day was a great occasion for Sulphur and Sulphure Methodism. It was truly a red letter day for First Church. The Masonic fraternity of Sulphur asked the Grand Master of Oklahoma for a special dispensation for this occasion, and Judge Harry Fielding, of Sulphur, our own excellent County Judge, received the distinguished honor of the appointment by the Grand Master to perform the functions of the Most Excellent Grand Master of this special dispensation. We are glad to say that he filled this office with all the dignity belonging thereto, with credit to himself and with much pleasure and profit to all. The Palmer Lodge, as well as a number of visiting brethren of other lodges, participated. The Masons took the initiative in the affair, and the service was continued with the ritualistic ceremonies of the Church, in which all the pastors and the choirs of the city took part.

The Rev. S. F. Goddard, our beloved presiding elder, delivered the address of the occasion with all the ease and eloquence of an oratorical presiding elder, and with the grace and dignity of a Bishop, which was gladly received by a large, attentive and appreciative audience.

Rev. S. F. Goddard delivered a very strong, earnest and helpful sermon to the congregation of the First Church at 7:45 p. m. In this discourse he spoke of the blending of the Northerner, the Southerner and the Westerner of Oklahoma, which would produce the real and high grade American citizenship that has not hitherto been produced.

T. P. TURNER Pastor. Sulphur, Okla., March 22.

MARRIED.

Blake-Perry.—At the residence of the bride's father, near Rule, Texas, March 15, 1908, Mr. Jno. Blake and Miss Eva Perry, Rev. M. M. Beavers officiating.

Newbry-White.—At the residence of Mr. C. C. White, near Pleasant, Quay County, New Mexico, Mr. Hubert L. Newbry and Miss Violet E. White; both of Quay County, New Mexico, Rev. H. C. Trammell officiating.

Goode-Pearse.—At Aberdeen, Texas, six miles south of Corpus Christi, Texas, at 8 p. m. Sunday, March 15, 1908, Mr. Herbert Goode, of Sunshine, Texas, and Miss Lillie Pearse, of Aberdeen, Texas, Rev. W. H. Leatherwood officiating.

Hamilton-Bond.—On March 11, 1908, 3:30 p. m., at the parsonage in Whitney, Texas, Mr. J. C. Hamilton and Miss Amella Bond, A. E. Carraway officiating.

Maxwell-Hinsly.—In the hallway of the Court House, Goldthwaite, Mills County, Texas, March 12, 1908, Mr. J. W. Maxwell and Miss Maggie Hinsly, Rev. G. W. Templin officiating.

A WORD FROM TREASURER JESTER.

To all Preachers, Texas Conference: Dear Brethren—I beg to again call attention to the fact that I cannot use personal checks on points other than central ones. Some of the preachers persist in sending me their personal checks, which I am unable to collect at par without writing a letter of explanation to the bank upon which they draw that this is for Church purposes and please do this for love. A few of them decline, being short of that commodity. So please do not send any personal checks unless they be on central points, for if you do I will be forced to return them to you.

L. L. JESTER, Treasurer Texas Conference.

Grove's New Discovery for Catarrh.

CATARRH CURED—NO CURE NO PAY.

Doesn't Cost Anything to Try It. A Complete Home Treatment For The Nose and Throat.

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, and a recently invented device by which this new discovery can be applied to the nose as easily as washing 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, 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, 50c.; price of Nasal Douche, 25c. If your druggist hasn't it, simply give us your name and address and we will send the 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 who uses it will recommend it to their friends.

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Notes From the Field

Hamlin.

Last Sunday was a great day for Hamlin Methodism. The first three Sundays that I was in Hamlin after conference I did not know Saturday night where I would preach Sunday morning. Then we rented the skating rink and preached there till last Sunday. We moved into our new church. It is still unfinished, but we will use it from this on. We had a large congregation and a good service. The Sunday-school was fine. We will have a splendid church when it is finished, costing about \$5000. Our next move is for a great revival. Bro. S. C. Vaughan's wife has been at the point of death for a week, but is reported better this morning, and we trust she will soon be well.—C. D. West, March 17.

Hope Charge.

This charge is moving along nicely. I have been preaching missionary sermons and doing what I could to get the missionary money, and have succeeded in getting some, and also some on other assessments. Most of my people are farmers and have their cotton in warehouses, so most of the "legal tender" in these parts is chickens, eggs, etc., and of course this does not count much on collections, but I am satisfied that this charge will pay in full. The salary of the preacher has been raised \$110 in excess of last year, and I am sure all assessments will be paid in full. As far as I am able to see the spiritual condition of the charge is improving; and I am sure if growing congregations, growing interest, courteous attention, and excellent behavior count for anything the spiritual condition is improving. There is a sad lack of interest on the part of some of the members, but this seems to be improving. I have a number of good, old-fashioned Advocate reading family prayer Methodists, and that is certainly a help and an inspiration to this preacher. Have had five additions to the Church, and have lost three—two by death and one by letter. I have planned dates for revivals as follows: Morales, June 6-14; Hope, June 17-28; Light's Chapel, July 3-12; Williamsburg, July 15-22; Boxville,

July 24-August 2; Mossy Grove, Aug. 5-16. I have secured outside help for the following places: Morales, Rev. A. Y. Old, of Edna; Light's Chapel and Mossy Grove, Rev. J. T. H. Miller, of Hallettsville, and at Boxville we have been fortunate in securing our "beloved," Rev. R. A. Rowland, of Cuero. We are all expecting and praying for great revivals over the entire work. Brethren, please remember this boy preacher and his charge in your prayers.—Jas. P. Chambers, March 21.

Sterling City.

The work is moving, and at Sterling we are in the "dry belt," but little rain here in more than a year. Some discouraged and leaving; others are pushing the work. Our domestic missions have been paid some time, also Orphanage claim. Former pastors will no doubt be glad to learn that we have moved the church to a much more suitable lot, and turned it toward the town. A nice coat of paint and other improvements make quite a difference in appearance. We are planning our meetings. We must have revivals. Many in these parts remember the good meetings several years ago when Dr. Rankin did them some good preaching. Should be glad to see you here again, Doctor. Our elder is coming Saturday. We shall be glad to see him.—Sam J. Franks.

Rosalie Circuit.

Our second Quarterly Conference is now a page in the history of the year. Our beloved was on hand and we had a great time. Ideal weather. A very large congregation and three of the finest service ye scribe has heard in many months; and the only change I suggest in the eldership discussion is to make only a dozen charges in the district, so that we can have the presiding elder with us longer at each meeting, and if they all preach like J. M. Sweeton there will not be any trouble to get money to pay him. The sermon on Sunday at 11 a. m. at our second Quarterly Conference was one of the greatest I have heard in many years. We had the sacrament, followed by a collection for our Orphanage that resulted in \$13 in cash. Our people over here are religious, judging from the way they pray and pray and shout. I am just delighted with the Advocate. It gets better all the time. May it continue to grow and fight for all that is noble and good. I find that the people who read it are the most liberal in supporting the Church and the most religious members I have.—Fred A. Bond.

Blooming Grove.

We are in a good meeting at Blooming Grove. Have had to date about twenty-five conversions and reclamations. Great good is being done among the boys and girls of our Training School. Ten have given their names for membership and more are to follow. Rev. J. H. Stewart did the preaching. His ministry was specially enjoyed here, as this is his old home. We need a new building to cost twenty-five thousand. We are in a sand belt where fruit and vegetables can be raised to profit. In connection with my regular work I am appointed to raise necessary funds for our school.—J. H. Wiseman, March 19.

Throckmorton.

Last Sunday, March 15, we had packed houses at both services. Our congregation at 11 o'clock was wonderfully responsive. We fully believe one young lady gave her heart to God. We are climbing. Our prayer-meeting is better. The Sunday-school is moving up. We are ripe for a revival all over this work. Brethren, I talked with you at conference. Please write me about now, May or June. The nearest Methodist preacher of any sort is about forty miles from here. We have recently taken in a number of members at Profit. We are anxious to hold a meeting there soon. Don't want any man to write me unless his life will bear inspection.—W. P. Davis, March 18.

Pioneer, Okla.

We have now been on the Pioneer Circuit four months. Pioneer is on the Rock Island Railroad, eight miles west of Sayre, and fifteen miles east of the Texas line, and we feel very much like we were in Texas, as there are so many Texans in this country. We serve a fine charge. The people are very kind, and growing spiritually. Our second Quarterly Conference was held the 8th and 9th instant. The pastor began Friday night before and continued until Sunday night, when the presiding elder arrived. We had a good congregation at 11 a. m. Saturday and a good old Methodist shout, and a Farmers' Union picnic four miles north of us. Who can beat that? Bro. Matthews

preached us two fine sermons, held Quarterly Conference Monday, and left on the 3 o'clock train. We have been greatly hindered, as the small-pox has raged on the east and west end of my charge this winter, and now we have measles in great abundance, but we are coming. Look out for our report later.—J. M. Holt, March 20.

Baird.

Bro. W. M. McIntosh, who recently held a meeting in Clyde, Texas, came to us at Baird on the fourth Sunday in February. His preaching was good from beginning to end—earnest, scriptural, logical. One hundred and ten claimed conversion. The influence of the meeting was good for the entire town, and the effects will be felt many days I am sure. I trust that the end is not yet, and that we will continue to gather up results from this meeting. I am sure that the people here regard it one of the best meetings Baird has had in a long time. Bro. McIntosh is good help and a safe preacher. I commend him to any who may want help.—J. H. Chambliss, March 20.

Rogers.

Sunday, March 1, was a notable day in history of the Methodist Church at Rogers. It was the closing day of our revival meeting in which we were very ably assisted by Bro. M. S. Hotchkiss, our Conference Missionary evangelist. The preaching and work of Bro. Hotchkiss was greatly appreciated by our Church and the whole community. He is doing the very work that is needed in every congregation in Methodism. A goodly number were converted and reclaimed and many received a great spiritual uplift. An awakening of intelligent missionary interest was another important result of the meeting. But perhaps the greatest visible result of the meeting was the interest aroused in building a new church. Subscriptions amounting to nearly \$5,000.00 were given Sunday, March 1, at 11 a. m., and the work has steadily gone forward to the present. About \$8,500.00 has been subscribed to date and we hope to make it \$10,000.00. To God be all the praise.—Jno. G. Pollard, March 17.

Orange.

Our Sunday-school work is booming. We are now averaging about 220 in attendance. The Baraca and new Bible class movements are taking hold and with other up-to-date methods we are among the first-class schools. Our Leagues are also doing splendidly; the Senior has an average of sixty and the Juniors of fifty and the programs rendered are a credit to the young people. The W. H. M. S. and W. P. M. S. are to have their inauguration of officers service next Sunday. Both societies are progressing. We are attempting this year the raising of the larger part of our assessments through the Sunday-school, believing that we shall reach more families this way than the old plan. Our Sunday congregations are large, and if a revival means every one at work, why our Church is having a revival. Finances are not quite so good as this time last year, partly owing to the depression which is slowly lifting. The stewards hoped to have raised the salary this year but thought the times not propitious. It will be a happy day for the preachers, if this new movement among the laymen of our Church shall issue in better financial plans than those at present in vogue. In perhaps most of our charges it is the one great "let-down" of our Church. The Board of Trustees, assisted by the W. H. M. Society, are thoroughly overhauling the parsonage. The Pastors' Conference met with us this month and a most profitable meeting was held. Rev. D. H. Hotchkiss and most of the preachers of his district being present.—C. J. Oxley, March 17.

Rice.

Praise the Lord for a good revival victory at Rice: 75 professions, 35 additions; \$300 raised for missions, \$150 above assessments; \$50 paid the singer, T. V. Childers, of Houston, who is the very best helper and singer. Bro. M. S. Hotchkiss did the preaching; but best of all \$14,500 raised for new church. Sister W. D. Haynie gave \$10,000. We will raise \$5000 or \$6000 more. Everybody is happy. A Woman's Foreign Missionary Society of 47 members organized and more to follow.—H. B. Henry, March 23.

Mills Springs Station.

Last Sunday (third Sunday) was a red letter day for Mills Springs. We preached Saturday night and Sunday morning. After the services we held a short session of Church conference, and appointed a Sunday-school superintendent, one steward and a class leader, took up a collection for Sunday-school and got \$2.66, corrected the roll, and found out of about 60 on the roll we found 23 actual members. We had a large congregation and a good service. After we dismissed the new steward collected \$8 and handed it to the preacher. This appointment was

left without a preacher at conference, and Bro. Morris assigned this scribe to Mills Springs in February. Much has been said about the presiding elder's office. I like it. I have been used several times as supply on hard works and small pay, but we bore it with patience and now you see we are promoted to a station. A man generally gets about what he deserves. We are talking up the building of a church. At our next meeting we want to put it on foot. I think we will be able to build this year. The people all talk favorably.—G. M. Fletcher.

Yowell.

We are serving the third year on Yowell charge. We have an appreciative people. Many good things have found their way to the parsonage since conference. Our first Quarterly Conference was an occasion of much interest. Nearly all the officials were present and the stewards made a good report. They had previously met and voluntarily raised the preacher's salary \$50. Bro. Alderson preached four strong sermons; but his method of holding conference shows him to be the right man for the place. I am sorry that more of our people were not present in the afternoon. We trust the talk Bro. Alderson gave on Sunday-schools will bear fruit all over the work. We are praying for and expecting a revival in every congregation on the circuit.—C. P. Combs.

Maypearl.

We are in a great meeting at Maypearl. Bro. A. P. Lowery and wife are leading. Been running eight days. Over 60 additions to the Churches of the town. Will run all this week. Looking for great things.—W. H. Harris, March 22.

Corsicana.

We are in a good meeting with Rev. A. L. Moore, of Second Church. We are daily having conversions and the Church members are being greatly helped. A strong man was saved last night and many others indicated a desire to do better. Bro. Moore and his wife are greatly loved by their members and certainly deserve to be. They are living in the best parsonage I have seen in a long time. The picture man failed to do justice to it in the Advocate recently. This is Bro. Moore's fourth year, and some brother will fall heir to a fine situation. He has a fine choir and things are being done. Dr. Bishop preached the night before I arrived and I was told he preached a fine sermon and had seekers at the altar. He can do all such things. We look for greater things ere the meeting closes.—J. T. Bloodworth, March 23.

Gilmer.

It was with pleasure I heard my name read the second time for Gilmer Station. The year so far has been very pleasant. The congregations are good. The Sunday-school was never better. The Epworth League was never so good as it now is. The Junior League has been revived and the Foreign and Home Mission Societies are prosperous. The parsonage has recently been refurbished at a cost of \$100, and a new fence is being built around parsonage. Last Sunday our much appreciated Conference Missionary Secretary, Rev. J. B. Sears, was with us. He put in the entire day preaching and talking on missions. He took a tree will offering for the Italian work in Galveston, amounting to \$32.50. J. B. Sears will be a blessing to any charge. We have paid our missionary assessments. A great revival is our only need.—J. M. Adams, March 20.

Rule.

We were read out to Rule charge at Amarillo, and in a few days were in our snug parsonage, a thing we appreciate very much as we had furnished our own house for two years. We were sorry to leave the many friends we had on Haskell Mission. We have been busy since conference. Rule has no church; a town of 1,800 and no Methodist Church is something unusual. Yesterday was a great day for the Methodists in Rule. We begun a beautiful church that, when completed and furnished, will cost at least \$5,000.00. It will be modern in arrangement. As we build we are thinking of children and young people. It is a wooden building. We are few in numbers at Rule but not the kind of folks that do things by halves. The men, women and children are working to complete and furnish the church and it will be done. The work goes steadily on at every point on the work. At Pinkerton we have a fine congregation and there is talk of enlarging our church. We have a fine Sunday-school and a new Epworth League about 30 strong. The Pinkerton people are alive on every line. At Rochester we have some very fine people; a little discouraged, but they are rallying and we hope for a victory. Our church was wrecked by wind. It

Eat Charcoal

Bad Breath, Gas on Stomach and Blood Impurities Stopped by Wonderful Action of Charcoal Lozenges.

Trial Package Sent Free to Prove It.

To blow a whiff of your bad breath in the face of a stranger or friend is a mighty disagreeable thing—to both of you. It humiliates you, and disgusts the one who is standing before you and talking with you face to face.

Onion-eaters, smokers, garlic-users, owners of bilious breath and furry tongues, victims of indigestion and those who are not teetotalers will be surprised how quickly they can get rid of their offensive breath by taking just a few of Stuart's Charcoal Lozenges.

Charcoal is the greatest gas absorber known, absorbing 100 times its own volume in gas.

Gas on the stomach comes from indigestion as a rule. But no matter which it comes from, if there is any there, charcoal in the form of Stuart's Charcoal Lozenges will absorb every bit of it. And besides that these charcoal wonder-workers will absorb any unnatural odors which you may have in your mouth, or in your stomach and instead of having a "powerful" breath which you are ashamed of, you will have a pure, sweet breath, free from all odor.

That foul, bilious breath you have on arising in the morning can be stopped at once by Stuart's Charcoal Lozenges.

Don't use breath perfumes. They never conceal the odor and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas and make your breath pure, fresh and sweet, just after you have drunk or eaten. Charcoal is a purifier as well as an absorber. It leaves the stomach and intestines pure and un-polluted by fermenting food, which causes more than half the ills of mankind.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder-workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c box of them. You'll feel better all over, more comfortable and "cleaner" inside.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

is standing, but will have to be built over before it will be much. At Judd, an evening appointment, we have fine congregations and a substantial growth of 20 members since conference. On the whole work we have received 194 into the Church since conference. We have an ideal work in the best of countries. We have been pounded—one of the long drawn out kind. It began soon after we arrived and has not stopped yet. Good country, good people, a rather awkward preacher, liberal stewards, a P. E. equal to the best, an \$800.00 salary, etc. We are having a good, busy time.—M. M. Beavers, March 17.

Stamford.

Stamford Methodism and her great Collegiate Institute are rejoicing. God has blessed us with a powerful revival. Long before the magnificent auditorium was completed, the President and faculty were planning and praying for the Lord's saving power to fall upon the student body and as soon as the time was favorable, forces were centered upon the unsaved boys and girls of the school. We began the meeting on Monday night, March 9, and closed the following Sunday night. We would have continued the meeting down at the church but for the fact that another meeting was to begin on the day we closed. But in these seven days of the greatest revivals ever seen in this part of the country. Upwards of eighty public professions were made in the altar. Every unsaved boarding pupil in school was converted and all but four of the town pup's were saved. The work of the students

Continued on Page 18

DEEP CRACKS FROM ECZEMA

Could Lay Slate-Pencil in One—Hands in Dreadful State—Disease Defied Remedies and Prescriptions—Suffered Seven Years.

FOUND A PERMANENT CURE IN CUTICURA

"I had eczema on my hands for about seven years and during that time I had used several so-called remedies, together with physicians' and druggists' prescriptions. The disease was so bad on my hands that I could lay a slate-pencil in one of the cracks and a rule placed across the hand would not touch the pencil. I used Skin Lotion, Remedy and others externally but I did not use any internal remedy, and while some gave partial relief, none relieved as much as did the first box of Cuticura Ointment. I made a purchase of Cuticura Soap and Ointment and my hands were perfectly cured after two boxes of Cuticura Ointment and one cake of soap were used. I now keep them on hand for shuburn, etc., and use Cuticura Soap for shaving. I could write a great deal more in reference to my cure but do not want to take more of your time. William H. Dean, Newark, Del., Mar. 28, 1907."

CHILD SUFFERED With Sores on Legs. Cured in Two Weeks by Cuticura.

"My little daughter suffered with sores on her legs all last summer. Her feet were sore, too, and she couldn't wear her shoes. I think she was poisoned by running through weeds but the doctor said it was eczema. I tried several remedies but failed to find a cure. Then I sent for Cuticura Soap and Cuticura Ointment which cured her in two weeks. I find Cuticura the best I ever tried for any kind of sore and I hope I shall never be without it. Mrs. Gertie Laughlin, Ivydale, W. Va., Apr. 25, 1907."

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 vial of 60) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free, Cuticura Book on Skin Diseases

The Home Circle

SLEEP WELL.

I hear Thy voice, dear Lord,
I hear it by the stormy sea.
When winter nights are black and wild,
And when, affright, I call to thee;
It calms my fears and whispers me,
"Sleep well, my child!"

I hear Thy voice, dear Lord,
In the singing winds, in falling snow,
The curfew chimes, the midnight bell;
"Sleep well, my child!" it murmurs low;
"The guardian angels come and go—
O child, sleep well."

I hear Thy voice, dear Lord,
Aye, though the singing winds be stilled;
Though hushed the tumult of the deep,
My fainting heart with anguish chilled
By Thy assuring tone is thrilled—
"Fear not and sleep."

Speak on—speak on, dear Lord!
And when the last dread night is near,
With doubts and fears and terrors wild,
O let my soul expiring hear
Only these words of heavenly cheer,
"Sleep well, my child!"
—Eugene Field.

THE BOY AND THE BIRD.

The bird at which the boy had fired thrust down its legs and wobbled as if about to fall; then recovered itself and flew on, its legs dangling. A chance shot had apparently broken its back, paralyzing its legs, but leaving it still strength enough to fly a certain distance. Trained hunter as he was, the boy watched the wounded bird, and made the exact spot where it finally dropped just at the edge of a cornfield a half mile away.

"I think I'll go after it," said the youth.

"Nonsense," said Luther; "It's a half-mile away, and you have all you want without it."

"But the bird is wounded. I hate to have it lie out there and suffer."

"Oh, it's probably dead; or if it isn't, some skunk or weasel will kill it to-night. Come along."

It was nearly sunset, and the youth was tired after the long tramp of the day. It would be a long trip over to the cornfield for weary legs—and then perhaps to find the bird dead. Already it was supper time at home, and he had a hunter's appetite. So he allowed himself to be over persuaded, and the two tramped homeward.

But the grouse that had fallen over in the cornfield was not dead. Nor, as it chanced, was its wound of a kind to produce speedy death. The injury did, however, render the bird utterly helpless. Once it had dropped to the earth, it could not rise again. Nor could it move about on the ground for its legs were paralyzed completely. It lay on the bare earth, sheltered by the cornstalks from the eyes of hawks, and where there was not much danger that a marauding beast would find it. But there was no food at hand. It was doubtful even whether the bird would be able to sip a few drops of dew from a cornstalk to quench the thirst that its wound must develop.

Quite obviously fate had marked the grouse for a lingering death of torture. Its wound, already painful, must become more so with the lapse of time. Insects would come in phalanxes to pester it. Hunger and thirst would add their modicum of agony. The greatest mercy it could hope for would be the coming of some skunk or weasel, as the hunter had suggested, to put it out of misery. But no such messenger of speedy death chanced to come that way.

Dr. Williams describes the Church service the following Sunday morning, and the awakening of the boy's mind to fear that the wounded grouse might not have died all these days, and he goes on:

"The youth's soul was undergoing development in that half hour. He was making one of those short cuts from point of view to point of view. He was passing (little as he realized it) from the barbarian-hunter stage to a plane of broader sympathies.

"All through the lesson he sat brooding the same thoughts, and as he left the church the idea of the wounded bird had taken full possession of his mind. Instead of going home, he set out for the field where he had shot the grouse. He believed he might find the bird even yet. At least he would try.

"A good memory and a keen eye enabled him to go about the point of the field from which the grouse had flushed; and over by the cornfield he noted the exact point (marked by a peculiar fence post) where the wound-

ed bird had gone down. He went directly to it, and had scarcely entered the cornfield when his dog came to a point. There ahead on the ground lay the bird stretched at full length. It made no effort to escape as he came up. It was too near death to fear him or anything, its eyes half closed, its bill agape, as it feebly gasped for breath.

"In an instant the youth was on his knees beside the bird, a great lump in his throat, his eyes staring as if they would start from their sockets. The meaning of it all came to him with the force of a blow. Mechanically he brushed away the insects that gathered about the wound in the bird's back. He stroked the soiled plumage tenderly. He found himself calculating the hours that the grouse had lain there suffering. It had happened Wednesday and this was Sunday—twenty four, forty-eight, seventy-two, about ninety hours; yes, fully ninety. What a cruel stretch of torture! The youth recalled an occasion when he had had a toothache for two hours that had seemed interminable; but the meaning of that ninety hours of pain came home to him yet more vividly. In an agony of remorse he knelt there, thinking, thinking. He closed his eyes, and when he opened them, a few minutes later, the grouse had ceased to breathe.

"The youth rose suddenly and walked to the verge of the cornfield. He selected a spot in a fence corner, and began to dig a hole. The ground was hard, and he had nothing but his knife and a piece of stick to aid him; but he persevered the more stubbornly as his fingers became sore from digging. When the grave was deep enough, the youth went after the body of the grouse and took it up very tenderly, as if so much of suffering had given it sacredness. He laid the poor thing carefully in the ground, smoothing its every feather. Then he resolutely scooped in the dirt till the grave was filled.

"It was a thoughtful youth who walked slowly homeward across the fields that autumn day. He was asking himself what right he had to inflict such suffering as that. What manner of friend to the birds was he that could wish only to kill them? What pleasure could he get in future in shooting always with the possibility of re-enacting the tragedy of the cornfield?

"Long before he reached home the youth had made up his mind. He knew that he should never shoot his gun again. He had entered a new phase of life. The desire to kill was no longer strong in him. The instinct of the hunter had left him forever."—Appleton's Magazine.

EVERYDAY GRACIOUSNESS.

Life is one long "give and take." We are always giving or receiving, making concessions or accepting them, winning victories or suffering defeats, or, as partners in the work of life furnishing our share to the partnership or receiving their share from our comrades. We can so play any or all of these parts that each transaction shall bring profit and pleasure to both parties, and be a splendid "bargain," like mercy—"twice blest, it blesseth him that gives and him that takes." And with the grace of graciousness it will be so. For among all the flavors and fragrances of life, nothing adds to life's charm and pleasure like that which we call graciousness; and nothing can so render tasteless or even repulsive the choicest life as its absence or its opposite.

But how ungraciously we sustain our roles! We give—and give so grudgingly, or so patronizingly, or so triumphantly, or so clumsily, that it is like pelting a man with blessings; the sting of the giving robs the gift of its grace, and the receiver almost feels that he can never quite forgive the giver. Yet our very manner and spirit could have added to the gift its richest charm, which would have lingered after the gift itself had gone. And our taking is often as awkwardly or unlovingly managed. We receive almost as with a sense of injury, as if in a world of real justice the relations would be reversed, or as if somehow our independence were assailed and our dignity insulted, or at least as though we were receiving no more than our just deserts—and we rob the giver of that generous pleasure which is his chief reward, and ourselves of that generous gratitude which is our chief blessing.

How few of us, again, are able to make concessions or acknowledge defeat handsomely! It is with groans and grimaces, like a sulky camel, that we give up, if ever we really do. We could march out of our citadels with all the honors of war, flags flying, trumpets blowing, and in the moment of defeat vanquish our victor by our self-control and courage, and better, by the power of love. But we are twice beaten, once by him and once by our

own sore hearts. Still harder to carry off well is victory. Each flash of our eye is an arrow in the heart of the defeated, and adds bitterness to his losses. Yet our part might be done with such gentleness, such tacit apology for triumph, such generous distress, such willingness to concede such good will, such endeavor to ease his burden, that, like Lee receiving back his sword from Grant at Appomattox, he, too, is twice conquered, once by our arms, and once by our heart.

Even the more prosaic "give and take" of partnership is too often robbed of what might be a pleasure, and made to chafe and irritate. Half of the family jars, the Church disagreements, the class difficulties, are utterly needless. A drop of the lubricant of graciousness would remove the friction, prevent the heat, suppress the shriek. For in most of these cases there is no real desire to injure or to withhold. The actors are really one, and perhaps in their heart of hearts are willing to die for another; but they have not learned the fine art of living for and with one another. It was a little roughness that made the "hot box" which brought the whole train to a standstill; an atom of oil would have prevented it.

The real charm of life is never seen until one has felt the touch of a spirit who has this flavor of graciousness. It becomes the throned monarch better than his crown. It is his crown. A refusal from him is pleasanter than a favor from some others, and the smallest or simplest act of kindness becomes fragrant with benediction. Even the plausible counterfeit of this grace in the superficial courtesies and amenities of social life gives a charm which is worth all it costs and gives the lie to the notion that rough and ready bluntness is necessarily a sturdy and valuable virtue.—Exchange.

A CLEAN GOWN AND A BRIGHT SMILE.

Ella Wheeler Wilcox has this bit of philosophy on a wife and mother's duty in the home:

"I know, or think I know, how many backaches creep into homes, how many heartaches, how many disappointments. Some are real, and many many are imaginary, if you only knew it. Parenthetically, an imagined trouble is always greater than a real one.

"But with all this, a woman in a home has certain duties which she cannot disregard without being untrue to herself and untrue to those who love her and are under her care. One of the chief of these duties in my opinion is:

"To always have a fresh gown and a bright smile for the husband when he comes home at night.

It does not matter if the gown is calico, it can be fresh with a little labor; and, backed by a wholesome smile, a sincere smile, it will straighten out many kinks of the day ended.

"A man's day, if he is any kind of a hustler, is a hard one at the best. He comes to his home at night with his mental and physical barometer down to the storm point. He wants relief in some way, and he wants it quick. His mood for the moment will take on a quarrel just as quick as a peace offering.

Try the fresh gown and smile on him. Do it day after day, and the trouble it costs will be more than repaid by the happiness it brings to all. I have never known these two things to fail in making a home stronger."—Mother's Magazine.

HOW SELF WAS BLOWN AWAY.

"I'm tired of everything, mamma. Do tell me what to do!" said Beth Lincoln, coming into the room where her mother was sitting. "I am tired of everything and everybody. Please tell me what I can do."

"Is my daughter tired of herself?" asked Mrs. Lincoln, with a slight emphasis on "herself."

"Why, yes. Didn't I say so, mamma?"

"How would it do to stop trying to please self of which you are so very tired?"

"Mamma, what do you mean?" Just then dear little Madge came toddling into the room and wistfully said: "I haven't any one to play with."

Mrs. Lincoln gave Beth a meaning look, and said: "How would it do for my big girl to get away from self and amuse my little girl?"

Mrs. Lincoln was called from the room, and she found two happy children when she returned half an hour later. What were they doing? Beth was blowing soap bubbles, and Madge was trying to catch them.

Mrs. Lincoln stood for a moment in silence, thinking: "What a beautiful picture!"

Beth looked up and saw her mother, and said: "Aren't the bubbles beautiful, mamma, and isn't Madge a dear?"

"I have two dears now. But what has become of that tired self?"

"Blown away, mamma, with the bubbles," laughed Beth.—Exchange.

Devotional—Spiritual

ONE DAY.

We know not when, we know not where,
We know not what the world will be,
But this we know: It will be fair
To see.

With heart athirst and thirsty face,
We know and know not what shall be—

Christ Jesus bring us of his grace,
To see.

Christ Jesus bring us of his grace,
Beyond all prayers our hopes can pray,
One day to see him face to face—
One day.

—Christina G. Rossetti.

A CHEERFUL SPIRIT.

There are many depressed souls. Some were born so. There is a taint of sadness in their blood. Some have encouraged and nourished their despondency until it has become chronic. They find their chief happiness in low spirits and a heavy heart. They are never so happy as when they are miserable. The poet describes their feelings when he says:

Hence, all you vain delights,
As short as are the nights
Wherein you spend your folly!
There's nought in this life so sweet,
If man were wise to see't,
But only melancholy,
O, sweetest melancholy!

Others have been crushed by affliction; and many lose heart when they contemplate the condition of the country, the Church, and the world. To their mind the evils are so great and the downward tendency of society so sure and rapid that there is no hope. It seems to them that it would have been better if they had never been born and if the world had never been made.

Grief over existing evils is not altogether bad. It is well to take note of the dark side. It is right to be deeply sensible of the wickedness of others. The psalmist said that rivers of water ran down his eyes when he remembered the wickedness of those who kept not the law. Jeremiah could not refrain from tears when he thought upon the condition of his country and the doom which he saw hanging over his generation. Paul was cast down when he contemplated the unbelief of the Jews and the hardness of their hearts. Jesus groaned in spirit when He saw the misery of humanity. There is cause for grief, and a time to weep.

But this condition of mind among good men is incidental. As a rule, the righteous are happy. The gospel of Christ is a gospel of good cheer. Again and again He said to those to whom He ministered, "Be of good cheer." He brought music and gladness into the world. The Christian ought to be of good cheer. A cheerful spirit is a great blessing.

It promotes health of body. The proverb says: "A merry heart doeth good like a medicine; but a broken spirit drieth up the bones." Grief, sadness, anger and bitterness hinder the operation of the digestive organs and impede the action of the heart. A broken heart will be accompanied by broken health and a broken spirit drieth up the bones. The medicinal value of mirth has long been understood. An eminent scientist has recently conducted a series of experiments illustrating this subject. He has shown that the emotions of the soul affect the humors of the body. The perspiration of one who is overwhelmed with grief has a brownish cast, and that of a man in a towering rage is tinged with black; and this dark element is a deadly poison. We are indebted to this scientist. He has enabled us to understand how it is that some persons are made ill by deep grief and others actually die of anger. It is safer to keep sweet. The

ancient wise man was in line with the modern scientist.

A cheerful spirit is an element of strength. An army, going into battle with high spirits and strong hopes, singing patriotic songs with enthusiasm, has the advantage of an army marching into the fight with depressed spirits and no hope of victory. A workman who goes to his task with a sad heart cannot do good work. A story is told of a mechanic whose work fell off in quality and quantity to such a degree that his employer was about to discharge him for inefficiency when he discovered that the man was in debt, and could not earn enough to support his family. The tears dimmed his eyes and his shattered nerves were unsteady on account of his embarrassment. When his employer paid his debts and set him on his feet he did as good work as any and as much of it. The student who opens his book with darkened mind will not have his lesson. The business man who goes to his shop or office with a heavy heart or an angry spirit will have a bad day. Good cheer gives strength for labor and courage for the battle.

A cheerful spirit commends religion. The rapid progress of the gospel in the early days is one of the wonders of history. The cheerfulness of the early Christians is to a great degree the explanation. They sang and shouted in prison, in the stocks, and in the flames. "They took joyfully the spoiling of their goods," and marched into the valley of the shadow of death as merrily as one might go to a marriage feast. It was this glorious living and dying that led thousands to flock to the standard of the cross. If the preacher is a sad man and his doctrine gloomy, if the people have long faces, morose spirits and discouraging testimonies, they need not expect those who are without to fall in love with their religion. God made man for happiness, and where happiness is found there they will go as thirsty people gather about a fountain of clear cold water in the heat of summer.

A cheerful spirit is contagious. A noted infidel went up and down through the country telling the people that if he had created this world he would have made health contagious instead of disease. He did not know that health is more contagious than disease. Gladness will go further than melancholy. Righteousness will last longer and spread more widely than wickedness. Two men filled unutterably full of the sweetness and light of the gospel will scatter the sunshine of their joy throughout the entire community. It is much easier to rejoice with those who do rejoice than to weep with them that weep.—Christian Advocate.

AFFLICTION.

Stars shine brightest in the darkest night; torches are the better for beating; spices smell sweetest when pounded; young trees root the faster by shaking; vines are the better for bleeding; gold looks the brighter for scouring; glow-worms glisten best in the dark; juniper smells sweetest in the fire; pomander becomes most fragrant for chasing; the palm tree proves the better for pressing; camomile, the more you tread it, the more you spread it. Such is the condition of all God's children; they are the most triumphant when most tempted, most glorious when most afflicted, most in the favor of God when least in man's; as their conflicts, so their conquests; as their tribulations, so their triumphs.

Heavy afflictions are the best benefactors to heavenly affections. And where afflictions hang heaviest, corruptions hang loosest; and grace that is hid in nature, as sweet water in rose leaves, is then most fragrant when the fire of affliction is put under to distil it out.—Spencer.

MORE ABOUT TRAINING SCHOOLS AND COLLEGE ADMISSIONS.

A few weeks ago I wrote the Advocate pleading for a higher standard for our Training Schools, and incidentally noted the fact that Southwestern University had the highest entrance requirements of any Methodist school in the State. In the last Advocate Dean Hearon rather sharply censured those who make such statements. I regret very much if I have made an incorrect statement, and more so if it is detrimental to Polytechnic. Many of the faculty here know how tenderly I cherish the school and rejoice with them in their prosperity. Her President and I entered Southwestern University the same day, and that day marked the beginning of a high appreciation and a friendship that grows with the years. Her Professor of Ancient Languages and I used to "bunk" to gether in the same bed on that old college campus, and "sparked" the same girls. If our friendship stood such tests as that, it cannot, I ween, be doubted today. So I assure Dean Hearon that it was not a "malicious" statement, however "ignorant" it may have been.

Now, as to the charge of being ignorant, I will say that I had noticed that the General Board of Education had not classified Polytechnic so high as it did Southwestern University, and knowing how carefully they investigate these things, I think that I should be excused for my mistake, if I have made one. He says, "A careful study of the catalogue bulletin will convince any honest investigator that this statement is true," namely "that Polytechnic's requirements for admission and graduation are higher than any other Methodist school in the State." Since reading this I have made a more careful investigation, and am far from being convinced. There is a way of juggling with "units" in estimating college entrance requirements. A "unit" in preparatory schools usually means one subject studied daily for one year, and our best preparatory schools allow four such subjects to be pursued at a time. A student, then, can make four "units" a year, and when 16 units are demanded, it means four years' high school work. Twelve units would mean three years' high school work. The high school course in Texas usually begins with the eighth grade, in the North with the ninth grade. Southwestern University has in the past demanded that her units of requirements begin with the

eighth grade. But a close examination of the catalogue and bulletins sent out by Polytechnic shows that they have moved downward a whole year, and begin with the seventh grade. Thus they get their four additional units to add to their requirements, but they get them by going down after them instead of going up. Taking these four off leaves her only 12 units, just what Southwestern University demanded before the recent advancement. But by investigating further, we find that Southwestern counted plane geometry one-half unit. Polytechnic counts it a whole unit. Southwestern counts it a whole unit and a half units. Polytechnic counts it two. There is already one whole unit in which Poly falls behind the University. There may be more. Now the University has added two more to hers. That puts her nearly if not quite one whole year ahead of Polytechnic. Taking the catalogue for it, as Dean Hearon insists, and counting units as Southwestern counts them, Polytechnic demands only 11, instead of 16.

But he compares his school with the University of Chicago, and the latter comes very near losing out in the comparison! Just think of an endowed college standing up by the side of an institution to which one man has given twenty-three millions, and saying: "I am just as big as you are!" How is it done? Again, Dean Hearon has allowed himself to get mixed in his "units." The University of Chicago demands that her units begin to count with the ninth grade; Polytechnic from the beginning of the seventh grade—two years difference. By that showing it would take about half of Polytechnic's A. B. course to admit to the University of Chicago. Let me give an example. I have before me a catalogue of the Elementary School of the University of Chicago, and the very text book in United States History that Polytechnic puts into her first high school year is there put down three years lower.

I assure Dean Hearon and all the friends of Polytechnic that I mean no harm in making this investigation. He has invited us to do so, and, also, I feel that my veracity is at stake. I heartily rejoice in every evidence of prosperity that comes from Polytechnic Heights. I vie with others in friendship for the institution.

Again, this lowering the preparatory course in order to count "units" is a great menace to our preparatory schools. With the public schools pushing up and our colleges pushing down, where are we Training Schools to stand? Will we not be crushed between the two millstones. I want

our colleges to move up and get out of our way. We will do a better work then, and so will they.

"With love to all, I remain, your obedient servant,"

ATTICUS WEBB.

PASTOR'S CONFERENCE, BEAUMONT DISTRICT.

The Pastors' Conference of the Beaumont District convened in annual session at Orange, March 2, 3:30 p. m., with the following pastors present: D. H. Hotchkiss, presiding elder, Beaumont; S. R. Hay, First Church, Beaumont; C. J. Oxley, Orange; C. M. Simpson, Port Arthur; J. W. Stevens, Larella; G. H. Phair, Sour Lake; J. W. Campbell, Corrigan; P. I. Milton, Nederland; J. C. Campbell, Brown-deil, and C. D. Montgomery, Kountze. Captain Wm. Weise, one of Beaumont's leading laymen, was also present. L. M. Fowler, of Cartwright Chapel, Beaumont, and A. F. Jones, of Woodville, appeared at the second day's session. The remaining pastors, numbering eleven, were absent from various causes, mostly sickness.

D. H. Hotchkiss opened the conference with devotional exercises appropriate to the occasion, after which C. D. Montgomery was elected Secretary.

The following is the program as presented during the afternoon session of March 3: "The Preacher as a Man," S. R. Hay; "The Preacher as a Student," C. M. Simpson; "The Preacher as a Citizen," J. W. Campbell; "The Preacher in His Religious Experience and Example," C. J. Oxley; "The Preacher Among His People," A. Shepherd, G. H. Phair; "The Preacher in the Pulpit—An Ambassador," J. W. Stevens; "Danger Points in the Ministry," L. M. Fowler, was deferred until the day following, due to the temporary absence of Bro. Fowler; "Church Finances and Reform" were discussed from the laymen's standpoint by Captain Weise; "Funeral Services" were discussed by several of the brethren.

The conference then adjourned for the day, reassembling at 7:30 p. m., to hear Dr. S. R. Hay, who preached a splendid sermon from Rev. 2:10, to a large congregation.

The second day's session opened with devotional exercises led by J. C. Campbell, D. H. Hotchkiss presiding.

The program of the morning session was entirely missionary and was opened by C. J. Oxley, on "The World the Subject of Redemption;" C. M. Simpson presented "The Methods of Developing a Missionary Conscience in Our People;" "What Shall We Do for the Foreigners in Our Midst?" was dis-

cussed by S. R. Hay, L. M. Fowler and C. J. Oxley. D. H. Hotchkiss made some remarks touching "The Layman's Movement," having previously announced the enforced absence of Rev. J. B. Sears, our Conference Missionary Secretary, who was to discuss this subject, and concluded by calling for "Open Conference." Revs. McFall and Weaver, of the Baptist and Christian Churches respectively, addressed the conference on the "Foreign Problem." P. S. Milton and G. H. Phair discussed "What Steps Can the Beaumont District Further Take to More Nearly Meet the Demands Upon It?" The conference here adjourned with the benediction by G. H. Phair to reassemble at 2:15 p. m.

Afternoon Session.

C. M. Simpson opened with devotional exercises, D. H. Hotchkiss occupying the chair. "A Neglected Help: The Church Conference," was discussed by the chairman, G. H. Phair read a paper on "The Ideal Steward: How to Obtain Him." "Danger Points in the Ministry" was presented by L. M. Fowler. Mrs. Geo. Call gave an able discussion of "The Value of a Woman's Home Mission Society in Each Church." A. F. Jones presented "The Value of Woman's Foreign Missionary Society in Each Church." C. D. Montgomery spoke to the subject, "Every Pastor a Revivalist." C. J. Oxley was appointed by the Chair to discuss "How Shall We Make Our Sunday Schools Thoroughly Missionary." The conference then being opened to general discussion, L. M. Fowler addressed the body. By request, J. W. Stevens gave his impressions concerning the past history of the Church in Texas, as compared with the present. A. F. Jones and others spoke to the topics previously considered, and yet others uttered words of appreciation for the good done. D. H. Hotchkiss urged the taking of the missionary collections at an early day, and presented the claims of the American Bible Society. The question as to whether we should have District Sunday-school and League Conferences separate from the District Conference proper was discussed by D. H. Hotchkiss, C. J. Oxley and A. F. Jones, and was decided in the negative. After voting the thanks of the conference to Bro. Oxley and his people for their generous hospitality and to the local paper for courtesies extended, the conference adjourned with the doxology, it being announced that J. W. Stevens would preach at 7:30 p. m. instead of Bro. Sears. No doubt the sermon was a benediction to those who heard it.

Thus closed a conference, rare alike

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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:

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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.

Table listing district conference dates and locations: Decatur, Bridgeport, Austin, Elgin, Jacksonville, Jacksonville, Jacksonville, Gatesville, Gatesville, San Angelo, Ozona, Vernon, Vernon, Bowie, Bellevue, George-town, Bartlett, Terrell, Roysse, Paris, Bonham Street, Waxahachie, Alvarado, Beaville, Rockport, Albuquerque, Texico, Cuero, Victoria, San Antonio, Sabinal, Clarendon, Memphis, Waco, Walnut Springs, Sherman, Whitewright, San Augustine, Lufkin, Brownwood, Santa Anna, Dallas, Oak Lawn, Tyler, Wills Point, Weatherford, Strawn, Colorado, Big Springs, Dublin, Granbury, Sulphur Springs, Brashear.

A WORD PURELY PERSONAL.

We notice in the daily press that at a recent meeting of citizens in this city to appoint delegates to a political meeting to be held in Fort Worth the 28th of this month, the name of the editor of the Advocate appeared in the printed list of delegates elected. We wish to state that the editor of the Advocate was not present at the meeting, neither will he be at the meeting in Fort Worth. His name was placed on the list without his knowledge or consent. There is much personal strife and contention now in progress in Texas, and we want it distinctly understood that the editor of the Advocate is having nothing to do with it, and he does not propose to have anything to do with it. He will go to the polls and cast his vote as a citizen, but beyond this he will take no part in questions that precipitate personal ill will, the alienations of friends and the disruption of brotherly feelings among men. When questions like prohibition, purely moral in their nature, are to be acted upon, then we will shirk no duty; and whatever of influence we have will be used to that end; but in matters of personal politics, where men grow excited and indulge in acrimonious discussion, charging each other with grave derelictions, even to the point of personal collision, we beg to be excused. And we advise all our ministers to pursue the same course.

A SUNDAY IN EASTLAND.

It was our pleasure to run over to Eastland last Saturday and spend the Sunday with Rev. L. B. Tooley and his people. It was our first visit to that western town, located one hundred and thirty-five miles from this city on the T. & P. Road. We reached there at five-thirty and we were delightfully domiciled in the good home of Judge and Mrs. Hill. He is the County Judge of Eastland County and a prominent lawyer of that section. Mrs. Parvtn, the mother of Mrs. Hill, lives with them. She and her husband moved from Pennsylvania out to that section nearly forty years ago, and she has seen much of western life during that time. They are good members of the Church, and their home was a delightful place for this scribe. On Sunday we dined with Dr. and Mrs. Boon, a most excellent Methodist family and readers of the Advocate. On Sunday morning we had the new Church, which is a modern and up-to-date building, filled with people. It was an intelligent audience and for an hour we have never seen better attention to a sermon. It was an inspiration to preach to them. We have a good congregation in the town and one or two appointments connected with the charge in the country. It makes a good appointment. The town has a population of about twelve hundred, and it has all the marks of a prosperous community. We noted many new residences and business houses. They have a magnificent court house and a splendid public school building. The money stringency has checked the progress of matters slightly, but a good crop year will loosen things up materially. And so far the outlook for a good year is promising. Our Church building is all paid for and it is a good framed structure handsomely furnished. We have a membership a trifle less than three hundred and they are a devoted band. When they tear down their old parsonage and build a new one, they will be in good Church condition. Sister Trimble, widow of the late Rev. J. H. Trimble, is living there comfortably under her own vine and fig tree. We had a pleasant visit to her beautiful cottage home. We knew her back in Georgia when she was a young girl. It was good to meet her and talk over the old place and friends of other days. Sunday night we had even a larger congregation and spoke to them, by request, upon prohibition. We spent a part of the night with young Brother Thos. Canafax, got a train at two-thirty in the morning and reached home by half past eight.

NORTH TEXAS LAYMEN MEET.

The Laymen's Missionary Conference convened at Dallas, First Church, Saturday, March 21, at 9:30 a. m. A fairly representative body of laymen from the different parts of the country were present and the interest was good from the start. The devotional exercises were conducted by Bro. Nathan Godbold, a laymen of First Church. It was a Bible reading on missions and was very appropriate and encouraging. He stated that he had no speech to make himself, but would let the Word of God speak for him, which he did very effectually. The opening prayer was offered by Bishop Key and touched and inspired every one present.

Hon. Epps G. Knight, Chairman of the Laymen's Movement of the North Texas Conference, spoke on the "Origin and Aims of Laymen's Movement." He spoke of the Haystack Convention which was held under a haystack, where four students of Williams College of Vermont had taken shelter from a rain and agreed to pray and work for the evangelization of the whole world. "They took for their motto," said Bro. Knight, "We can if we will." A hundred years after that when celebrating the centennial of this small beginning that had grown to be a world force in religious movement the present "Interdenominational Laymen's Movement" was organized. They changed the motto to "We can and we will." He called attention to the fact that Great Britain, Germany,

Canada and the United States spend more in one year to maintain their navies and armies for the destruction of men's bodies than has been given by all Christendom for missions in the last thirty years. He declared that the army and navy of the United States, together with the annual disbursement in pensions for the last century, cost a sum of money sufficient to support 95,000 missionaries during that time. He stated that if the families of the Christian countries would contribute one-fourth of a cent for each individual that it would increase our present contribution five hundred per cent.

Bishop Key preached at 11 o'clock to an appreciative audience. It was a great utterance. He spoke of the importance of the Laymen's Movement in that it is a movement to arouse the laymen to take his place in the forefront of affairs in the Church where he belongs. He said that there was a place in the Methodist Church for every man in it, and that this movement was to get every man to stand in his place. The Bishop is one of the most eloquent speakers in our Church and fully measured up to the standard on this occasion.

The afternoon session was addressed by Judge Perkins, who spoke on "The Philosophy of Faith." He said that a sound and wholesome faith is necessary in any line of human endeavor. That we move only so far as our faith goes in anything. The child only learns to walk as it acquires faith in its powers of locomotion. The school boy only learns as he has faith in his ability to do so, and that greatest hindrance that comes to our race is the limitation thought that shuts us off from faith and chance from any real endeavor or effort. As this rule holds good in the physical and mental realms, so it obtains in the spiritual and that many of the perpetual babes in Christ are so because they have never ventured out, have made no real effort, so have never acquired moral muscle. The Judge is a profound reasoner and his views were heartily endorsed by all present.

Judge N. W. Finley, the next speaker, said that the way to get the laymen interested in the Church is to use them in all of its different departments and to inform them of the machinery of the Church. The reason the laymen have not been doing more is because they have not been utilized. He referred to the success of the publishing interests of our Church, which have been so because it was placed in the hands of business men instead of entirely in the hands of preachers, and said that he favored a larger representation of laymen on the Mission Board. Rev. J. M. Peterson and Dr. Duncan also spoke briefly to the subject.

The mass meeting for men at Trinity Church at 3 p. m. Sunday was well attended notwithstanding the threatening rain. Bro. Henderson, the leader of First Church choir, had charge of the music, which was inspiring. The meeting was addressed by Rev. J. M. Peterson of Oak Cliff. Bro. Peterson made a masterly plea for the greater consecration of the laymen and the great need for his co-operation, especially in the missionary work.

Bishop Key then addressed the meeting, in which he went on to state that the Church is face to face with the problem of reaching the masses of the people. He stated that nine-tenths of the Church members are old men, boys and women. He stated that one solution of the matter lay in the home training. There seems to be a different way of dealing with the boys and girls, while they both should be made amenable to the same rules. Girls are carefully watched while boys are allowed to go where they please, but this should not be.

Epps G. Knight viewed the progress of the movement from its incipency and spoke of the Chattanooga Convention soon to assemble and said that he hoped to have a delegation from Texas two hundred strong. They are expecting two thousand delegates at this great convention, said Bro. Knight, and it will be one of the greatest gatherings of the nation this year. A great missionary exhibit will be on exhibition there and several missionaries from foreign lands will be present. It will be addressed by Jas. R. Pepper,

who is one of the most prominent laymen in the Church, besides Bishops Hoss, Wilson, Candler, Atkins and Ward. Special rates will be given by the railroads. The definite cost of tickets will be published later. It will not exceed \$30 for the round trip from Dallas. The most direct route is by Memphis, but tickets may be had via Nashville, with stopover privileges if desired.

A NIGHT AT MOUNT VERNON.

Last Thursday we ran up to Mount Vernon, a prosperous town on the eastern limit of the North Texas Conference and situated on the Cotton Belt Railroad. It is the capital town of Franklin County. Rev. J. F. Holmes is the pastor, serving his second year on the charge and his third in the conference. For several years he was a successful lawyer, living at Cooper and Ladonia. He had a large and lucrative practice, but when he was converted, a trifle over three years ago, he entered the ministry and also the conference. His studious habits as a lawyer soon put him in line as a studious minister and from the start he became an excellent preacher and a good pastor. It was his call that led him into the ministry. He was making four or five times as much in his profession as he receives in the pastorate; but he is happy and more than contented in his present work. Last year, aided by Rev. Abe Mulkey, this charge had a great revival and the Church has gone forward in membership and enterprise. The building is a good one and it has been recently repaired and furnished until it looks like a new modern structure. The pastor and his wife are living in a good parsonage and we enjoyed their delightful hospitality. We lectured for the good women at the court house and had a good audience. Mt. Vernon is a delightful community and we want to spend a Sunday with them in the summer.

EDITORIAL NOTES.

On our return from Eastland last Monday morning, Rev. M. K. Little boarded the train at Santo and we had several miles of communion. He reports his district, the Weatherford, in most prosperous condition spiritually and financially. Last year there were several hundred conversions and additions, and this year nearly every charge has advanced the salaries of the pastors, and good meetings are already beginning. Brother Little is one of our most active and enterprising presiding elders and things move where he goes.

There are about 500,000 laymen in our Church. These men enlisted and combined can do great things. The meeting to be held at Chattanooga April 21-23 is the outcome of a distinct effort to mobilize this great army. It will be a council of war, at which the plan of the world's greatest campaign will be studied. It is expected that from 1,000 to 2,000 of the loyal and capable of Southern Methodism will here join hands and hearts for a great advance.

Rev. S. P. Brown is doing finely at Millsap. He already has a good parsonage, has planted trees around the yard, has nearly double the amount in hand for his conference assessments and he is getting ready to project a new Church building at one of his appointments. Bro. Canafax, one of his officials, traveled with us recently on the road over that way, and he reports the work generally in good condition. Bro. Brown is a rustler, and he always brings things to pass.

Bishop Key was present at the Laymen's Meeting in this city last Saturday and Sunday. On Saturday at 11 o'clock he delivered a practical address to the gathering and also on Sunday afternoon. Sunday morning he preached a most edifying sermon at the First Methodist Church, evincing his old-time power and spirit. He is looking exceedingly well and his step is still elastic and buoyant. His fac-

ulties are all in fine repair and his social nature is just as rich and enjoyable as in any day of his long and useful life. It was a great pleasure to our people to see and hear this grand old man again.

Rev. C. L. Bounds was sent to Alvord Circuit, but it has been changed to a station and now claims all the time of the pastor, while the rest of the charge has been satisfactorily provided for. He is a single man, but has received a pouncing, has collected his assessments for missions, the Orphanage and the district parsonage and has his young people and women organized and in good working order. He is also planning for a revival. Verily that Bowie country is going forward under the new order of things.

Rev. W. W. Watts gives a fine account of the Adair meeting recently held by Lockett Adair in Jacksonville. More than four hundred were converted and fifty-eight have been added to our Church with others to follow. All the local churches were greatly strengthened by accessions and spiritual uplift. Work on our new Church enterprise will begin the first of next month, while the roof is being placed on the new building at Alexander Institute. Our Jacksonville Methodists are wide awake and they have a preacher who knows how to do things.

Rev. C. B. Golson, of Rosston, is serving his second year on that charge, and the year is opening up most encouragingly. His people have already remembered him handsomely, has about gathered in his missionary assessments, has paid off his Orphanage claim and he is praying and planning for a great meeting. There has been much sickness among his people and he has had several deaths. He is hoping for great things.

Our people and their pastor, Rev. J. A. Biggs, at Anson have agreed to build a new brick church and they have already secured \$13,000 to that end. It will cost \$15,000 when completed. Anson is the leading town in Jones County and it has a most thrifty and enterprising people. They know how to do things in the real Western way, and we congratulate them on this new church movement.

Rev. E. L. Sisk, of Clyde, reports a wonderful meeting in his charge. Rev. W. M. McEntosh, of Mississippi, did the preaching. There were more than one hundred conversions and about fifty of them joined the Methodist Church. It was a meeting of the old-time sort and it reached the unconverted in middle life and even in old age. The whole town came under the power of the Holy Spirit and all the Churches were strengthened in numbers and in power.

Mineola has had a good revival and Rev. L. H. McGee and his people are happy. He was aided in the preaching by Rev. T. H. Morris, the presiding elder, and Rev. C. T. Cummings, of Grand Saline. Forty-five persons were happily converted and nearly that number added to the Church. The \$2,000 debt which has been a burden on the congregation for some time was secured in cash and good subscriptions and the entire congregation greatly revived. Mineola has never been in such fine spiritual and material shape as at the present time.

Rev. S. W. Thomas and his people have had a gracious revival at Rockdale. Rev. J. W. Moore, of Houston, and Rev. A. A. Kidd, of Caldwell, aided in the services and did good preaching. Fifteen persons were converted and several were added to the Church. The entire congregation was greatly revived.

While the Chattanooga Conference represents the laymen of the Church, it will be gratifying to those men of the ranks to know that several of our chief pastors have promised to be present at the Laymen's Missionary

Conference at Chattanooga. Our Bishops are enthusiastic in their advocacy of this movement and have everywhere lent their voices and influence to it. Their presence and counsel in the conference will count much in the success of the gathering.

Listen, laymen of Southern Methodism: Do you not hear the sounds of war? Does there not come to your ears the tread of gathering armies? Can you not hear the shouting of the Captains, and the heartening cheers of the lengthening columns? It is the army of your brothers North, South, East, West, rallying and girding for battle. They are about to vindicate their citizenship in the kingdom of heaven. Will you violate the traditions and deny the heritage—to finish that sentence would convey a doubt that would be next to treason.

The Laymen's Missionary Conference at Chattanooga April 21-23 will furnish an opportunity for hearing some of the distinguished laymen of the country. Such an opportunity under such favorable circumstances does not come many times in a lifetime.

Mr. William T. Ellis, of the Philadelphia Press, has done more than any other man to popularize foreign missions. By his personal visits and study as a newspaper man, and by his unbiased accounts printed in a syndicate of newspapers, he has put foreign missions in its rightful place alongside other great world-movements. Since his return from this tour he has spoken with great power to many gatherings, particularly to laymen. He will be one of the speakers at the Laymen's Conference, Chattanooga, April 21-23.

Our laymen should make a note of time and place of the Laymen's Missionary Conference, and allow no other engagement to get in the way of it. It promises to be a notable meeting from every standpoint. The opening hour is April 21, 7:30 p. m., in the great Auditorium, Chattanooga, Tenn., closing April 23.

We learn from headquarters of the Laymen's Missionary Movement at Nashville that excursion rates have been secured on all railroads leading into Chattanooga for the Laymen's Conference, April 21. Full information will be published soon. All plans for program, entertainment, transportation, etc., are progressing most satisfactorily.

This is the get-together age. The Laymen's Missionary movement is a most significant illustration of that spirit. One of the best features of the Chattanooga Conference, April 21-23, will be the bringing together of so large a body of representative laymen. For men who are like-minded to know each other is a great gain. The touch of elbows in the ranks inspires courage.

The preachers of Waxahachie District are all hard at work with excellent results. Some good revivals are already in progress. The increase in assessments on the preachers' salaries for this year is a little over \$1100, but this increase is diminished by \$290 decrease on two charges. This makes the increase in assessments for the pastors this quadrennium nearly \$6000. This increase represents a net growth in the grace of liberality. There has been very little increase in membership by immigration, but there has been much lost by emigration. Many of the best paying members have gone to the west and the larger cities. The presiding elder is expecting great things of the faithful and efficient corps of preachers in charge.

Rev. Abe Mulkey has just closed a meeting at Childress. He was there at the solicitation of our pastor and his people. The services lasted ten days and the meeting was a great success, scores were converted and many added to the Church. Childress has not

experienced such a religious movement in years. And last, but not least, the debt of \$5000 still due on the new Church was all raised in cash and good subscriptions. This is worthy of record.

Bishop Charles H. Fowler, of the Methodist Episcopal Church, died last week, after some months of bodily weakness. He was one of the most prominent members of the Episcopal College of that Church. Wonderfully brilliant and largely cultured, the American pulpit had no greater preacher. For years he had been prominent in the public life of his Church. He was the first clerical fraternal delegate from his Church to our General Conference. It was when this body was in session at Louisville, and his address made a profound impression. He was afterward Missionary Secretary of his Church and editor of the New York Christian Advocate. From this position he was elected a Bishop in his Church. Since then he has been forward in all the movements of his communion.

DEATH OF REV. W. S. MAY.

The old soldier has fallen! For many long years the rugged form and honest face of this splendid old man were observed in the sessions of the North Texas Conference; but he has been given his release from service. He died Sunday night after a long life of deep devotion and consecration to the Master's cause. For sometime he has lived at Aubrey and there is where he died. We had no better specimen of Christian manhood than Brother May. He was a man of good mental endowment, extensive reading and studious habits. He was a strong, sound preacher, and his sermons always embodied good Methodist theology. Yet he was modest and unobtrusive. Such was his lovable disposition that he was generally loved by the preachers and the people. There was nothing sour or morose in his nature because of age and infirmity; on the contrary he was cheerful and genial to the end. He had a fine sense of humor and his face always carried an expression of pleasing interest in whatever transpired around him. But his work is done and he now rests from his labors.

DEATH OF REV. DANIEL MORGAN.

Rev. Daniel Morgan, a superannuate member of the Northwest Texas Conference, died last week at Eldorado, Schleicher County, and his remains were taken to Georgetown and interred. His funeral was attended by Revs. J. M. Barcus, Sebe Crutchfield and J. Sam Barcus. He was born in April, 1849. He was active in the ministry for a number of years, but sometime ago affliction rendered him unable for service, and now he has been released and gone to his home above. He was a good man, full of faith and of the Holy Ghost, and his works do follow him.

DANIEL MORGAN.

Please allow me to place a flower on the grave of my departed brother and friend, who died at the home of his daughter, Mrs. Clyde Mills, Eldorado, Texas, March 12, 1908. I think Mrs. Morgan was among the purest men I ever associated with; a man with strong faith in God. You were not in his presence long before he would inquire about your faith. A man devoted to the service of God and to his family. Truthful, strictly honest, a loving husband, kind father, a good neighbor and a good preacher. Farewell, my brother, for awhile. May a merciful hand guide the bereaved ones to the home of the pure and good. MARION MILLS. Copperas Cove, Texas.

REV. DANIEL MORGAN.

This faithful servant of God and the Church died at the home of his daughter, Mrs. Clyde Mills, near Eldorado, Texas, March 12, 1908, and was buried at Georgetown March 14. He was a superannuate member of the Northwest Texas Conference.

JNO. M. BARCUS. Georgetown, Texas.

PERSONAL.

I wish to say to the brethren that I am ready to help them in protracted meetings at any time and anywhere in Texas, as I am superannuated.

G. D. WILSON. Kennedale, Texas.

THE ARCH ENEMY OF LAW.

In view of the fact that the saloons in San Antonio were again open Sunday, March 22, some of them from 3 until 1 o'clock, and others possibly all day, the following letter is sent through out the State:

The news having gone out from this city that by agreement the lid in San Antonio was off on Sunday, March 22, we wish to explain that the agreement was between the liquor men themselves. This city was wide open here yesterday in violation not only of the Baskin-McGregor law, but in utter disregard of the published statement of the brewers that they would not sell beer to any retailer who openly violated the Sunday feature provision of the Baskin-McGregor law. This in utter violation of the published agreement of the retail liquor men, that they would surely observe the law. The Anti-Saloon League of Bexar County and the undersigned ministers hereby notify the law abiding citizens of Texas that any statement made that these saloons are keeping the Baskin-McGregor law is absolutely false. Leading public men in this city who have heretofore claimed that the saloons could be regulated now admit that it is an utter impossibility. The claim of the prohibitionists that the saloons could not be regulated but must be annihilated, was certainly verified in this city on yesterday. The Anti-Saloon League alone has evidence against thirty-five saloons open yesterday. The reports from every part of the city indicate that most of them were open.

(Signed)

- REV. NOLAN B. HARMON, Pres. Bexar Co. Anti-Saloon League.
- REV. E. D. MOUZON, Pastor Travis Park M. E. Church.
- REV. C. C. COLEMAN, Pastor First Baptist Church.
- REV. ARTHUR L. O'DELL, Pastor Madison Square Pres. Church.

We quote the following from a private note from Rev. C. U. McLarty, of Carthage:

We move along nicely in our work. Sunday-school is renewing her youth, and I have sent for eight sets of the Teachers' Course and hope to have eight teachers take their diplomas in this work. I have so far 75 new members to report to the next session of the Annual Conference. The stewards have raised my salary \$200. We have live, wide-awake prayer-meetings run by the laymen of the Church, and the men outnumber the women at our prayer-meeting. All in all, I think that we are on rising ground. But we count not ourselves yet to have apprehended, but we are pressing on and hope to make good some day.

PERSONALS.

J. A. Elder, of Brashear, made the Advocate a delightful visit last week. Brother Elder is one of our devoted laymen.

We had a pleasant visit from our old friend, Jno. McKamy, of this county, last week. He was at the meeting of the laymen.

Rev. W. Y. Switzer, of Milford, dropped in and made us a pleasant visit this week. He has recently had a good revival in his charge.

Rev. T. N. Weeks, of Forney, dropped over to look in upon the laymen last Saturday, and paid his respects to this office.

S. D. Goswick, of Mt. Vernon, was in to see us the other day. Brother Goswick is a worker in the Church and was at the Laymen's Meeting.

Rev. J. A. Wyatt, of Brookston, was to see us recently. He is moving things up successfully on his charge and the year promises success.

Miss Anna G. Archer and Mr. Otis B. Hocker were married March 17 at the bride's home in Paris. Miss Archer is the accomplished daughter of Rev. and Mrs. P. C. Archer of the North Texas Conference. The Advocate ex-

Spring Humors

Impure or effete matters accumulated in the blood during the winter cause in the spring such disfiguring and painful troubles as boils, pimples, and other eruptions, also weakness, loss of appetite, that tired feeling.

The best medicine to take is Hood's Sarsaparilla, which thoroughly cleanses the blood, and effects permanent cures by giving healthy functional activity to the stomach, liver, kidneys, bowels and skin.



Sarsatabs are Hood's Sarsaparilla in chocolate tablet form. They have identically the same curative properties as the liquid form, besides accuracy of dose, convenience, economy, no loss by evaporation, breakage, or leakage. \$1. of druggists or promptly of us by mail. C. I. Hood Co., Lowell, Mass.

Mrs. L. Bickford, Gossville, N. H., says: "Every spring I was completely prostrated, run down, from dyspepsia and that tired feeling. But I have found Hood's Sarsaparilla helps me from the first dose, completely restores good health and strength."

tends congratulations to the happy couple and wishes for them a life full of happiness.

Rev. W. D. Mountcastle, of Pilot Point, made us a most brotherly visit last week. He is looking hale and robust and his work is prospering.

Charley Morris, of Winnsboro, was down at the Laymen's Meeting last Saturday and came to the Advocate office and made us a pleasant call.

Rev. P. H. Willis, of Smithfield, made the Advocate a pleasant visit the other day. He is a friend of this paper and had business with the book-keeper.

Rev. W. E. Boggs, D. D., of Fifth Street Church, Waco, was in the city last week to meet his daughter and granddaughter who are visiting him, and we had the pleasure of a brotherly visit from him.

Rev. Walter Douglass, of Mesquite, made the Advocate a friendly call recently. He is a friend of the Advocate and all his official members and many of his private members take and read the paper.

The faculty and trustees of the Terrell Training School recently gave a delightful reception to Mr. Jno. Furneaux, of Bristol, England. Mr. Furneaux is closely related to Rev. Joseph J. Morgan, President of the school, and he is a devoted Wesleyan Methodist. He is now visiting his many relatives in this country.

The death of John M. Mathis, of this city, removes from us one of our most active Christian workers. For several years he was connected with the railway Y. M. C. A. work and rendered most efficient service. But death has claimed him while in the prime of his usefulness. His parents and his brother and sisters have resided nearly all their lives in this city. He was a brother to Arthur Mathis, of the Publishing House in Dallas.

Rev. Charles A. Spragins, pastor of Denton Street Church, Gainesville, and Miss Mary Lou Dickson of this city were married at the home of the bride's parents in East Dallas, last Thursday at noon, March 19th; and the happy couple left at once for their home in Gainesville. Brother Spragins is one of the leading ministers in the North Texas Conference, and Mrs. Spragins has long been one of the most devoted members of the Church in this city. She has been prominent in the school work of the city, having taught a number of years successfully in the public schools. Her entire family are members of Grace Church, and Rev. A. L. Andrews, D. D., the pastor, performed the marriage ceremony. The Advocate extends congratulations to the groom and the bride and wishes for them the full realization of their fondest anticipations.

THE CHURCH EXTENSION FUND.

Ever since the Sherman Conference last fall, where the subject received more or less attention, I have been deeply interested in the problem presented by the idea of the Church Extension Loan Fund, and my interest is reawakened and rekindled from reading the strong appeal made by Bishop Hoss to all the Churches for co-operation looking to the accumulation of this fund to sufficient proportions to make it a great factor in the missionary work of our Church.

To one who has given this subject mere casual attention, it does not appear that much practical good could come of a movement which depends so largely on the whim of the masses

of the laymen for its support, but when one's attention is directed to Bishop Hoss' clever discussion of this subject which he presents in a very plain and business like fashion (a fashion which, by the way, does not usually concern our clergy too much), and the Secretary's startling array of figures are considered, covering the progress of the work for a period of twenty-five years, our interest is quickly awakened to the possibilities of this great cause. As the Secretary says, "The problem of perpetual motion has been solved." Now, as a matter of course, this would be a startling statement considered from a mechanical standpoint, but in this cause it is quite applicable to the point of issue involved, and, when we put the crude test of figures to the Secretary's proposition, we find that there is more truth than fallacy in the proposition and we are surprised to note how quickly and how rapidly our capital increases and how our capabilities are enlarged, when principal and interest are constantly being added thereto.

The writer has often pondered over the vast and growing possibilities of the permanent school fund, provided for during Lamar's administration, and which will be, perhaps, the greatest heritage left to our children and our children's children from the political wrecks of that period of desultory organization, but the magical wonders wrought by this great and constantly growing school fund are small in comparison with the benefits which might be derived from the Church Extension Fund which it is proposed to create sufficiently large to meet the practical needs of our age.

In this connection, I may say that the needs of an age for just such a fund were never greater. * * * The world has reached a stage of activity and development where the hurry of business and the energy of enterprise is injected into every movement of common good. The whole spirit of the age is a building spirit and a missionary spirit. With telescopic eye, our religious journals are looking to the remotest corners of the globe, seeing the religious as well as the practical needs of the masses, and endeavoring to provide for their common necessities. Before us stretch the vista of a thousand ungarnered fields, foreign nations look to us for practical help with all the interest that prompted the Eastern Magi to follow the star in years long gone, and even our next door neighbor, the fair Oklahoma, offers us a field of investment which is as full of interest and achievement as it is of inspiration and effort.

In short the opportunity to contribute to this fund on May 10 is an opportunity that appeals to me as exceptionally worthy, and should appeal to every layman as being full of the greatest and most serious possibilities.

As shown by the Bishop's argument, and by the Secretary's array of figures, a dollar placed to the credit of this fund will never cease to earn. The principal and the interest alike will be forever employed in the best and most advantageous missionary work. So far as I am concerned, I am most heartily in favor of the movement, and trust that ministers and laymen will use their best efforts to awaken local and general interest in a movement which has for its inception the broadest and most fundamental principles of the highest Christian motive.

C. H. MORRIS, Treasurer Church Extension Board, North Texas Conference, Winnsboro, Texas.

WANTED

Young ladies who desire to take training as nurses in a Southern Methodist Hospital, at Monterrey, Mexico, to send their applications to

DR. C. B. HANSON, Physician in Charge. References required.

LOOK AT YOUR LABEL AND RE-NEW BEFORE APRIL 1.

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

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—F. W. Horn, Houston.
Fourth Vice-President—Miss Nellie Hartigan, Waco.
Secretary-Treasurer—Frank L. McNeely, Dallas.
Junior Superintendent—Mrs. W. E. Robertson, Gou-winn.
Chairman Board of Trustees—T. S. Armstrong, Weatherford.
Secretary Board of Trustees—A. J. Weeks, San Antonio.

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

COMING LEAGUE MEETINGS.

Austin District (place to be selected), March 27.
Greenville District, Celeste, March 27-29.
San Angelo District, Grooms, April 15-20.
Cairo District, Victoria, April 29.
San Marcos District (place to be selected) April —.
Sherman District, Pottsville, April 12-14.
Plainview District, Florida, May 11.
Caldert District (place to be selected), May —.
San Antonio District, Sabinal, May 17.
Brownwood District, Santa Anna, May 20-28.
Waxahachie District (place to be selected), June —.
McKinney District (place to be selected), June —.
Gadsden District, McCreary, June —.
Tyler District, Tyler, April 18-21.
North Texas Conference, Denton, June 11-14.

MAY 10, 1908.

This is the day set apart by the Board of Church Extension of our Church to be observed throughout our connection as Church Extension Loan Fund Day, and all departments of the Church are being urged to make special plans for the proper observance of the occasion. Rev. W. F. McMurry, D. D., the wide awake Secretary of the board, has written a letter concerning this matter which we are herewith publishing, so that our League people may be fully informed concerning the purposes of the board. We urge that our League Chapters arrange special programs for this day and inform themselves beforehand of the work of the Church Extension Board, to the end that the fullest possible information may be given out on the occasion named. A request addressed to Dr. McMurry at Louisville, Ky., will secure literature and other matter which will serve the purpose. If an Epworth League Loan Fund is to be established let it be held of us that we have done our duty toward it. Texas has an enviable reputation for its enterprise in League affairs, and this reputation must not be made to suffer by neglect of this cause. Let us therefore, rally to this call, and contribute on May 10 an amount proportionate with our ability and great strength.

Dr. Murry's Letter.

Mr. Gus Thomasson Van Alstyne: My dear Brother—I learn from the Texas Christian Advocate that you are in charge of the Epworth League Department of your paper.

I send you herewith copy of statement and appeal, together with other literature, bearing on the Church Extension Loan Fund Day, which is May 10, 1908. It is the desire of the Board of Church Extension that the Epworth Leagues of your State consider this matter on the day set apart and make a contribution to our Loan Funds. We would be very glad indeed for the total amount given by the Epworth Leagues to constitute an Epworth League Loan Fund. Will you be kind enough to call the attention of the Leagues, through your Department in the Texas Christian Advocate, to this important matter? It is not our purpose to burden the young people by asking large contributions, but we believe that every one of them will be interested in having some part in this great work.

Thanking you in advance and wishing you all good things, I am, yours sincerely, W. F. McMURRY, Louisville, Ky.

A DALLAS PLAN FOR RAISING EPWORTH LEAGUE FUNDS.

This is a day of specialties. Plan after plan is being evolved for the accomplishment of certain purposes. This is particularly true with reference to the raising of funds. Our League folks keep their eyes wide open for something new and something that is really workable. One of the newest plans which has come under our observation is that which has been adopted by the Leagues of the First Church League at Dallas. Most of these young people are salaried people, and they have consented to pay into the Epworth League treasury one day's salary each, to be used in the liquidation of the balance due by them on the bonds purchased last year. We do not know the exact numerical strength of this Chapter, but our last report of it placed the membership at 90. It will be easily seen what one day's salary from even half this number would amount to. The plan is a good one, and we heartily commend it to our League workers over the State.

CHURCH BULLETINS AND HOW THEY MAY BE USED TO ADVANCE EPWORTH LEAGUE CHAPTERS.

In nearly all of our large Churches to-day weekly bulletins are issued in which notes of interest concerning the work of the Church are published. Some of these bulletins are being used advantageously by our Leagues. Others are not. Wherever such a bulletin is available a special reporter should be appointed to prepare notes of the work which the League is doing and hand in same for insertion in the bulletin. In a recent bulletin of the First Methodist Church, Dallas, nearly half of one page is devoted to Epworth League matter. A cut of Epworth-by-the-Sea is printed and information concerning this splendid summer resort is given. This kind of work will bear results. We believe it a good plan to keep the work of the League prominent before the membership of the Church at large, and in this way stop the criticism which is sometimes made to the effect that the League is doing nothing. It is doing a great work, the greatest of any organization within the Church and our people should know about it.

FROM MOUNT VERNON.

I have always been a great lover of League work, and since I had the great pleasure of attending the encampment at (Corpus Christi) Epworth my enthusiasm "is still alive as much as ever" and I so much enjoy the Epworth League page in the Christian Advocate, for to know Brother and Sister Gus Thomasson and read his League page make us feel that we're all workers together for the Lord, and it's such an inspiration to hear of so much good work going on, and I urge every one to attend the Encampment that can, for I can truly say that it has done more for me than any religious gathering I ever attended. I came away from there with the intention of doing more League work and since that time I have organized a Boys' League. I began with six about two months ago; now I have seventeen, and I expect to have fifty in a short time. They're the brightest, best boys of the town, and we're going to do great things this year.

It is my prayer that this will be the grandest year of our League work.
MRS. R. L. ROUNTREE.
Mt. Vernon, Texas.

SPRINGTIME AT EPWORTH.

Coming from North Texas to Corpus Christi is like taking a journey to another land. Here everything is different. Just as we are planting gardens the Nueces County farmers are bringing their vegetables to market. While Dallas was ice-mantled, barefooted boys were plentiful and bathing in the surf, a popular sport at Corpus. Next August, when Dallas will be hot as blazes, Epworth Inn will be the most pleasant place in Texas. Corpus is growing rapidly, and Methodism is being felt there. Bro. Perry preached to a crowded house, and is doing much toward waking up the old town morally. The place is a curious little burg. It is old, and has relics of the early days of Texas history. When you come to the Encampment don't fail to notice the earthworks of the old fort just south of Epworth. There is a good old colored man living west of town, who pretty well represents the spirit of the town for the last sixty years. He lives in a hut and uses prickly pears for fuel, when the land he owns would make him well to do, if cultivated. The old town for the last half century has been just existing, while it has resources enough to make a city. The people are now waking up and are on the lookout for improvements and moral reform. Great opportunities are open to the town if it will wake up.

Epworth is the most desirable summer resort in the southwest. It is two miles from Corpus, and far more pleasant than the town itself. There are no mosquitoes, no impurities in the air, and the wind blows fresh from three thousand miles of sea.

Our State President was here a few weeks ago, looking after our interests here. He is one of the best known men in this part of the country. Indeed, he has come to be thought of as a great preacher.

Last week I met an old gentleman, well known in forensic matters, who said: "Well I have met a lot of the Methodist preachers, but Allan Ragsdale is one I have never seen." Preacher or not, he is doing a great work for Texas Leaguedom and the Leaguers appreciate it. There is no more difficult proposition in the church than the Epworth League, but it is the greatest proposition before us. Greatness is moulded out of difficulty. We

need to get every district organized, every available charge in each district organized, and all the members of each chapter organized for work—and that work is the training of our youth for Christ. Push the League in your chapter, and aid the State League with your prayers and your means as well.

HARVEY A. RAGSDALE.
Corpus Christi, Texas.

A TALENT SOCIAL.

The Leaguers of University Church, Austin, have adopted a unique plan to raise funds, and below we give a copy of the letter which has been sent out to the membership explaining the plan in detail. The idea is a new one and, withal, a good one. It may be adopted by any League Chapter with good results. We are not informed as to the name of the originator of the plan, but we see the name of Brother E. E. Rall connected with the enterprise and we have formed our own conclusion as to whom the credit for the plan is due. We hope we will be furnished with a report of this Austin affair as a means of inspiring others. The copy of the letter is as follows:

University Methodist Church Epworth League.

Austin, Feb. 22, 1908.

Dear Fellow Leaguer:

The Epworth League of the University Methodist Church has pledged itself to raise \$50.00 for the new building and \$50.00 for two bonds for Epworth-by-the-Sea. In order to raise this \$100.00, and, if possible, \$100.00 more for the building fund, the League is planning a "Talent Social," to be held on or about April 16th. Each member is expected to help by doing the following three things:

- (1). Set aside 25c, 50c, \$1.00 or \$5.00 as your "talent."
- (2). "Trade therewith" until you have two talents, five talents or ten talents.
- (3). At the social to be held in April bring the original "talent" and the increase and report how your additional talents were obtained.

Trading with a talent may consist in making or buying and selling any useful articles—candy, etc.; earning money by labor or services rendered; or saving money by denying yourself things not absolutely necessary; or better still, by some novel method devised by yourself.

Please sign and hand to the undersigned the enclosed slip at once.

EDWARD E. RALL, President.
VONCILE LIDDELL, Secretary.

Form of Agreement.

I hereby agree to set aside \$..... as a talent with which to trade until I have gained.....other talents by April 16, 1908.

EASILY STOPPED—AT THE RIGHT MOMENT.

In less than a minute with one blade of your pocket-knife you may kill a mountain cedar while it is yet sleeping in its little, wind-swayed, conehammock; albeit, once grown, it holds fast its place for centuries on the slopes of Lebanon, grasping great boulders with its roots, while with its trunk and top it stands co-wrestler with the whirlwind.

A baby's foot may crush the egg of an eagle or of an anaconda; although, let it be for a little, the one will carry off a child in his strong talons and the other will strangle a horse and rider in his dreadful folds.

With something of the same ease may good and evil be destroyed in their beginnings; whether a new habit, a new home, a new child, a new community, or a new nation.—Addison Ballard.

A PREACHER OF RIGHTEOUSNESS.

The strenuous program of Hon. William Jennings Bryan during his recent visit to Indianapolis, Ind., is worthy of record, and we make it here with no slightest political reference. Upon Saturday, February 16, he stood before 4,339 men and addressed them on "The Prince of Peace." Fully as many people in the street below were demanding to hear him, whom he afterwards addressed from the balcony. At 6:30 in the evening he addressed a large assembly of boys at the Boys' Club. He was whisked immediately afterwards back to Tomlinson Hall, where two of our Methodist congregations had arranged a joint meeting. Over 4,000 again heard him on "Foreign Missions."

Upon Monday morning at ten o'clock he addressed the ministers of the city, a large church auditorium being crowded with Churchmen. At 11:30 he was hurried to the high school auditorium, where thousands of pupils listened to an address. At 12:30 he spoke to the students of the Indiana Law School at the Young Men's Christian Association. At 5:30 he attended a public reception. At 7:30 he was the only speaker at a public mass meet-

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Women's Ailments.



...on a woman.
...know woman's sufferings.
...I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White discharge, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.
I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 10 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment free for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, and effectively cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies, Pimples and health a ways results from its use.
Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 187 • South Bend, Ind., U. S. A.

ing, and at 9 p. m. was the one speaker at a great banquet.

Though the last two functions were political in their character, the great effort of Mr. Bryan at Indianapolis was spiritual. It was estimated that fully twenty thousand people heard him on purely religious and ethical subjects, and the impression left by this remarkable lay preacher will not soon fade. We doubt if there is another man before the public to-day, who could have stood the physical strain and delivered himself on great moral and religious issues as Mr. Bryan in his Indianapolis triumph.—Western Christian Advocate.

LEAGUE WORK IN NORTH ALABAMA.

The Cabinet of the conference recently met in Birmingham and planned extensively for a summer campaign. Committees were appointed on Constitution and By-Laws, Orphanage and Definite Aim. A number of vacancies were filled in the State office, and now there is a complete set of officers, including a Secretary for each district in the conference. The Alabamians seem to like the plan of having a District Secretary in each district, and we doubt not that it is a good thing. The matter of the program for the June meeting was carefully gone into and an outline drafted, which is to be filled in and published soon. These young people are alert and aggressive and we note with interest and pleasure the progress which they are making in the League movement.

The Kidneys and the Skin.

In the spring, the kidneys have much to do. If they are weak or torpid, they will not do it well, and the skin will be pimply or itchy. That is telling the story in a few words.
Hood's Sarsaparill strengthens and stimulates the kidneys, cures and prevents pimples, itches and all cutaneous eruptions.
Don't fail to take it.
Buy a bottle to-day.

MISSIONARY DEPUTATIONS.

Moving Pictures from the Mission Field Giving New Meaning to Missionary Meetings.

Very few persons can have the privilege of personally visiting and studying the work on the mission field to which they contribute. It is now possible, however, for the first time, to bring living representations of that work before the eyes of the entire Church membership by means of moving pictures, which representatives of the Young People's Missionary Movement secured in connection with a trip around the world last year.

For the purpose of bringing this graphic review of missionary work before the Churches, the Young People's Missionary Movement, in behalf of the various denominational missionary boards, will send into a number of cities and towns, during the coming summer, well trained missionary deputations of returned missionaries, detained student volunteers and other experienced missionary workers. These deputations will be equipped not only with the cinematograph or moving picture film, but with a missionary exhibition, which will be open to the public and will represent native customs and religions and the work that is being done by the medical, educational, evangelistic and other forms of missionary activity in relieving and changing unfavorable conditions.

It is expected that the deputation will remain a week in each city, the exhibition being patronized during the forenoons by the Sunday-school children, under the direction of their teachers, during afternoon by the adult of the Church, and the evenings being devoted to the missionary travelogues or cinematograph representations of the work in the various fields.
Less spectacular, but not less import-

ant than the agencies mentioned above, will be the conferences which the deputations will hold with Sunday-school superintendents, teachers, Mission Study Class leaders, missionary committeemen, and others, concerning methods of missionary work in the local Church. The aim of these conferences will be to consider and adopt the best plans for deepening the missionary spirit of the Church. Permanency of results will be sought by securing the appointment of committees in existing organizations to supervise and promote the work after the departure of the deputations.

It will be possible to send deputations of this character to only a limited number of cities during the coming summer, and those cities will be chosen that give the heartiest and most substantial assurance of local cooperation. Persons who are interested in securing the assistance of these deputations in their respective cities should write to Rev. Ed F. Cook, Secretary Young People's Department of the Board of Missions, 810 Broadway, Nashville, Tenn. ED F. COOK.

NOTICE TO PASTORS AND SUPERINTENDENTS OF THE TEXAS CONFERENCE.

Children's Day will soon be here, hence we wish to call attention to a plan adopted by the joint Texas Sunday-school Boards of our Church, viz: That if each school within our bounds (Texas Conference) will observe this day and send the collection to our Sunday-school Board, each school may order the Children's Day programs from Smith & Lamar and the account will be charged to our Board. Brethren, please observe this day; by so doing you will not only get a benefit, but confer one. Again I wish to call attention to a resolution of the Board (see minutes of our last Annual Conference), pledging the Sunday-schools of our conference to assist Bro. R. M. Kelly, of Longview, Texas, in raising the \$1000 for Southwestern University. Send the money to him.

C. J. OXLEY,
Chairman Texas Conf. S. S. Board.

GROWING STRONGER.

Apparently, with Advancing Age.

"In 1896 at the age of 55 years, I collapsed from excessive coffee drinking," writes a man in Mo. "For four years I shambled about with the aid of crutches or cane, most of the time unable to dress myself without help.

"My feet were greatly swollen, my right arm was shrunken and twisted inward, the fingers of my right hand were clenched and could not be extended except with great effort and pain. Nothing seemed to give me more than temporary relief.

"Now, during all this time and for about 30 years previously, I drank daily an average of 6 cups of strong coffee—rarely missing a meal.

"My wife at last took my case into her own hands and bought some Postum. She made it according to directions and I liked it fully as well as the best high grade coffee.

"Improvement set in at once. In about six months I began to work a little, and in less than a year I was very much better, improving rapidly from day to day. I am now in far better health than most men of my age and apparently growing stronger with advancing age.

"I am busy every day at some kind of work and am able to keep up with the procession without a cane. The arm and hand that were once almost useless, now keep far ahead in rapidity of movement and beauty of penmanship."

"There's a reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

R R R RADWAY'S READY RELIEF



CURES RHEUMATISM.

It never fails to relieve even the most stubborn attacks of Rheumatism, Neuralgia, Sciatica, Lumbago, Pain in the Chest or Kidneys, Sore Muscles, Sprains and Strains, and will drive away every trace of soreness and stiffness, whether caused by unusual exertion, the strain of toil or by annoying and painful attacks of inflammatory diseases.

DR. H. H. GREEN'S SONS, Sole U. S. Agents, 200 N. W. 10th St., St. Paul, Minn.

MIDDLE-AGED WOMEN

A Scientific Reason for the Trouble From Which Women Suffer, at a Certain Age, and How to Prevent and Cure Them.

SYSTEM IS CHANGING

Help is Needed, to Strengthen the Organs and Constitution for the Strain They Have to Endure.

HOW TO AVOID STRAIN

Free Advice to Ladies Who Require Help at This Time.

Simply stated, the reason you feel out of sorts, sick, miserable, melancholy, at middle life, is because your organs and functions are undergoing a wonderful change, and the change is bound to affect you physically and mentally.

Just at this time, too, your system is so busy attending to these changes, which have to take place, that it is likely to forget the need of looking out for ordinary diseases.

As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

The best thing for you to do is to take part of the extra strain off your system, by using Wine of Cardui.

This well-known medicine for women is composed of pure vegetable ingredients, which act by strengthening the womanly organs, and, through them, the entire womanly constitution.

Cardui is a safe, non-intoxicating, scientific, female tonic, which, for over 50 years, has had remarkable success in the treatment of female disorders in young, middle-aged and old.

Mary Baggeley, of 117 Peach street, Syracuse, N. Y., writes: "I was passing through the change of life and had been sick, until I heard of and took Wine of Cardui. Now I am a strong woman. My sister had always suffered with a pain in her side since a girl of 15. Now she is 35. Since she took Wine of Cardui she has not been troubled with that pain and is gaining strength nicely. Cardui has been a God-send to us both. We are new women since using it."

Free Advice is gladly given to all ladies who write, describing their symptoms and stating age. All requests for advice are kept sacredly confidential and replies sent in plain sealed envelopes. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

EPWORTH ORGANS

Sold direct from factory at factory prices. Send for free Catalog. Mention this paper. WILLIAMS ORGAN & PIANO CO., CHICAGO

MEXICO LETTER—NO. 11. Catorce Real. By Gilbert Onderdonk.

In our previous letter we did not quite reach Catorce Real. But we shall get there in this letter. We left the reader on the narrow driveway not far from the city—struggling with the very exciting experiences of traveling a narrow burro trail—with the mountain wall towering above and the deep gorge yawning below.

In passing up this roadway one cannot fail to observe the immense number of women and children that they meet on their way down to the foot of the canyon. One becomes surprised that he meets so few men while the women and children passing down are so numerous. We ask our guide for an explanation. He tells us that on account of having no soil at Catorce Real there can be no gardens nor fields at or near the place. So all soil products had to be brought from the plateau, and much of it from the farming neighborhood through which we had passed—and much of it from the station three miles from the foot of the mountain. These women and children were going down to load themselves with supplies for their homes in Catorce Real.

The reader will naturally ask why the women and children must carry these burdens up the mountain instead of the men—their lords. In the first place, there is a widely prevailing, perhaps I should say a universal notion, in every part of Mexico among the laboring class, a notion that seems thoroughly Indian, that it is the woman's place to bear a heavy share of the family burdens. It is her business to see that the food is ready for her lord when he is ready to eat it. In the next place, the conditions at Catorce Real are unique. The men are all occupied in the two hundred and forty odd mines under and near the city, earning the money that is to pay for these supplies that the women and children are carrying up the mountain from the plain below. This makes the woman the burden bearer for the household. I am quite sure that none of our Texas girls will want to go to Catorce Real to marry.

On the return trip the traveler meets the vast swarm of women and children tugging their way up the steep driveway, bending forward under their heavy loads—each one sternly minding her own business and appearing to see no one else. The little children are among the burden bearers. Some little tots that one would say had better be at home, if there are anyone there to leave them with, each one struggling upward with all of its might—one carrying perhaps a little salt, another a little sugar, and another something else, if nothing more than a turnip. I could not go up that trail on foot, especially since I carry seventy-eight years. But these people become accustomed to the severity of walking up and down a steep surface and have muscles trained for the task. This mountain dugway was cut out for foot passengers and beasts of burden only. No vehicle can be used upon it.

There are compensations, however, for the dreariness of the scenery among these giant walls of rock, and on this narrow mountain trail that has been chiseled out upon their stern, forbidding sides. As there is no soil from which to make dust nor mud, we have none of either except when one of those dust storms of the plateau may surge up the canyon.

When we started at the mouth of the canyon we were at an elevation of about six thousand feet. We were enjoying that comfortable medium between heat and cold which suggests neither fires nor fans. But when we reach the city we are at an elevation of about eight thousand feet and find the air much cooler than down upon the plateau.

After five miles of cliff travel we come among the cliff dwellers of Catorce Real. Did the reader ever stand in front of a long stairway and look upward to the succession of steps? Then imagine each step to be vastly prolonged. Then let the imagination go further and let each step of the extended stairway, instead of being six or twelve inches each in height, to have the height of a full story room. Then he will be ready to imagine a bird's eye view when he stands in front of Catorce Real. He looks at a vast stairway on the side of a great canyon wall.

Now let us pass into the city itself. We will not order a hack. There is not a wheeled vehicle in use in the city on these unique streets. One becomes astonished when he sees what constitutes a street in Catorce Real. The lowest row of houses have only a narrow path between the dwellings and the brink of the precipice that stretches away down below. I do not know how many hundreds of feet. The dwellings of this row are all of the same height, so that roofs constitute the street for the next row of dwellings, and then the roofs of the second row of dwellings constitute the street

of the row above that—and so on it continues indefinitely up the canyon side—each row of dwellings constituting a street for the row of houses above it.

One may ask how the passengers get from one of these streets to another. That is easily arranged by cross streets with stairways cut in the rock. So there are city blocks corresponding to what we call a block or square in our American cities. So, while the house top streets are easily traveled, it takes muscle to travel the cross streets. But the stairways are kept clean, which is easily done where there is no soil to make mud. The solid rock is everywhere your pavement on the cross streets, while the flat cement roofs afford easy travel on the tops of the houses. Stop wherever one will and look off toward the canyon and one will be overlooking an immense stairway, each step of which is a row of one-story houses. If one looks upward to his own side of the canyon he finds that in most positions the dwellings bound his vision.

Many of the houses have rear rooms excavated back into the rock wall at their rear. The rock is so intensely hard as to be slow of excavation, but to be very substantial when the work is completed. Some families have ornamented plants in pots (ollas). They have carried from the plateau the earth in which their plants are growing. In one portion of the city there was a level spot—bare rock—of course. But the Mexican must have a plaza. So they carried soil on their backs from the plateau below in sufficient quantity to cover the rock so that trees and plants would grow. There they planted trees and ornamental plants, and built a music stand in true city style, and there they gather on special occasions and at night and enjoy their beautiful retreat with their band of music in true Mexican style.

At all hours of the day and night one hears in continual succession explosions of various degrees of severity underground. It makes one think of an earthquake. But he is told that these sounds and tremors come from the mining operations in the more than 240 silver mines beneath and about the city. They continue their work throughout the entire twenty-four hours of the day by relays of workmen. They need pay no attention to the weather, as their work is inside of the mountain.

These 244 mines give employment to every available laborer. So every husband and every able-bodied son always has work. It seems to be understood, by common consent, and by actual practice, that while the husbands, fathers and sons are earning the money by their labor with which to pay for the food of the household, the wives, mothers and sisters must bear the burdens outside of the mining department.

Of course the laborers of Catorce, like those of every other place, want to have a little competition as possible. This makes them jealous of all new-comers. If a stranger remains in Catorce longer than they think he ought to they will employ "Boxer" influences to get rid of him. I do not know how far imagination may sometimes go in our estimate of appearances, but one does not have to use special effort to think that he sees an unwelcome look in the countenances of most people that he meets at Catorce Real.

I knew an American lady whose husband was an expert in the analysis and fixing value of ores. He went to Catorce Real in the interest of dealers in silver ore. His object was to become familiar with the different grades of Catorce silver ores. He took his wife along so as to make his expected stay of several weeks more home-like, and to relieve the loneliness of his wife while he was to be absent at his work in the mines. He took also his sister-in-law.

After they had been there a couple of days, remaining closely in their quarters, the two ladies began to take an occasional short walk. They gradually became accustomed to the reserved demeanor of the people when they met on the streets, as they had encountered no actual violence. So they extended their rambles a little more and then still more. Although among a people that had shown no disposition to accept any of their civilities, and who seemed profuse with their frowns as they were making their tours of recreation, the ladies were willing to undergo their inconveniences for the sake of some relief from the monotony of their very quiet life of loneliness incident to their surroundings.

They had thus explored a considerable portion of this queer city of cliff dwellers among the clouds without experiencing anything worse than sour looks and general indifferent demeanor. They had stood on the house top streets and looked over at the opposite wall of the great canyon, whose bare-rugged wall presented so many varieties of aspect, according to the position of the sun and the intensity of the sunshine. They had overlooked the great minnie stairway

Non-alcoholic Sarsaparilla

If you think you need a tonic, ask your doctor. If you think you need something for your blood, ask your doctor. If you think you would like to try Ayer's non-alcoholic Sarsaparilla, ask your doctor. We publish the formulae J. C. Ayer Co., Lowell, Mass., of all our preparations.

and their weird surroundings under every degree of lights and shadows. They had observed every feature of their queer surroundings and now they wanted something new.

So they started down one of these stairway streets leading towards the canyon, and into a part of the city where they had not explored. They continued their way downward until they reached the lowest row of dwellings, immediately overlooking the canyon. They saw a narrow path along the immediate front of this lowest row of houses. This path was bounded on one side by the walls of the houses, and on the other by the brink of the precipice. They started along on this narrow path. In some places they found it to be of liberal width, while in others it was barely broad enough for their passage. They walked along, leaning with one hand against the houses and involuntarily peering downward into the dark canyon below. They soon found themselves to be objects of much interest to the inmates of the dwellings which they were passing. They began to hear remarks about themselves that were very disturbing. When they looked backward along the way that they had traveled they saw numbers of women out on the pathway, and from every door and window were thrust out towards them excited looking faces, that were exchanging a variety of unfriendly expressions concerning those passing. To say that these two American ladies were frightened would be drawing it mildly. They hastened forward in order to reach a turning place at which they could take a direction for a higher portion of the town and towards home.

Every city has its "roughs" even in a country of high civilization. But the roughs of a city in a half civilized country do not rate far, if any, above real savages. Those two ladies had courageous hearts and they maintained presence of mind equal to their surroundings. They saw that they had wandered into a portion of Catorce Real that was occupied altogether by real savages. The uproar had become terrible. There was no way but to continue on to some turning point and to continue to appear many times braver than they felt, until they could find their way upward to where they could get the protection of better people.

Just then they met a tall, lank-looking woman bearing on her head a large bundle. This woman screamed at them in the most angry manner. "Oh, yes, you blondes, you think that you appear so very beautiful; but you don't. You are the meanest looking women that I ever saw. I hate you." At that moment they had reached a corner and turned to start up the stone stairway leading toward the more elevated streets. There they met two men. They were hard looking fellows, and each one armed, as most men were at Catorce Real. One of the men shouted in a most excited manner. "What kind of people are these women?" The other replied in similar tone, "Don't know who nor what they are, but I know we have no use for them here, and that they have no right to be here." Meanwhile the two American ladies hurried up the rude stone stairway with an agility surprising to themselves.

After that evening's experience these ladies became more careful where they explored Catorce Real without a protector.

Before we leave Catorce Real there is one more subject to which we must call the reader's attention. I have never written anything about the cemeteries of Mexico. We all know that the manner in which we treat our dead has a vast influence upon the living. In every case where I have become informed there is a general principle that seems to rule in cemetery practices, viz: that the lack of money paid leaves one no right of sepulcher after five years from burial. A certain sum entitles to sepulcher rights for five years longer, and a certain larger sum entitles one to permanent sepulcher. This principle applies at Catorce Real.

Now let us go to the cemetery of Catorce Real. It is such a burial place as the reader has never seen unless he has been to Catorce himself. Let the reader remember that there is no soil there. The Catorceans have to do the best that they can do under their conditions. The people of wealth have their tombs neatly excavated out of the canyon wall. After their dead are placed in position they have the vault closed neatly by cement work. So the disposition of the dead of the wealthy of Catorce is quite like that of other places. But let us pass on to the burial place of the common people. There you will find large excavations in the canyon wall for the reception of the dead of the common

people. You stand with the vast depth of the canyon on one side and the row of excavations on the other. You see them carry the corpse into one of these caverns. It is laid down upon the floor in one corner of the excavation. Then they pile rock upon the corpse until they think the protection is sufficient against beasts and birds of prey. That completes the burial. The next corpse is to be placed beside the first and covered with rock in the same manner as the first one, and so the process continues until the cavern is full. Then they pursue the same process with the next cavern until it is also full. When the contents of each of these caverns have occupied it for five years then sepulchral rights have expired, and the occupants of that tomb must give way to their successors. The cavern of five years' occupation is then to be emptied. The rocks are preserved for covering the future occupants, and the bones are cast over the precipice. One may look down and see a vast aggregation of human bones—resting in promiscuous disorder—bleaching in the sun, crumbling by the process of time until their decomposition shall at last be completed, and they shall have fully returned to dust, and thus the mortal remains of both the rich and the poor of Catorce Real—as the dead of every other people—are distributed among the great mass of material combination—to pass from one form of existence to another until the Great Giver of life shall call the scattered elements together on the morning of the resurrection.

Pimples, blotches and all other spring troubles are cured by Hood's Sarsaparilla—the most effective of all spring medicines.

A HOMEMAKER'S PRAYER.

Oh, Thou Almighty One who hast ever a tender care over Thy daughters, grant Thy sacred presence in my home this day. May hospitality and prudence control my plans, gentleness and firmness my words and acts. Vouchsafe unto me patience towards those who serve, remembering their wearisome tasks and ofttime loneliness. Help me, I pray, to guide my children by holy teachings and careful example that they may recognize in Thee their Master and Friend. Let womanly purity illuminate by every thought and speech, so that he who leaves my side for the busy world with its befouling streams may return this night free from their pollution and more truly Thine own. If any souls seek this home for comfort or counsel grant me a responsive spirit and from Thee, O Fountain, all sweetness, wisdom and strength. I would draw help each hour; not for mine own need, but for all who come to be refreshed—in the Savior's name. Amen!—From Congregationalist.

The Modesty of Women

Naturally makes them shrink from the indelicate questions, the obnoxious examinations, and unpleasant local treatments, which some physicians consider essential in the treatment of diseases of women. Yet, if help can be had, it is better to submit to this ordeal than let the disease grow and spread. The trouble is that so often the woman undergoes all the annoyance and shame for nothing. Thousands of women who have been cured by Dr. Pierce's Favorite Prescription write in appreciation of the cure which dispels all the examinations and local treatments. There is no other medicine so pure and safe for delicate women as "Favorite Prescription." It cures debilitating drains, irregularity and female weakness. It always helps. It almost always cures. It is strictly non-alcoholic, non-secret, all its ingredients being printed on its bottle-wrapper; contains no deleterious or habit-forming drugs, and every native medicinal root entering into its composition has the full endorsement of those most eminent in the several schools of medical practice. Some of these numerous and strongest of professional endorsements of its ingredients, will be found in a pamphlet wrapped around the bottle, also in a booklet mailed free on request, by Dr. R. V. Pierce, of Buffalo, N. Y. These professional endorsements should have far more weight than any amount of the ordinary lay, or non-professional testimonials.

The most intelligent women now-a-days insist on knowing what they take as medicine instead of opening their mouths like a lot of young birds and gulping down whatever is offered them. "Favorite Prescription" is of KNOWN COMPOSITION. It makes weak women strong and sick women well.

Dr. Pierce's Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. Send to Dr. R. V. Pierce, Buffalo, N. Y., 21 one-cent stamps for paper-covered, or 31 stamps for cloth-bound. If sick consult the Doctor, free of charge by letter. All such communications are held sacredly confidential.

Dr. Pierce's Pleasant Pellets invigorate and regulate stomach, liver and bowels.

The Woman's Department

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

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

The good, the fruitful ground
Expect not here or there,
O'er hill and dale by plots 'tis found;
Go forth, then, everywhere.

—James Montgomery.

ATTENTION, AUXILIARIES OF THE W. H. M. S. OF THE TEXAS CONFERENCE.

Our General Superintendent of Supplies sends out an appeal for help for the distressed Cubans at Tampa, Fla. The letter below is self-explanatory. Let the auxiliaries rally to the help of these unfortunates and send your boxes at once and be sure to report them to your Conference Superintendent:

Dear Sisters—Our workers at Tampa Fla., write us that the recent fire has brought great suffering to three hundred and fifty homes among the Cubans. They have already suffered greatly from lack of work, because of closed factories, and this added disaster has swept everything away. One thousand five hundred people are homeless. Will you not have your auxiliary send a box, at once, to help our workers relieve the distress? Clothing, bedding, shoes, anything that women and children need, can be used in this extremity and will help materially in the effort we are making to evangelize and Christianize these people. If you send a box address it to Miss Josephine Baker, Wolff Mission School, Ybor City, Tampa, Fla. Yours with love,

MRS. J. D. CAMPBELL,
Supt. Supplies, Conf. So., 299 Riverside Ave., Beaumont, Texas.

FROM OAK CLIFF AUXILIARY, DALLAS.

The Auxiliary Woman's Foreign Mission Society met first Monday in February, and after regular business the following officers were elected for the ensuing year: Mrs. H. A. Cunningham, President; Mrs. Henry Dorsey, First Vice-President; Mrs. W. T. Fulton, Second Vice-President; Mrs. W. L. Diamond, Treasurer; Mrs. Sam Hargreaves, Corresponding Secretary; Mrs. G. A. Turner, Recording Secretary; Mrs. A. C. Cason, Agent W. M. Advocate. Number of Advocates taken 21—a gain of 3; number of members, 33; lost 2—one by death, one moved away.

Oak Cliff Day School, Saltillo, Mexico, with 44 pupils, supported by this Auxiliary, reported to be in fine condition. All of our dues and pledges have been remitted to the Treasurer of Conference Society—\$182.13. We hope that we may have a better year and do more for the Master, and this is my prayer.

MRS. G. A. TURNER,
Corresponding Secretary.

BROKE THE RECORD.

The year 1907, according to the Chicago Tribune, broke the record for benevolence. Gifts last year amounted to \$148,902,139. Among the givers John D. Rockefeller stood first, with \$4,419,509; Mrs. Russell Sage, second, with \$1,489,700; Andrew Carnegie third, with \$1,148,775. Thirteen others gave or bequeathed from one to ten millions each.

WOMAN'S HOME MISSION SOCIETY.

The W. H. M. S. of the M. E. Church, South, of McKinney, Texas, elected the following officers for the ensuing year: President, Mrs. Frank Emerson; First Vice-President, Mrs. J. L. Todd; Second Vice-President, Mrs. Benjamin Throckmorton; Third Vice-President, Mrs. J. D. Kirk; Recording Secretary, Mrs. Will Tienor; Corresponding Secretary, Mrs. R. S. Clower; Treasurer, Mrs. Walter Wilson; Agent "Our Homes," Mrs. D. V. Daughertee; Press Reporter, Mrs. George P. Brown.

At our meeting on March 8 the above officers were installed in a very impressive manner by our District Secretary, Mrs. J. D. Stiff.

We are a band of fifty strong, striving to do the will of our Master. Will have contributed about four hundred dollars to the Denton Dormitory when all our pledges are paid. All our members are taking the reading course, and the "Quiet Hour Quarterly" is studied at each meeting.

Our local work has been quite heavy the past year as we have painted the parsonage, assisted in placing the heating plant, and we are preparing to carpet the church. We have issued a cook-book for the latter purpose, and expect to sell a thousand copies at 25 cents per copy.

Meetings are held at the homes of the members each Monday in the month excepting the last one, which the Foreign Mission Society uses. Every meeting is full of good things—Bible study, discussion, business, talks

from our pastor, Rev. J. B. Guber, and pointers from our District Secretary, who is one of our members, and then the social hour, which is always enjoyed.

Only about 20 of the members are subscribers to "Our Homes," but the list will be considerably lengthened in the near future.

MRS. GEO. P. BROWN,
Press Reporter.

WOMAN'S HOME MISSION SOCIETY, STEPHENVILLE, TEX.

The fiscal year has come to a close and the following officers have been elected: President, Mrs. W. H. Garrett; First Vice-President, Mrs. Henry Cole; Second Vice-President, Mrs. S. L. Carver; Third Vice-President, Mrs. Mamie Chambers; Recording Secretary, Mrs. J. W. Smith; Corresponding Secretary, Mrs. Geo. Patton; Treasurer, Mrs. Julia Moores; Agent for "Our Home," Mrs. N. A. Baker.

The report for the last year is as follows: For connectional work, \$113.10; this includes the Dallas Mission Home, Baby Roll, Florine McEachern Brigade, Training School and Waco Orphanage. For charity, \$117.00. For parsonage, \$79.46. Number of visits to sick and strangers, 430.

We meet every Tuesday afternoon, except the fourth Tuesday, and that is reserved for the Foreign Mission Society. A systematic study of the Bible with the aid of "Our Homes" is one of the special features of our regular meetings, and is quite an uplift to all who attend.

It is our purpose this year to have a social meeting every fifth Tuesday. It is in the social circle more than anywhere we learn to know and love each other more, besides a social hour is a recreation from the more arduous work, and afterwards we will feel more like doing the hard work that comes to us each day.

Under the leadership of our new President, who is one of our most spiritual and consecrated women, we feel that we shall achieve more and become better workers for the sacred cause of missions than ever before. It is her desire and purpose to promote the spiritual and religious interests of the society, and we mean to stand by her with our prayers and help, for it is in this we need a higher standard above everything else. In every department of the society we are moving out with new zeal and enthusiasm and trust to make this the banner year of our history. We want to do all that is within our power to do, so that when the year lies dying we may glance back with not vain regrets, but with glad hearts over a year well spent. May we all press onward and upward in the accomplishment of our grand and exalted mission. May we realize that we are not only working for time, but for vast eternity.

MRS. MELVILLE P. KIKER,
Press Reporter.

HOME MISSION SOCIETY, WEATHERFORD.

People need encouragement. All people need it. The timely word of hope and cheer often saves from despair and defeat. A good Scripture to guide us is this one from the forty-first chapter of Isaiah: "They helped every one his neighbor; and every one said to his brother, Be of good courage."

W. H. M. SOCIETY, GORDON, TEX.

The auxiliary of the W. H. M. Society here, in discussing ways and means of raising funds to cancel their heavy indebtedness, decided to let each member earn one dollar, as they saw fit, and on February 22, 1908, have a program and relate how the money was made, the program consisting of some special music, readings and tableaux, interspersed with the experiences of how these dollars were made, was rendered on said date to a packed house. We charged 10 cents admission fee, and served, gratis, hot coffee and chocolate with whipped cream and cake. The program was greatly enjoyed by all, especially the experience of the members, some of which were expressed in poetry. Nineteen dollars were raised in this manner, and the house brought us \$13; the expenses of entertainment being only \$2. We cleared \$32 on this occasion.

On March 1 our auxiliary had our beloved District Secretary, Mrs. J. B. Price, of Weatherford, with us—her second trip to us, at our expense, during the year. She came out in answer to our "Macedonian cry" to preside at

paper on the "Progressive Development of the H. M. Society." From this much needed information was gained. Some of our members did not fully realize before the importance of our work and were renewed in their determination to work more faithfully in this branch of the Master's vineyard than ever before. Our Auxiliary is in fine working order. We look forward to the annual meeting in May with warm anticipations of the many good things in store for us as a society. After revising the roll for the year we find that we number only 76. But we hope after the annual meeting to double this number. May we ever go forward in the full discharge of our duties, ever mindful of the blessed privilege of working in His name.

MRS. T. S. ARMSTRONG,
Press Reporter.

W. H. M. SOCIETY.

The Woman's Home Mission Society of the Ervay Street Methodist Church, Dallas, observed its annual Week of Prayer, beginning Sunday evening, February 23, with a helpful and instructive program. The members appointed to lead the devotional services during the week were Mesdames Manning, Cammack, DeWitt and Ermingler. We had with us also Mrs. Dr. Baird, Mrs. Huffman and Mrs. Reeves. Their papers and talks were both inspiring and instructive. The prayers were beautiful and soul-stirring, prayers that were uplifting, and compelled each one to feel the goodness, loving kindness and forgiveness of our dear Savior, and to more earnestly and faithfully serve Him.

We had a splendid attendance each day. The collection taken amounted to \$15.20. MRS. O. W. LATHAM,
Corresponding Secretary.

FROM GREENVILLE.

The Woman's Home Mission Society of Kavanagh Church, Greenville, is in a very flourishing condition. New members are added at almost every meeting. The devotional spirit is good, and the members are religious. The year just past was the best in the history of the society, and the present year gives promise of being even better.

The past year's report shows a splendid work done, both locally and connectionally. At home, the parsonage has been improved inside and outside; the old furniture has been relegated to the "second-hand man," and splendid new furniture has taken its place; the walls have been repapered, and the parsonage generally improved.

The women have also done much toward improving and beautifying the church's interior.

Much has been done in the way of caring for the sick and clothing the poor. One thousand visits were made in the interest of the Church.

By request, the pastor, Bro. Pugsley, will preach a sermon next Sunday morning in the interest of this department of the Church, and it is expected that that service will result in so stimulating the active zeal of our society that greater things will be undertaken and accomplished during this year than ever before.

The Church will begin a series of meetings first Sunday in April, and we are praying for a great revival; and are hoping that our Lord will use the members of the Woman's Home Mission Society in promoting the interests of his kingdom at that time.

Our present officers are enthusiastic in their work. Their names are: Mrs. Joe Beeton, President; Mrs. J. M. Boykin, First Vice-President; Mrs. Wm. Bacon, Second Vice-President; Mrs. J. H. Van Amburg, Third Vice-President; Mrs. D. L. Williams, Corresponding Secretary; Mrs. H. C. McLaughy, Recording Secretary; Mrs. Oscar Davis, Treasurer; Mrs. M. M. Murff, Agent Our Homes and King's Messenger. REPORTER.

W. H. M. SOCIETY, GORDON, TEX.

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On March 1 our auxiliary had our beloved District Secretary, Mrs. J. B. Price, of Weatherford, with us—her second trip to us, at our expense, during the year. She came out in answer to our "Macedonian cry" to preside at

our public installation, which was given Sunday night, instead of our pastor's sermon, as he so kindly gave us that time.

The church was decorated with palms and our colors and badges for every member and officer were made of colors also. Badges were given to the four new members which were gained on this occasion, making our membership 25 members and eight honoraries. Every member was used in some way. Those not officers were used for ushers, Committee on Platform, Courtesies, Secretary Pro tem, music, scripture reading, etc.

Mrs. Price presided in her usual able manner and Methodist-like, called for a collection. The pages took the collection, which amounted to \$3.

The retiring President read the following report prior to installation:

Dues from March 1, 1907, to March 1, 1908	\$ 31 00
Expended on local parsonage	137 20
Expended on district parsonage	10 00
Conference pledge of \$1 per member	24 00
Expense fund	4 80
Vashti Home	8 00
Rescue Home	21 00
Orphan's Home	8 00
Needy supplies to amount of	7 60
Deaconess Scholarship	1 00
Baby Roll	50
Delegate's expenses to Annual Conference	7 50
Delegate's expenses to District Conference	1 40
2 visits from District Secretary	5 00
Public installation expenses	3 55
Total	\$270 55

Number of garments made and distributed, 44; number of visits to sick and strangers, 475.

We start the new year with capable, consecrated officers, all indebtedness cancelled and 15 cents in the treasury. With the six new members and our best friend a good co-operative pastor and his wife, Rev. Leon Henderson, we hope to do great good in 1908 for our Lord.

MRS. KATE SIMS,
Press Superintendent.

LONGVIEW AUXILIARY.

Longview Auxiliary Woman's Home Mission Society of the Texas Conference for the year ending March 1, 1908, report from the Treasurer, also election of new officers for the ensuing year. Officers as follows: Mrs. J. C. Howard, President; Mrs. E. R. Boring, First Vice-President; Mrs. Josie Taylor, Second Vice-President; Mrs. E. M. Bramlette, Third Vice-President; Mossie Cunningham, Corresponding Secretary; Mrs. J. C. Lacy, Recording Secretary; Mrs. W. D. Sessum, Treasurer; Mrs. J. K. Bivins, Press Reporter.

Summary of last year's work:
Membership dues \$39 90
Raised for Baby Roll 2 00
Baby mite boxes 19 00
Florine McEachern boxes 15 12
Conference pledge 32 00
Conference expense fund 7 50
For Wesley house 5 00
For scholarship 1 80
Miss Ivy Hansley 2 55
Week of Prayer 32 00

Total \$148 83
Local work for parsonage repairs, etc., and needy, \$150.85, and that is not all, for our members visit the sick and strangers, distribute flowers and dainties among the sick and shut-ins, and also furnish garments for the poor and needy, which we report monthly. Now, ladies, let's make the incoming year a little better than the last. "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:10-12.)

MRS. J. K. BIVINS,
Press Reporter.

Report of Treasurer H. M. Society of Northwest Texas Conference for fourth quarter ending March 15, 1908:
Balance in bank Dec. 15, 1907 \$ 929 47
Deposits for this quarter 3069 89
Interest for Dec. Jan. and Feb. 4 97

Total amount in bank	\$3995 33
Receipts for quarter:	
By dues	\$1515 13
By B. R.	12 74
By Week of Prayer	128 60
By Deaconess Scholarship	18 95
By adult mite boxes	3 48
By baby mite boxes	26 45
By Brigade	32 06
By general fund	438 81
By shares in Dallas Home	667 05
By conference expense fund	153 72
By Italian work	50 00
By preachers' wives' L. F.	10 00
By Silver for Denton Dormitory	5 15
By minutes	75

Total deposits this quarter \$3069 89
Disbursements for quarter:

By check to Gen. Treasurer	\$2851 27
By Italian work	50 00
By Conference Treasurer	25 00
By Corresponding Secretary	18 75
By Press Superintendent	7 53
By District Secretary	6 85
By Silver for Denton Dormitory	5 15
Total disbursements	2964 55
Total in bank	3995 33
Total disbursed	2964 55
Amount in bank Mar. 15, '08	\$1030 78
In Gen. Treas. Dec. 15, '07	\$ 585 11
50 per cent of dues this yr.	757 56 1/2
Total in Gen. Treas.	\$1342 67 1/2
Appropriations	575 00
In Gen. Treas. Mar. 15, '08	\$ 767 67 1/2
Appropriations for fourth quarter:	
Plainview	\$ 200 00
Breckenridge	100 00
Knox City	125 00
Comanche Church	150 00
Total	\$ 675 00
Cash in bank Mar. 15, '08	\$1030 78
Cash in Gen. Treas.	767 67 1/2
Cash on hand Mar. 13, '08	17 98 45 1/2
Itemized cash in bank:	
Deaconess Home	\$ 508 36
Expense	447 89
D. S.	45 80
Interest	21 98
Minutes	6 75
Total in bank	\$1030 78
Local work for quarter:	
Supplies	\$ 331 50
Boxes valued at	116 90
Specials	45 50
Locally	1109 05
Needy	624 71
Parsonages	6474 60
Churches	5891 71
Dallas Home	128 25
City Mission (by voucher)	621 15
City Mission (without voucher)	455 50
Total local work for qr.	\$15,708 87
Total Conn. work for qr.	3069 89
Grand total for quarter	\$18,769 76
Reports by districts:	
Ablene	\$ 143 93
Brownwood	112 34
Colorado	103 39
Clarendon	528 22
Corsicana	98 97
Dublin	170 58
Fort Worth	543 18
Gatesville	90 25
Plainview	80 25
Georgetown	222 87
Vernon	141 63
Waco	408 90
Waxahachie	198 14
Weatherford	218 33
N. W. Texas Conference	\$3069 89

This report shows how largely on the increase is home mission work in the Northwest Texas Conference. New auxiliaries are reporting every quarter. This, we believe, to be due to the faithful and persistent efforts of the District Secretaries.

For the first time in our history have one quarter's receipts gone over the \$3000 mark, and it is with gratitude to Him, "the Giver of all good gifts," that we send out these amounts and pray God's blessings upon them as they speed out upon their journey of ministering.

MRS. D. L. STEPHENS,
Treasurer Conf. Society.
Anson, Texas.

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Glenn's Sulphur Soap makes the skin healthful and clears the face of pimples, blackheads, blotches. Sold by druggists. Always ask for

Glenn's Sulphur Soap

Mill's Hair and Whisker Dye, Black or Brown, 50c.

By check to Gen. Treasurer \$2851 27
By Italian work 50 00
By Conference Treasurer 25 00
By Corresponding Secretary 18 75
By Press Superintendent 7 53
By District Secretary 6 85
By Silver for Denton Dormitory 5 15

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Anson, Texas.

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The merits of the Texas Wonder, you would never suffer from Eczema, Itchiness or rheumatic trouble. It bottle two months' treatment. Sold by druggist or by mail. Send for testimonials. DR. E. W. HALL, 2226 Olive Street, St. Louis.

Sulphur Springs Dist.—Second Round.

Purley Cir., at Clopton, April 4, 5.
Winshoro Sta., April 5, 6.
Cumby Cir., at Gafford's Ch., April 11, 12.
Brashear Cir., at Brashear, Apr. 12, 13.
Sulphur Springs Sta., April 14.
Pecan Gap and Ben Franklin, at Ben Franklin, April 18, 19.
Como Cir., at Pine Forest, April 25, 26.
Cooper Sta., May 2, 3.
Klondyke Cir., at Pierce, May 3, 4.
Birthright, at Lone Star, May 9, 10.
Lake Creek, at Brushy M., May 16, 17.
Reily Sp'gs, at Park's Ch., May 23, 24.
Yowell Cir., at Moss' Ch., May 30, 31.
Sulphur Bluff Cir., at Fairie View, June 6, 7.

The Sulphur Springs District Conference will be held at Brashear, June 30-July 3. J. F. ALDERSON, P. R.

SOME THINGS FOR WHICH SOUTH-WESTERN UNIVERSITY STANDS.

It may be of interest to many to read something of the advancement made by Southwestern University within the past few years. Her friends have subscribed to the Endowment Fund, to the dormitory and to her other needs, and they are entitled to know something of the progress she has made.

Within the last ten years, her material equipment has advanced by the value of perhaps nearly \$200,000. This includes the new university building, the new dormitory now nearing completion, the two additions to the Ladies' Annex, school furniture, and valuable additions to the physical, chemical and biological laboratories, and the library. This does not include the excellent new medical building at Dallas.

We are pleased to publish these facts concerning the material equipment of Southwestern. Her greatest claim on the Methodism of Texas, however, consist not in that which is measured in dollars and cents. She lays peculiar emphasis upon her location in a town where the social, moral and religious influences are the most wholesome for college students. Military rules are not necessary because here there are no dens of vice, and other distracting influences which destroy the character of so many who attend college in the city.

Her standard of scholarship has constantly advanced in keeping with the educational progress of the day. Many patrons and pupils do not know what advances are really being made along lines of genuine scholarship. The time was when a few men who had only the training of a small college could run a college, do the preparatory work themselves and delude the public into thinking their standard was as good as the best. Fortunately that time is now rapidly passing away.

Southwestern has her Fitting School (so does the University of Chicago and other good universities), but it is in charge of five teachers who teach no college classes whatever. The efficiency of these teachers is indicated, not merely by years of successful experience, but also by the fact of their having studied in some of the best colleges and universities. Three of them have done post-graduate work in the University of Chicago, and one of them in the University of Missouri and in Germany. One of them is a Ph. D., two an A. M. We believe we have better scholarship in our Fitting School faculty than that found comparatively recently in the faculty of some colleges. Not only is this so, but these teachers devoting all their time and energies to the Fitting School students can serve them incomparably better than if they had to try to teach a few college courses at the same time.

In the college faculty proper, all the teachers, none of whom are burdened with preparatory classes, are college graduates. In addition to this they have done post-graduate work in some of the best universities of the land; namely, University of Wisconsin, University of Chicago, University of Virginia, Vanderbilt, Columbia, Cornell, Yale and Harvard.

We are exerting ourselves to render every possible service consistent with the high ideals which must prevail if an institution be first-class. We have just perfected a plan by which rural school teachers may begin April 1 and get four months of consecutive work. For the special encouragement of those who hold second grade certificates and wish to secure a first grade, we on April the first will start classes in geometry, algebra, physics and history. With four months' consecutive work each year in Southwestern and the correspondence work for which we have a plan, the rapid advancement of any and every capable and industrious teacher is made possible.

S. H. MOORE.

Professor of History, Southwestern University.

METHODISM ON THE PACIFIC SLOPE.

By Rev. John L. Williams.

Those who have never visited the Pacific slope cannot conceive the wonderful resources of this most delightful section of our great country. The most wonderful natural phenomena, an earthquake, did not arrest its progress, but with accelerated force the Golden West goes forward with gigantic stride. The marvelous prosperity of this vast empire as it goes marching on, but along with the prosperity which has so long characterized, especially California, has come every form of sin and vice known to sinful men. Corruption has assumed

every form of evil, from breaking the first commandment to that of every one in the Decalogue. But where sin has greatly reigned, now the grace and kingdom of our Lord doth abound. Considering the wide and diverse forms of evil, and the extent to which they reign, it is wonderful at the results where the sowing has been so sparingly. There is no field in our Church which has been so fruitful, considering the number of years of the cultivation and the amount of the expenditure. It certainly has been according to our Lord's promise—thirty, sixty and one hundredfold, in point of increase and prosperity. The difficulties seem to have been our lack of means and the need of men, but in these days of prosperity we seem to have the latter, with but little of the former. As a matter of fact, money does not seem to be our greatest need, but men who, with a cultivated heart and brain, are willing to go anywhere that the Bishop could place a man. I think perhaps we have not extended our labor as much as we ought to have done, but we have been contented to confine ourselves to the great centers, and therefore we have not grown as rapidly as otherwise we would have done. All over the State of California real estate is advancing and there is more and more the incoming of the people. Many of them come to the smaller towns and boroughs, and not finding our Church soon lose themselves in the great onward gulf of commercialism, or the world or things about them. Other Churches get the most religious inclined and hence they are lost here to us forever. I wish that the Church in the South could see this thing as I feel it and that our Bishop had the money and the men. If our young men who graduate in our conference colleges would say: "Here am I, send me, send me!" in one or two years we would have our beloved Methodism more perfectly established than ever before in its history. Our work in the State of California, as well as in the States of Montana, Oregon and Washington, is in a prosperous condition. Bishop Atkins has planned wisely and the Church on the Pacific coast I am told was never more prosperous in its history. There has been a healthy increase in the five coast conferences and the work promises even greater prosperity in the years to come. Last year was a most excellent year for our Church in temporal things. New parsonages and churches were erected in both of the conferences, and this year bids even to be more successful. Several of our larger cities are erecting handsome churches, or are to do so this year—San Jose, Stockton and my own city, Chico. We are now finishing one of the handsomest churches in Chico, in the northern part of the State. It is worth easily fifteen thousand dollars. All over the conference I hear of great prospects and a bright future for our Methodism. We need very much an educational institution, under the control of our own Church, where our young men and women may find a wholesome, intellectual bill of fare, where they may set themselves to all manner of good things—"A veritable feast." We are looking forward to our "Junior College" as a place where the young idea may be taught to shoot. This is our only hope of the Church and of the State. For a nation can easily make a hell of heaven, or a heaven of hell. This is the new age, the culmination of all times. It is like our architecture which combines all styles, like our language which is composed of all languages, but we put our marks upon the age after all the very thought and action of these times will be borne down to the latest limit of human existence. But here I'll close. Chico, California.

Hard Times and Economy.

Now that it has become fashionable to talk "hard times," it is well to remember the little economies of life. At this time of the year no one is free from "a cold." Doctors are expensive luxuries and often do little more than look wise and take your fee.

But timely appliances will often avert great evils; prompt action is frequently required and only a little of that to prevent serious consequences.

Take "a cold" for example. If not checked in time, like a spark of fire, it may cause great trouble, suffering and distress. To stop a fire in the beginning is comparatively an easy process to that of subduing an extensive conflagration. So Radway's Ready Relief taken in time will prevent the serious consequences arising from a cold. For a chill, take from a half to a teaspoonful of Ready Relief in a half tumbler of water, drink it down and repeat if necessary to warm up.

For pains in the chest, side, or back rub freely with Ready Relief, applied by the hand, till the skin comes to a glow; cover well up, and keep warm; one or both of the above appliances will cure ninety-nine cases out of every one hundred.

THE FOREIGNER IN OUR MIDST.

The ultimate success of any Church depends largely on its ability and willingness to adjust its machinery to changing conditions. The contention of Bishop Candler, that the times have no right to demand anything of the Church, is true in a sense, but there is a very important sense in which the changing conditions of each succeeding generation make demands on the Church, the ignoring of which makes her incompetent to do the work of the Lord and insures her having to give place to another.

How to deal with the foreigner in

our midst is a case in point. This is no faroff hypothetical case. It is a real, live issue in Methodism in Texas now, and demands immediate consideration.

In a large section of our blackland belt, where our Church has heretofore been very strong, and where we have collected a great deal of money for the extension of the Master's Kingdom into other sections, the aggressive, well to do leaders of our Church have sold their lands and moved away. In very many instances they have sold to Germans, Bohemians or Swedes, right fresh from the old country. Right around Ennis, for instance, are six hundred families of Bohemians, representing a population of at least three thousand. Nearly all of these people are ignorant of our language and not in sympathy with our Church and in no way support it. As a result, many of our heretofore strong circuits have become weak and unable to support the ministry as they have done in the recent past, and are unable to keep up Sunday-schools as they once did. So that the proposition that we are up against is, either to convert and assimilate this brother from the old country and get him to take the place in our Church vacated by the American brother he bought out, or else retreat and leave him and the country to the Roman Catholics and infidelity. No one for a moment believes that we ought to do the latter, yet to do the former is a question about which there is serious difference of opinion. A very sincere desire to contribute somewhat to a correct settlement of this question is the purpose of this paper.

The method heretofore adopted and now practiced by our Church is to send missionaries among these people and try to get them converted and organized into separate congregations, charges, and conferences, distinct from the English speaking Church. It was to carry out this policy among the German people that the German Mission Conference was established and fostered. That this plan has utterly failed to accomplish the end so much desired is demonstrated by the facts. The separate foreign congregations have scarcely grown at all and yet the foreign population has increased many fold.

The reasons for this failure are easily seen:

(1). These foreigners resent their being considered heathens, which, to their minds, is implied in the idea of missionaries being sent among them. The more intelligent among them have come to this country to become American citizens and they wish to be treated as such.

(2). The few that are converted by this method form such small congregations and are so widely separated in their District and Annual Conference relationship, that they are of very little help to each other; and the same conditions make it difficult to maintain Sunday-schools and other young people's organizations among them.

(3). The young people that grow up among them soon learn to speak English and they associate with their English speaking neighbors in business and social life. They grow up with the American children in the public school and they can see no good reason why they should be segregated in their religious life. So that, as a German pastor remarked in my hearing a short time ago, it is becoming more and more difficult to hold their young men and women to these congregations where only the foreign tongue is spoken.

(4). The demand for men, and money to support them, under this plan is greater than we have been able to supply in the past, and I believe, greater than we have a right to demand in the future, since there is evidently a more excellent way.

What this more excellent way is I shall attempt at this time to briefly outline:

(1). Let the German Mission Conference be dissolved and its preachers and congregations connected with the English speaking conferences within whose bounds they are situated. The same reasons that were given in justification of the organization of the German Mission Conference at its beginning could now be urged in favor of a Swede Mission Conference and a Bohemian Mission Conference. But to suggest such a thing makes the absurdity of the idea manifest. Just think, for instance, of a German pastor, a Swede pastor, a Bohemian pastor and an American pastor, all of the M. E. Church, South, and all struggling for an existence in the same community and all largely supported by missionary money!

(2). Appoint as a preacher in charge of every circuit and station where these people of a foreign tongue are largely in evidence, a man who can speak English and also the prevailing tongue among the foreigners. Let this man be the pastor of all the people. Let him preach regularly in English and occasionally, or regularly, if need be, in the foreign language. Let him

visit among all the people, get their children and young people into the young people's organizations of the Church and thus make them feel that the Church is not only willing to help them, but that she desires their fellowship, and help in evangelizing their neighbors.

The time was when an almost insuperable barrier to this plan existed in a scarcity of men capable of filling this bill. But that difficulty is now largely overcome. Nearly all the pastors now at work in the German Mission Conference could fill this bill. Many of them are educated and cultivated ministers and could preach acceptably to any of our congregation. We have a number of young men, recently educated at Southwestern University, and the supply is constantly increasing, who can fill such a requirement. We recommended for license to preach, at our last Quarterly Conference, three choice young men who will be able to preach in three languages. With these men all at the disposal of our Bishops in charge of our English speaking congregations these charges can be manned so as to save the waning English speaking congregations and at the same time reach in a sane and natural way the foreigners among us. Let it be remembered that these foreigners are our people. They are blood kin to most of us that are now here. They have simply come over on a later steamer than the one that brought our forefathers. I believe that a policy of this sort faithfully carried out for a few years will work a revolution among these peoples and at the same time save our Church in this country. A few of the old people will never be able to understand a sermon delivered in English, but their children and their children's children can, and will appreciate an

efforts which looks, not only to their salvation, but to their assimilation as an important part of a great Church. In the province of God the time has come when we need these sturdy people in our Church and they need us. What God has joined together, let no man put asunder. To go on in the old way is to perpetuate a failure and to demonstrate that, as a Church, we are not able to learn even in the costly school of existence.

JNO. M. BARCUS.

Oh, sordid and groveling humanity, How ignorantly, but painfully thy poor heart shall bleed When God withers thy favorite flowers of earth, That thine eyes may rise to behold the resplendent glories Of Eternal Heaven!

ROY LURRY SLAUGHTER.

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance as the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

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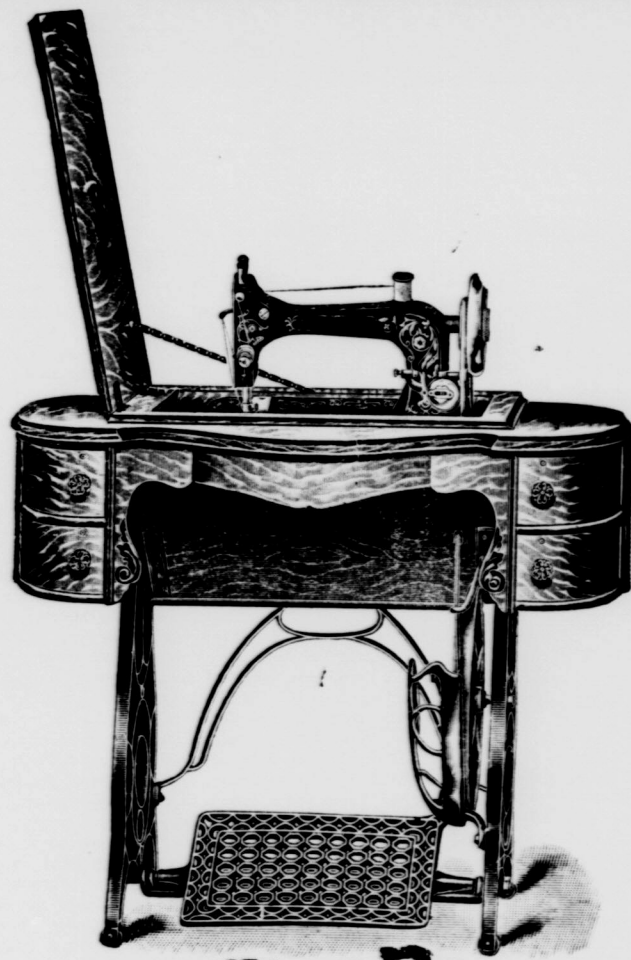
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AGENTS WANTED. To sell the Dr. Hazz famous "Perfect Vision" spectacles—fitted on earth. State price. Dr. Hazz Spectacle Co., Dept. 979, 4, London.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 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.

DANIEL.—John F. Daniel was born in Muscogee County, Ga., May 27, 1863. Moved with his parents to Texas about the year 1882. He was converted and joined the Methodist Episcopal Church, South, at the age of 16, and has been a devout member and an efficient worker. After living in Texas a short while, he went to Cadeville, La., and was there married to Miss Beada Landrum. To them were born ten children, all of whom are living except one son. Bro. Daniel had the happy experience of seeing his three oldest girls converted and join the Methodist Church. There never lived a more consecrated man to his family, Church and community than Bro. Daniel. He has been steward of the Church about nineteen years. Bro. Daniel was a preacher's best friend in the Church. He proved himself worthy of his stewardship, and has no doubt heard that welcome applause, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." After religious services conducted by the pastor, the Masonic fraternity, of which he has been a member several years, took charge and paid all due fraternal honors to the deceased. He was laid to rest in the Garland Cemetery, March 11, to sleep until the Lord shall come and call for those who sleep in Jesus. The blessings of God be upon the bereaved family. H. M. COSBY, Pastor.

TESTARD.—Mrs. Rhoda Testard is the daughter of Joseph Tu and Disar May, born near Macon, Knox County, Miss., September 21, 1841. She came to Washington County, Texas, with her widowed mother and grandfather, James Glass, when she was 8 years old. She was educated in Chappell Hill. She was married to Adrian Testard, of Brenham, January 12, 1860, and removed to San Antonio in 1890, where her husband died in 1893. She passed to her heavenly reward January 21, 1908. When a girl at school she professed faith in Christ and joined the Methodist Church. She was a leader of many of her schoolmates in all that was noble and pure, cultured and refined. As a good woman she was the angel of order and purity in her home, and her cultivated mind and Christian life crowned her works in honoring and exalting the human race. Her hand always responded with liberality and kindness prompted by a loving heart to relieve suffering wherever found. Many young and old people, male and female, found help by her intelligent counsel and charitable hands. All who knew her loved and honored her. May her children reverence her memory, follow her Christian example, and meet their noble mother in heaven. H. M. GLASS, Kempner, Texas.

WILCOXEN.—William Thomas Wilcoxen was born in Atlanta, Ga., February 28, 1858, and died at his home in Denton, Texas, December 3, 1907. At the age of 12 years his parents moved from Atlanta, Ga., to Montgomery, Ala., where they lived until they moved to Texas, about 20 years ago, settling in Denton County, near Argyle. He was married to Miss Mollie M. Lester May 8, 1879. The last 22 years he lived in Denton, working 16 years at the union depot, 6 years of which time he was ticket agent. He was converted and joined the M. E. Church, South, in 1881. He was a consistent Christian and had many friends, proving to be true friends by their kindness and sympathy during his long sickness. He was true to his friends at all times, and under all circumstances and conditions. He was an affectionate husband and father, and a kind neighbor. For some months before his death he passed the time working the flowers in his yard, which he loved, and talked much of their beauty and sweetness. He was not afraid to die. He leaves a wife and two children, two brothers and one sister. His death was peaceful as the setting sun. The funeral was conducted by one of his former pastors, Rev. T. H. Morris.

T. J. SIMMONS.

ANDERSON.—Bertha Anderson departed this life June 15, 1907, aged 7 years and 6 months. Her life was short and it was a great affliction to her mother and father to give little Bertha up so soon, but she has gone to be with God and her little body is free from the pain and suffering of this life. May the parents find comfort by looking to Him who hath said, "I am the resurrection and the life." W. W. NOBLE, P. C.

DONOHU.—Mrs. Nellie Donoho (nee Davies) was born in England, January 27, 1842. Came to the States with her parents when quite a child. She professed religion when a child and joined the Methodist Episcopal Church, South, in which she lived a consistent member until her death. She was married to J. B. Donoho July 26, 1866. To this union were born six children, one of them dying in infancy. She leaves five children and her husband to mourn their loss. Sister Donoho died February 25, 1908. Thus closed a useful and eventful life. The family will miss her—the tie that binds them together is gone. She was a faithful wife, a devoted mother and a sympathetic friend. More than one has felt the touch of her hand in supplying their needs. No woman in North Texas has been more widely known and loved than has Sister Donoho. Her home was of the old Southern type. She, with her husband, knew how to be hospitable and her home was a rallying point for her friends. We laid her body away to rest in the Clarksville Cemetery. While we placed her body under the cold sod, we know that her spirit is in the arms and bosom of God. To the sorrowing husband and children we can only give our heartfelt sympathy and exhort them to follow her example and meet her in the better world. F. O. MILLER.

SWINNEY.—Mrs. Ella Swinney (nee Kountz), was born in Rusk County, Texas, February 28, 1862, and died March 4, 1908. She was the wife of John Swinney, and leaves a husband and two sons to mourn their loss, one child having preceded her to the better world. She had been an invalid for about four years. Her good husband was very attentive to her in all of her sufferings, doing what he could to make it as light as possible. She gave her heart to God in her young days, uniting herself with the Methodist Church. She loved the Church and her Master's cause, being ever ready to do what she could to advance the interest of the same. She was truly a good woman, but her sufferings are over and she has gone to enjoy the blessings her Savior has made it possible for her and all who put their faith in Him to enjoy. Those left behind should not mourn as those without hope, but strive to meet her in the better world. B. C. ANDERSON.

ANDERSON.—Brother Owen Anderson, son of G. W. and Martha E. Anderson was born in Decatur County, Georgia, December 29, 1878, and departed this life at Hodges, Jones County, Texas, August 1, 1907, aged 28 years, 7 months and 2 days. Bro. Anderson was converted at Pine Hill Church in Henderson County, Texas, in August, 1902, under the ministry of Rev. P. B. White, and united with the Methodist Episcopal Church, South, in December, 1902, in which he lived a consistent Christian until his death. Brother Anderson leaves a heartbroken wife and three small children, five brothers, two sisters and a loving mother to mourn their loss, his father and one brother and one sister having preceded him to the better world. Brother Anderson was a good neighbor and citizen, a kind husband and a loving father. W. W. NOBLE, P. C.

MYRICK.—Mrs. M. V. Myrick (nee Barcroft) was born May 15, 1849, and died January 7, 1908. She was married to Professor T. L. Myrick September 11, 1866. She became a Christian at the age of nine and as she grew to womanhood so she grew in the knowledge of her Lord and Savior Jesus Christ. A deeply pious woman, a model Christian character, a noble spiritual worker and a most excellent Sabbath school teacher has "passed from death unto life and her works do follow her." Possessing a rare degree of intelligence and cultivating it by daily prayerful study of the Bible was ever prepared to defend her Master's cause and impart His blessed word of truth in a very forcible manner. How well do I remember the smiling, saintly expression with which she always greeted her class, and what a store of spiritual things for our young minds she always had. Many, no doubt, have been led to "life and light" by her teachings. She had many trials, her afflictions were great, but she bore it all very patiently and is now basking in the sunlight of God on the banks of sweet deliverance. To her three sons and daughters: be faithful, let her God be our God that we all may be an unbroken company in the sweet beyond. One who has loved her from childhood. MATTIE E. THOMPSON.

HELTON.—Mrs. Matilda Helton, born in Edgefield District, Miss., Aug. 16, 1826, united with the Methodist Church in early life, keeping her Church membership with her residence until called to the Church triumphant March 12, 1908. She was married in 1856 to Maj. William Helton and after fifty-two years, when the end came, she said: "I am prepared to go." HER PASTOR.

WORLEY.—On March 9, 1908, Raymond, the little son of Mr. and Mrs. Worley, departed this life. Little Raymond was born Nov. 22, 1905; for some time over two years the Lord had loaned him to make home bright. There was grief and mourning in our midst when the news came of his death. He was a sweet, affectionate and intelligent child, loved by all who knew him. Bereaved ones in the hours of grief and sadness, look through the vale of sorrow at the beautiful home where little Raymond now is. "There no sorrow nor death can come." He cannot come to us, but the consolation to our hearts should be, that we can go to him. His pastor, B. E. KIMBROUGH.

FOSTER.—C. B. Fladger Foster was born near Foster's Chapel, Delta Co., Texas, Nov. 9, 1906, and died near Hollis, Ok., March 16, 1908, where his parents, Brother and Sister W. R. Foster, had recently moved. He was sick only about ten days with catarrhal pneumonia. The stroke was very heavy to the loving father and mother, he being the only boy living. The little darling has been received unto the arms of Jesus and is now perfectly safe forever. He has joined the little brother who had gone before to the "happy land." Besides the parents, four sisters are left among the living. May each one realize that though the Lord calls us through the deep waters, he will not forsake us to the merciless billows. "Hope thou in God," trust in Him and he will ere long bring you to dwell forever with your loved ones. G. E. HOLLY, P. C.

INNIS.—The subject of this notice, Mattie Belle Innis, youngest daughter of Mr. and Mrs. A. J. Swinebrool, was born in Bolivar, Tenn., March 29, 1885. She came with her parents to Texas in 1889. In Shelby County, near Center, she grew to young womanhood and was married to T. Innis Oct. 11, 1903. She was converted and joined the Methodist Church, South, in early childhood, and lived a beautiful Christian life until Feb. 29, 1908, when after many weeks of patient suffering she died in the Lord. To know Sister Mattie was to love her, for in her beautiful Christian life was blended modesty and purity. She leaves a father, mother, two brothers, three sisters, husband and little babe to mourn their great loss. Funeral services were conducted by the writer at the home of her father, and from there the remains were followed by relatives and a large company of sorrowing friends to the cemetery and tenderly laid to rest till the resurrection morn. Hearts are sad, and the home is dark, but God is good and heaven is bright, and if we are faithful it will not be long till we will see her again. Her pastor, J. B. LUND.

HEFLEY.—Mrs. William Vance Hefley, widow of William Vance Hefley, who preceded her to her heavenly home twelve years ago, was born in Henderson County, Tennessee, May 9, 1828. Her maiden name was Jane Emily Renshaw. She was married to William Vance Hefley February 15, 1844. She was the mother of 13 children. Six are dead. She came to Texas with her husband in 1854, and settled on a fine farm near Cameron, where she lived happily and usefully till December 7, 1907. In the morning of that day she was in her usual health; at 2 p. m. she felt a slight bit of depression, and laid down for a few minutes of rest, and without further notice she entered on the rest eternal. Her children left behind, with happy remembrance of her splendid virtues and unflinching Christian faith, call her "blessed." She was a consistent Christian from childhood, and a devoted member of the Methodist Church. Today in Cameron, where she lived for more than fifty-three years, her name is as anointment poured forth. Her children, her neighbors, her servants, all bear testimony to the loftiness of her character and the tenderness of her heart, and her devotion to every good cause. She was buried from the Methodist Church by the writer. A great crowd of loving, devoted friends followed her remains to the grave, where her body will rest till Jesus comes. J. T. SMITH.

WHEELER.—Willie, the only son of Bro. and Sister G. W. Wheeler, was born October 16, 1883, and died March 9, 1908. He was converted and joined the Methodist Episcopal Church, South, under the ministry of Rev. J. A. Wyatt. Since his conversion he has been one of God's noblest workers in the young ranks of Christian warfare. He was devoted to the Church and its cause. You always could depend on Willie for any work to be done. Not only could the Church depend on him, but his parents in their old age could and did look to Willie for care and protection. While yet a young man, he was one that had higher and nobler aspirations than just mere pleasure. He did not live for himself, but for his home, friends and Church. His pastor looked

Dr. Marshall's Catarrh Snuff. CONTAINS NO COCAINE. Morphine or Other Injurious Drugs—Most Other Remedies Do. One 25c Bottle Gives Instant Relief and Quickly Cures. Cold in the Head, Deafness caused by It, Ringing in the Ears, Loss of Smell, LaGrippe--Hay Fever. The old and only reliable Remedy for Catarrh. All druggists sell it, or I will mail it direct postpaid. OVER 70 YEARS SUCCESS. F. G. KEITH, Mfg. and Prop., 577 Society for Savings Bld., Cleveland, O.

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WEST TEXAS CONFERENCE. Austin District—Second Round. Smt'hi'e, Mch. 28, 29. Weimar, County Line, April 4, 5. Eagle Lake, Chesterville, April 9, 10. Columbus, April 11, 12. Walnut, Merriltown, April 18, 19. Tenth Street, 11 a. m., April 26. First Street, 7:30 p. m., April 26. University Church, 11 a. m., May 3. South Austin, 7:30 p. m., May 3. JOHN M. ALEXANDER, P. E. Cuero District—Second Round. Palacios, at Midfield, March 28, 29. Buckeye, March 30. Stockdale, at Caddo, Apr' 4, 5. Smiley, at Davy, April 6. Nursery, at Thomaston, April 11, 12. Port Lavaca, April 13. El Campo, April 18, 19. Hope, April 25, 26. R. A. ROWLAND, P. E. San Marcos District—Second Round. Tilton Cir., at Tilton, Mar. 27, 28. Preaching Friday night and conference Saturday, 10 a. m. Lockhart, at L., March 28, 29. Dripping Springs Cir., at Dripping Springs, April 1, 2. Preaching Wednesday night. Quarterly Conference Thursday, 10 a. m. Waelder and Thompsonville, at W., April 4, 5. San Marcos, at San Marcos, Apr. 12, 13. Belmont Cir., at B., April 18, 19. D. K. PORTER, P. E. San Antonio District—Second Round. Cotulla, March 28, 29. Dilley Cir., at Millett, April 4, 5. Barksdale Mis., April 9. Rock Springs, April 11, 12. Del Rio, April 16. Eagle Pass, April 18, 19. Carrizo Springs and Batesville, April 25, 26. Atascosa Cir., at Amphion, May 2, 3. Moore Cir., at Tehuacana, May 9, 10. Government Hill, 11 a. m., May 24. City Mis., 7:30 p. m., May 24. Following are the examining committees, San Antonio District, 1908: License to Preach—N. B. Harmon, S. B. Beall, T. G. Woolis. Admission on Trial—J. C. Wilson, A. C. Bell, E. Y. S. Hubbard. Deacon's and Elder's Orders—E. D. Mouzon, Z. V. Liles, W. W. Nunn. A. J. WEEKS, P. E. San Angelo District—Second Round. Garden City, at Stiles, Mar. 28, 29. Midland, Mar. 31. Ozona, Apr. 18, 19. Sherwood, at Christoval, Apr. 26. Eden, at Lohn, May 2, 3. W. T. RENFRO, P. E.

Mar... Bee... Runge... Beevill... Mathis... Kings... Corpus... Alice... Brown... Li... Johns... Aprl... Blance... Bande... Cente... Kerrv... Boern... Marbl... NORT... Brown... Rising... Sipe... 28... 29... Burke... Valer... Santa... Talpa... Winc... May... Coma... Gusth... Coma... Waxa... Alvar... Grand... Itases... Hillst... Waxa... Pia... Lock... Plain... Emm... Dick... Mata... Lubb... Taho... Gomi... Brow... Hoch... Silver... Turk... Floy... Post... Dimi... Geo... Hoils... Belto... Belto... Tayl... Roge... 18... Roge... Iastr... Burtl... Hutt... Flore... At... Avoc... Stan... Stan... Nugi... Cros... Abil... Caps... Tren... Trul... Wei... Rule... Hasl... Baur... Nub... Tye... Han... Dent... McC... Tux... Has... Fort... Brit... Ang... Man... Covi... Azle... Ros... Wea... Gra... Mai... B... The... 8... BE... Write... The E.

Beeville District—Second Round. Runge, March 28, 29. Beeville, April 4, 5. Mathis, at Mathis, April 11, 12. Kingsville & Falfurrias, K., April 18, 19. Corpus Christi, April 25, 26. Alice, May 9, 10. Brownsville Cir., at B., May 16, 17. F. B. BUCHANAN, P. E.

Llano District—Second Round. Llano, March 28, 29. Johnson City and Round Mountain, April 2, 3. Blanco, at Flat Creek, April 4, 5. Bandera, at Medina, April 9. Center Point, April 11, 12. Kerrville, April 12, 13. Boerne, at Boerne, April 18, 19. Marble Falls, April 25, 26. THEOPHILUS LEE, P. E.

NORTHWEST TEX. CONFERENCE

Brownwood District—Second Round. Rising Star Sta., March 27. Sipe Springs, at Macedonia, March 28, 29. Pioneer, at Pleasant Valley, March 29, 30. Burkett, at Junction, April 4, 5. Valera, at Milligan, April 5, 6. Santa Anna, at S. A., April 7. Talpa, at Rough Creek, April 11, 12. Winchell, at Rockwood, April 18, 19. May, at Green's Chapel, April 22. Comanche Cir., at Indian Ck., April 24. Gustin, at Hebron, April 25, 26. Comanche Sta., April 24, 26. JAS. S. CHAPMAN, P. E.

Waxahachie District—Second Round. Alvarado, March 28, 29. Grandview, March 29, 30. Itasca, April 4, 5. Hillsboro, Line Street, April 5, 6. Waxahachie, April 12, 13. JAS. CAMPBELL, P. E.

Plainview District—Second Round. Lockney, at Ellen, Mar. 28, 29. Plainview Sta., Mar. 29, 30. Emma, Apr. 4, 5. Dickens, at Wichita, Apr. 11, 12. Matador, at Matador, Apr. 14. Lubbock Sta., Apr. 18, 19. Tahoka Sta., Apr. 21. Gomez, at Gomez, Apr. 23. Brownfield, at Meado., Apr. 25, 26. Hockley, at Block Twenty, Apr. 26, 27. Silvertown, Apr. 30. Turkey, at North Quitaque, May 2, 3. Floydada, May 16, 17. Post, May 23, 24. Dimmitt, May 30, 31. G. S. HARDY, P. E.

Georgetown District—Second Round. Holland, at Holland, March 28, 29. Belton Cir., at Leona, April 4, 5. Belton, April 5, 6. Taylor, April 11, 12. Rogers and Heidenheimer at H., April 18, 19. Rogers Mis., at Gindale, April 19, 20. District Conf., at Bartlett, April 24-26. Bartlett, April 27. Hutto, at Round Rock, May 2, 3. Florence, May 9, 10. B. R. BOLTON, P. E.

Abilene District—Second Round. Avoca, at Funston, March 28, 29. Stamford, April 4, 5. Stamford Mis., April 4, 5. Nugent, at Hawley, April 7. Cross Plains, Burnt Branch, Apr. 11, 12. Abilene, April 15. Caps, at Tuscola, April 18, 19. Trent and Crossroads, C. R., April 22. Putnam, at Putnam, April 25, 26. Truby, at Truby, April 28. Wehnert, at Carney, May 2, 3. Rule, May 5. Haskell Mis., Rose Chapel, May 7. Baird, May 9, 10. Nubia, White Church, May 9, 10. Tye, May 12. Hamlin, May 16, 17. Denton, May 20. McCauley, Sylvester, May 23, 24. Tuxedo, at Hanna, May 26. Haskell, May 30, 31. JOHN R. MORRIS, P. E.

Fort Worth District—Second Round. Briton, March 28, 29. Anglin, March 29, 30. Mansfield, April 8. Covington, at Blum, April 4, 5. Azle, April 11, 12. Rosen Heights, April 12, 13. Weatherford St., April 15. Grandview Cir., April 18, 19. Main St., April 19, 20.

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Kennedale and Forest Hill, Apr. 26, 27. Polytechnic, April 27, 28. Missouri Avenue, April 29. Burlison, at Evermon, May 2, 3. Joshua, at Egan, May 3, 4. Mulkey Memorial, May 10, 11. Central, May 10-12. Riverside, May 17, 18. Glenwood, May 17-19. O. F. SENSABAUGH, P. E.

Gatesville District—Second Round. Meridian and Womack, Lumpkin S. H., April 4, 5. Valley Mills, Moshier, April 18, 19. Evant, at Lund, April 11, 12. Hamilton Sta., 8 p. m. April 12, 9 a. m. April 13. Fairy and Cranfill's Gap, at Lanham, April 25, 26. Crawford, at Coryell City, April 29. Coperas Cove, at C. C., May 2, 3. Gatesville Mis., Brown's Ch., May 9, 10. China Springs at S. B., May 16, 17. Turnersville at Harmony, May 23, 24. Pearl, at Pearl, May 30, 31. J. M. SHERMAN, P. E.

Dublin District—Second Round. Stephenville Sta., March 28, 29. Carlton Cir., 11 a. m., April 3. Hico Sta., 8 p. m., April 3. Iredell Miss., April 4, 5. Duffau Miss, April 5, 6. Buayan Cir., April 11, 12. Bluffdale Cir., April 18, 19. Proctor Cir., 11 a. m., April 22. Eastland Cir., April 25, 26. Carbon Cir., April 26, 27. DeLeon Miss., 11 a. m., May 2. DeLeon Sta., May 3, 4. Glen Rose Miss., 11 a. m., May 8. Granbury Sta., May 10. Desdemona Miss., May 30, 31. Gorman Sta., 8 p. m., May 31. J. G. PUTMAN, P. E.

Ciarendon District—Second Round. Groom Cir., March 28, 29. Dumas Cir., April 11. Channing Sta., April 11, 12. Amarillo Sta., April 18, 19. Lella Mis., April 25, 26. Hansford Miss., May 2, 3. Ochiltree Miss., May 5. Higgins Sta., May 9, 10. Canadian Cir., May 17, 11. J. G. MILLER, P. E.

Waco District—Second Round. Elm Street, March 29. Aquilla Cir., at Ross, April 4, 5. Mt. Calm, April 8. Mart, April 12. Bosqueville, at Mt. Zion, April 18, 19. Penelope, April 25, 26. Axtell, at Axtell, April 29. Lorena Cir., at Mooreville, May 2, 3. West, May 6. Reisel, May 9, 10. Morgan and Walnut, May 16, 17. W. L. NELMS, P. E.

Colorado District—Second Round. Westbrook, at Union, March 28, 29. Dunn, at Fair View, April 4, 5. Camp Springs at Hobbs, April 11, 12. Snyder Mis., at Prairie V., April 18, 19. Snyder Sta., April 12, 20. Clairemont, at Elkins, April 25, 26. Hermleigh, at Brown Lee, May 2, 3. Roscoe and Lorraine, at L., May 2, 3. Gall, at Light, May 9, 10. La Mesa, at Pride, May 13. Seminole, at Shafter Lake, May 16, 17. Stanton, May 19. Coahome, at Center Point, May 22. Big Springs Mis., at Knott, May 23, 24. Big Springs Sta., May 24, 25. Colorado Sta., May 30, 31. J. T. GRISWOLD, P. E.

Corsicana District—Second Round. Kerens Cir., Bazette, March 28, 29. Irene Cir., Rienzi, April 4, 5. Brandon Cir., Brandon, April 5, 6. Barry Cir., Love's Chapel, 11 a. m. April 8. Dawson Cir., Dawson, April 11, 12. Horn Hill Cir., April 18, 19. Kirk Cir., April 19, 20. Coolidge Sta., C., 8 p. m. April 21. Purdon Cir., Pursley, April 25, 26. Munger Cir., Tompson's Gin, May 1, 2. Frost Cir., Jones' Chapel, May 8, 9. HORACE BISHOP, P. E.

Weatherford District—Second Round. Strawn, March 28, 29. Ranger, at Mt. Zion, March 30. Breckenridge, at Eolian, April 11, 12. Crystal Falls, at Baker, April 13. Wayland, at Necessity, April 14. Graford, at Graford, April 18, 19. White, at Garner, April 24. Peaster, at Poolville, April 25, 26. Graham Sta., May 2, 3. Graham Mis., at Center Ridge, May 2. Graham Sta., May 2, 3. Farmer Cir., at True, May 5. Eliasville Cir., at South Bend, May 6. Throckmorton, at Rocky Point, May 9, 10. District Conf. at Strawn, June 24-28. M. K. LITTLE.

Vernon District—Second Round. Vera, at Benjamin, March 28, 29. Wellington Sta., April 4, 5. Wellington Miss., Arlie, April 5, 6. Crowell Miss., Black's, April 8. Quail, at Marilla, April 11, 12. Chillicothe Miss., Big Val., April 18, 19. Spring Creek, Olney, May 2, 3. Bomarton, at Shady, May 9, 10.

Goree, at Hefner, May 10, 11. Paducah, Union Corners, May 14. W. H. HOWARD, P. E.

NORTH TEXAS CONFERENCE.

Terrell District—Second Round. Garland, March 29, 30. Kemp, at Becker, April 4, 5. Crandall, at Crandall, April 11, 12. Kaufman, April 19, 20. Rosser, at Tolosa, April 25, 26. District Conference at Royse, April 28, May 1. League Conference, May 2, 3. Elmo, at Ables Spring, May 9, 10. Mabank, at Mabank, May 16, 17. College Mound, at Pleasant Val., May 23, 24. Chisholm, May 30, 31. Terrell, June 14. O. S. THOMAS, P. E.

McKinney District—Second Round. Allen Cir., at Allen, March 28, 29. Celina Sta., April 4, 5. Farmers Branch and Carrollton, at F. B., April 11, 12. Renner Cir., at Frankfort, April 18, 19. Princeton Cir., at Blythis Ch., April 25, 26. Wylie Cir., at St. Paul's, May 2, 3. Josephine Cir., at Sabine, May 9, 10. Weston Cir., at Roseland, May 16, 17. Plano Sta., May 23, 24. Anna Miss., at Anna, May 30, 31. J. F. PIERCE, P. E.

Dallas District—Second Round. First Church, March 28, 29. Grace Church, April 4, 5. Hutchins and Wilmer, H., April 11, 12. Argyle, Prairie Mound, April 18, 19. Trinity, April 25, 26. Lewisville, May 2, 3. Oak Lawn, May 9, 10. Grand Prairie and W. D., G. P., May 16, 17. City Mission, May 23, 24. Oak Cliff, May 30, 31. Cochran and Maple Ave., June 6, 7. J. L. MORRIS, P. E.

Decatur District—Second Round. Jacksboro Miss., April 4, 5. Jacksboro Sta., April 5, 6. Greenwood, April 11, 12. Alvord, April 12, 13. Chico, April 18, 19. Bridgeport, April 19, 20. Rhome, April 25, 26. Decatur Sta., April 26, 27. Gibtown, May 2, 3. Ponder and Krum, May 9, 10. Justin, May 16, 17. Bryson, May 23, 24. L. S. BARTON, P. E.

Sherman District—Second Round. Pilot Grove Cir., March 27-29. Van Alstyne Sta., March 29, 30. Gordonville Cir., April 3-5. Whitesboro Sta., April 5, 6. Preston Mission, April 10-12. Travis Street Sta., April 19-22. Key Memorial Sta., April 19, 20. Bells Mission, April 24-26. Trinity Sta., April 26, 27. Waples Memorial Sta., April 26-29. Howe Cir., May 1-3. Gunter Mission, May 3, 4. Pecan and Friendship Cir., May 8-10. Southmayd Cir., May 10, 11. C. M. HARLESS, P. E.

Greenville District—Second Round. Merit, at Bethel Grove, March 28, 29. Kingston, at White Rock, April 4, 5. Celeste, April 5, 6. Commerce Miss., at Smith Ch., April 11, 12. Commerce Sta., April 12, 13. Floyd, at Caddo Mills, April 18, 19. Lone Oak, April 25, 26. Campbell, at Caney, May 2, 3. Wesley Sta., May 9, 10. Leonard, at Orange Grove, May 16, 17. Kavanaugh Sta., May 22, 24. JNO. H. McLEAN, P. E.

Gainesville District—Second Round. Marysville Mis., at Sivill's Bend, March 27-30. Broadway, March 30, 31. Rosston Cir., at Hardy, April 3-5. Myra Cir., at St. Jo., April 5, 6. Collinsville and Tioga, at Tioga, April 11, 12. Aubrey Cr., at Friendship, April 18, 19. Wesley and Burns, April 19, 20. District Conference, at Broadway, April 29 to May 3. Denton Street, May 10, 11. Bonita Cir., at Prairie V., May 16, 17. Denton Station, May 23, 24. Dexter Mis., May 28-31. D. H. ASTON, P. E.

Bowie District—Second Round. Wichita Falls Sta., March 29, 30. Nocona Cir., April 3, 5. Nocona Sta., April 5, 6. Blue Grove Cir., April 11, 12. Iowa Park Cir., April 18, 19. Organize District League, April 22. District Conference, April 23, 26. Bellevue Cir., April 26, 27. Byers Miss., May 2, 3. Crafton Cir., May 9, 10. Fruitland Miss., May 16, 17. Archer City Miss., May 23, 24. Post Oak Cir., May 30, 31. Holiday Miss., June 6, 7. JNO. E. ROACH, P. E.

Paris District—Second Round. Detroit Sta., March 28, 29.

Roxton, at Howland, April 4, 5. Deport, at Bogata, April 11, 12. Shady and Marvin, at S., April 12, 13. Annona, at Williams's C., April 18, 19. Paris Cir., at Elbethel, April 25, 26. Bonham Street, April 26, 27. Woodland and Kanawha, W., May 2, 3. Emberson, at Round P., May 9, 10. Clarksville Mis., McCoy, May 16, 17. Bagwell Miss., at Robbinsville, May 17, 18. Clarksville Sta., May 24, 25. Lamar Ave., May 30, 31. Centenary, May 31, June 1. Avery Miss., at Cedar Creek, June 6, 7. District Conference at Bonham Street, 7:30 p. m., April 28 to May 1. Committees: For License—F. O. Miller, W. H. Wright, W. J. Bludworth. Admission and Readmission—P. C. Archer, C. W. Dennis, J. F. Sherwood. Deacon's and Elder's Orders—I. W. Clark, W. J. Holder, F. A. Bond. JNO. M. SWEETON, P. E.

Bonham District—Second Round. Randolph Mission, March 28, 29. Dodd and Windom, April 4, 5. Ector Circuit, April 8. Petty Mission, April 11, 12. Lamasco Mission, April 15. So. Bonham and Ravenna, Apr. 18, 19. Bailey Circuit, April 22. Trenton Circuit, April 25, 26. Ladonia, May 2, 3. Petty and White Rock, May 9, 10. Gober Mission, May 16, 17. Brooks and High, May 13. M. L. HAMILTON, P. E.

TEXAS CONFERENCE.

Calvert District—Second Round. Rosebud Station, March 28, 29. Lott and Durango, at Lott, April 4, 5. Fairfield and Dew, at Dew, Apr. 11, 12. Teague Station, April 12, 13. Kosse and Bremond, at Alto Springs, April 18, 19. Calvert Station, April 20. Hearne and Millican, at Millican, April 25, 26. Centerville, at Leona, May 2, 3. Travis and Chilton, at Chilton, May 9, 10. Reagan and Stranger, at Stranger, May 16, 17. Marlin Station, May 17, 18. Iola Mission, at Bedias, May 23, 24. Jewett, at Buffalo, May 30, 31. Franklin Station, May 31, June 1. Wheelock, Harris Chapel, June 13, 14. Bryan Station, June 20, 21. E. L. SHETTLES, P. E.

Beaumont District—Second Round. China and S. L., at China, Mch. 28, 29. Nederland Cir., at Sabine Pass, April 4, 5. Silsbee Cir., at Silsbee Jr., April 8. Corrigan Cir., at Benford, April 11, 12. Laurelia Cir., at Laurelia, Apr. 12, 13. Saratoga and Batson, at Saratoga, April 18, 19. Port Arthur Station, April 22. Brownell and B., at Brookeland, April 25, 26. Orange Station, April 29. Burkeville Cir., Week's Ch., May 2, 3. Jasper and K'ville, at Jasper, May 3, 4. Woodville Cir., at Colmesneil, May 6. Jasper Cir., at Homer, May 9, 10. Amelia Cir., at Amelia, May 16, 17. Wallisville Cir., at Smith's Chapel, May 20. Warren Cir., at Spurger, May 23, 24. Liberty and Dayton, at L., May 27. Camden Cir., at Midway, May 30, 31. Call Cir., at Buna, June 3. Livingston Cir., at Goodrich, June 6, 7. D. H. HOTCHKISS, P. E.

Jacksonville District—Second Round. Neches, at Shaid's Chapel, Mar. 28, 29. Grace, March 29, 30. Alto, at Mt. Zion, April 4, 5. Rusk, April 5, 6. Troup and Overton, Apr. April 11. Centenary, April 12. Elkhart, at New Prospect, April 18, 19. Malakoff, at Trinidad, April 25, 26. Hallville, at Maple Springs, May 2, 3. Longview, May 3, 4. Kilgore, at Hickory Grove, May 9, 10. Jacksonville Ct., at Prov., May 16, 17. Jacksonville, May 17, 18. LaRue, at LaRue, May 23, 24. ELLIS SMITH, P. E.

Pittsburg District—Second Round. Queen City, at Harmony, March 27, 28. Atlanta Sta., March 28, 29. Gilmer Cir., at Sauls Chap., April 4, 5. Gilmer Sta., April 5, 6. Dalby Springs, at Dalby, April 11, 12. New Boston and DeKalb, at DeKalb, April 12, 13. Nash, at Nash, April 17. Texarkana, Central, April 18, 19. Texarkana, Hardy Memorial, April 18. Red Water, at Maul, May 1. Winfield, at Oak Grove, May 2, 3. Mount Pleasant Sta., May 3, 4. Coffeerville, at Stamps, May 9, 10. Pittsburg Cir., at E., May 16, 17. Pittsburg Sta., May 17, 18. Kelleyville, May 23, 24. Jefferson Sta., May 24, 25. Cason, May 27. Daingerfield, May 30, 31. Naples and Omaha, June 3. Leesburg, June 5. Quitman, June 6, 7. R. A. BURROUGHS, P. E.

Huntsville District—Second Round. Grapeland and Lovelady, L., March 29, 30. Crockett Sta., April 5, 6. Waller Miss., Macedonia, April 11, 12. Hempstead Miss., April 15. Willard Cir., Westville, April 18, 19. Groveton Sta., April 22. Anderson Cir., Roan's Prairie, April 25, 26. Conroe Sta., May 2, 3. Child Springs Cir., May 5. Shepherd and Cleveland, S., May 7. Stoneham and Plantersville Miss., at Lynn Grove, May 9, 10. Navasota Sta., May 10, 11. San Jacinto Cir., Union, May 16. Augusta Cir., May 23, 24. Trinity and Onalaska, O., May 30, 31. H. C. WILLIS, P. E.

Tyler District—Second Round. Edgewood Cir., Creagleville, March 28, 29. Grand Saline Sta., March 29, 30. Chandler, Shady Grove, April 3. Edom, Union Grove, April 4, 5. Edgewood Sta., April 9. Colfax, Antioch, April 11, 12. Canton, Wesley Chapel, April 18, 19. Meredith, Mallard Prairie, April 23. Mineola Sta., April 26, 27. Harleton, Center, May 2, 3. Tyler Cir., Liberty Hill, May 9, 10. Tyler, Cedar Street, May 10, 11. Harrison Cir., Grover, May 16, 17. Marshall, First Church, May 17, 18. Marshall, North Marshall, May 19, 20. Whitehouse, Flint, May 23, 24. Tyler, Marvin, May 27. Waskom, Bethany, May 30, 31. THOS. H. MORRIS, P. E.

San Augustine—Second Round. Center Cir., at Sandhill, March 28, 29. Shelbyville, at Newville, April 4, 5. Minden, at Laneville, April 11, 12. Gary, at Gary, Wed., April 15. Geneva, at Geneva, April 18, 19. San Augustine, April 19, 20. Hemphill, at Bronson, Mon., April 20. Beckville, at Pisgah, April 25, 26. Carthage, April 26, 27. Tatum, at Hinson Spgs., Wed., April 29. Melrose, at Cherino, Fri., May 1. Nacogdoches Mis., at Smith's C., May 2, 3. Timpson, Wed., May 6. Garrison, at Arlam, May 9, 10. Kennard, at Prairieview, May 16, 17. Lufkin, Fri., May 22. Burke, at B., Fri., May 29. Keltys, at Wells, May 30, 31. C. A. TOWER, P. E.

Brenham District—Second Round. Milano, March 28, 29. Rockdale, March 29, 30. Thorndale, April 4, 5. Davilla, Tuesday, April 7. Chappell Hill, April 11, 12. Brenham, April 12, 13. Lexington, at Early Ch., April 17. Giddings, at Ledbetter, April 18, 19. Maysfield, April 24. Caldwell Mission, April 25, 26. Caldwell Station, April 26, 27. Glen Flora and Lane City, May 3, 4. Wharton, May 4, 5. Bellville, May 9, 10. Sealy, May 10, 11. Fulshear and B., Wednesday, May 13. Bay City and M., May 16, 17. Somerville, Wednesday, May 20. A. A. WAGNON, P. E.

Houston District—Second Round. Cedar Bayou, March 28, 29. Grace, 11 a. m., April 5. McAshan, 8 p. m., April 5. Rosenberg, April 11, 12. Richmond, April 11, 12. League City and Texas City, April 18, 19. Tabernacle, 11 a. m., April 26. Trinity, 8 p. m., April 26. Harrisburg and Pasadena, May 2, 3. McKee St., May 6. Galveston, First Church, May 9, 10. Galveston, West End, May 9, 10. Humble and Katy, at H., May 16, 17. Angleton, May 29. Columbia and Brazoria, at Velasco, May 30, 31. Shearn, June 2. St. Paul's, June 3. Alvin, June 5. Harris County Mission, at Alameda, June 7. CHAS. F. SMITH, P. E.

NEW MEXICO CONFERENCE.

Albuquerque District—Second Round. Elida Cir., March 28, 29. Kenna, April 4, 5. Monument, April 11, 12. District Conference April 29, at Texico. Conference sermon by Rev. G. H. Givan Wednesday evening, April 29. B. T. JAMES, P. E.

IF THE BABY IS CUTTING TEETH. Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the remedy for diarrhoea. Twenty-two cents a bottle.

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NOTES FROM THE FIELD.

Continued from Page 5

among their irreligious companions was beautiful and their efforts were irresistible. Personal work won. The force of the meeting went beyond the institute. The whole town felt it, and several men were happily converted to God. So far the Methodist Church has received twenty-five members from the meeting, while several have gone to the Baptist Church. Bro. Jno. R. Henson, from Cisco, came up on Wednesday morning and remained with us over Sunday, doing all the preaching in the meantime. The results of the meeting speak for the character of his work. He was backed up by President Duncan and Professor Woodward, principal of the institute, who did some faithful and effective preaching before Bro. Henson came. In fact, all the teachers threw themselves into the work and labored in a noble spirit for the success of the meeting. Every teacher in the institute is an active Christian, thank God. Our great school is facing a splendid future. Visitors in these parts are surprised beyond expression to find a plant of such appointments and proportions as this. From all parts of the State inquiries are being made of Stamford and her school, and parents are moving here for the advantages of Christian education. As to the work in Stamford Station a report will be made later. Suffice for the present to say that we are happy in our appointment, and are serving a splendid people. I have received about eighty members since conference. We will begin our revival on April 19 with Bros. Holcomb and Smoot in the lead.—Robert E. Goodrich.

Milford.

We have just closed a gracious revival at Milford. For some time the fact has been apparent that our Church and our town needed a revival of religion. To this end the faithful of the Church prayed and labored. The meeting began with the regular mid-week prayer-meeting March 11. Rev. J. A. Walkup, of Fort Worth, came to us the following day and remained ten days, preaching the old-time gospel full of power to save. In spite of discouraging predictions and many obstacles the meeting was a splendid success. The visible results are twenty conversions and half as many reclamations. No estimate can be made of the real results in stimulating and spiritualizing the Church. On yesterday fifteen persons united with our Church and others are to follow. There was no great stir made, but the result was a substantial evidence of God's presence and power. Bro. Walkup is indeed the pastor's helper and any pastor will do well to have this good man in his charge. We are greatly indebted to Dr. E. M. Monroe, pastor of the Presbyterian Church at this place, who labored faithfully with us throughout the services. During the meeting the people did not forget the inmates of the parsonage. Many good things for the parsonage table were brought in, as well as corn and hay for the preacher's horse. Besides the good things referred to a nice sum of money was presented to the pastor, much to his gratification. I was appointed to this work last June to fill out the unexpired pastorate of Rev. W. B. McKeown. At Amarillo I was reappointed. During this time there has been a net increase in the Milford Church, which has three-fourths of my time, of fifty members. It will be encouraging news to former pastors and presiding elders that Methodism is on the upward move at Milford.—W. Y. Switzer, March 24.

Mart.

After serving the good people of Italy for two years, Bishop Candler appointed us to Mart Station. On arriving Tuesday noon, after conference adjourned in Amarillo, amidst the mud and rain, were met at the train by C. D. Whitley, chairman of the Board of Stewards, and driven to the parsonage, where we were met by the Woman's Home Mission Society, who had a nice, warm dinner prepared. We were not long learning that we were in the hands of a people that knew just how to make the pastor feel that "We are your people and you are our pastor." Thank God for a place in the hearts of the people of the great Methodist Church! While we regretted to part with those in Italy who for two years had been so kind and good to us, in Mart we find those we believe to be just as true and loyal. They have been so nice to us that we feel very much at home with them. We found that our predecessor, Bro. J. H. Braswell, and his good family, had wrought well and had the work in a healthy condition. I have endeavored to take up the work where he laid it down and push it forward. Our Church is moving along harmoniously. Our Sunday-school is large and active, has sent one hundred dollars towards the support of a Bible teacher in Soochow, China. It is well organized and is doing splendid work. The Woman's Foreign Missionary Society has a membership of fifteen and has paid ten dollars on special missions and forty dollars

toward the education of a Korean girl in Korea. The Woman's Home Mission Society has forty-four members and is a live wire. It has met all of its obligations, sent one hundred dollars to the Rescue Home in Dallas and has just completed an additional improvement to the parsonage which will cost them one thousand dollars. The parsonage is modern and beautiful. It has been reroofed, repainted, redone, rewinded, repaired and rematted, and built three new rooms, a new hall and a new porch. This is largely due to the untiring efforts of our worthy President, Sister Townsend, who for years has led the society in successful ways. This society deserves great praise for their energy and wisdom. No mistake has been made in selecting the Board of Stewards. They are men who love their Church and pastor and are very sensitive to their wants. They assessed for the pastor's salary twelve hundred dollars. This is two hundred dollars in advance of last year. They are paying it monthly. I found, after taking in the situation, that our church house was too small for our Sunday-school so the trustees decided that we build an additional wing to our present house which will cost one thousand dollars. The walls of the same are up with the rafters raised. It will soon be completed. Have had about twenty accessions to the Church, five of our Sunday-school joining on decision day. We are now planning and praying for a revival. We must have it. The Lord has promised to bless the people that do something.—R. A. Walker.

Puerto, N. M.

Am serving the Puerto Circuit, Albuquerque District, New Mexico Conference. This work is in Quay County. Eastern New Mexico has settled very rapidly during the past three years. Along with the rest have come preachers of all denominations, looking for homes, so that the people haven't been entirely without preaching except in a few localities. Some settlements have already built good school houses. Others are building, and all expect to as soon as they are able. Last night (Monday night) we had preaching at a private house, and as the house was small and the weather fine we had the service out of doors. Nearly everybody has had a gripe. This circuit has been divided since conference and a new circuit made called San Jon (Hone). We are hoping to build a church at Puerto this year.—H. C. Trammell, March 17.

Thornton.

We are moving up slowly but surely. We are among a good people. We have had no great things to happen among us, but we are among the living. I only found one Sunday-school when I came here; now we have two. I expect to organize another next Sunday. Our congregations are getting better all the time. The prospect for a general revival all over the work at present is good. We will begin our meeting at Thornton second Sunday in May. Will begin our campmeeting at Steel's Creek camp ground the third Sunday in July. Here we are expecting great things. Our collections we expect to have off of our hands and into the hands of the different Treasurers soon. Have put about \$32 worth of furniture in parsonage. Have about \$450 in cash and subscriptions toward building a new church at Thornton. Have elected officers for the year. In our Woman's Home Mission Society and they are becoming very much interested in the work and promise a good year's work. Organized another auxiliary last evening at Steel's Creek with flattering prospects. So Thornton Circuit has two Woman's Home Mission Societies. We had public installation services for our Thornton auxiliary at our last Quarterly Conference. Dr. Bishop, our presiding elder, presided. We will hold the public installation at Steel's Creek the third Sunday in April at 3 p. m.—W. J. Land, March 20.

Corsicana.

Early in the year the pastors of a number of congregations met in the study of the First Methodist Church and resolved to spend the hour from 10 to 11 a. m. on Monday mornings in prayer to Almighty God for a great religious awakening. We were led to commence a union meeting on the evening of February 2. About this time we were able to secure the help of W. J. Ramsey, George Stuart's singer. He came to us on February 3, proceeded to organize the finest and most efficient choir Corsicana ever had. His solo work is of the highest order and peculiarly spiritual. His chorus work is not to be surpassed. His personal work proved to be almost irresistible. He indeed is a singing evangelist. Let me say in this connection that if any pastors desire to hold a meeting themselves and want a singer, if you can secure Ramsey, do it. Our pastors worked, prayed and preached throughout almost five weeks in beautiful harmony, leaving out non-essentials and emphasizing the steps into the kingdom of God. As a result of the meeting more than 175 have joined different churches, seventy-five Methodist.

At least 200 reclamations and the cause of Christ greatly strengthened. Our leading officers in the Church were made to believe that pastors could have a meeting. Our Churches are rallying to us as never before. The souls that were converted believe their home preachers helped them and so we stand in the midst of great success, honored of God and full of praise to Him for His wonderful goodness to us. We are still having a Friday night union meeting and great men's meetings Sunday afternoons. Souls continue to be saved and the good work goes on. Amen!—J. A. Whitehurst, Pastor Third Ave. M. E. Church, South.

Bryan.

We have just closed a great revival in our Church here, and are very much elated over the outlook for a glorious year. Dr. W. F. Packard, of Marshall, was with us and preached some twenty-five sermons to large and appreciative congregations. Our pastor, Bro. J. B. Turrentine, was confined to his bed throughout almost the entire meeting with a serious attack of erysipelas, and this, of course, paralyzed the work to some extent. But the lay members rallied to the support of the minister, took charge of the preliminary exercises at each service, and did all in their power to make the meeting a success in every particular. Dr. Packard is indeed a preacher of great power. He is one of the strongest men in the service of God we have ever known. His faithful work here has already had telling results and will be felt in years to come. There were some twenty conversions and a general awakening on the part of the membership. Interest in every department of the Church is on the increase. The Sunday-school attendance has been raised considerably, and the superintendents are planning some special features and extra work. The League is doing good work. Rosebud Society is progressing nicely and the prayer-meetings are well attended. Bro. Turrentine is recovering his physical strength now, and with his return to his post of duty we expect better days. The Bryan Church has been blessed in securing the services of this man of God; and under his leadership, backed up by the facilities of our Church, we hope to make this year the greatest in the history of Bryan.—C. M. Bethany, March 21.

CHANGE IN PLACE.

On Weston charge, in McKinney District, the conference will be held at Cottage Hill, instead of Roseland, on the date heretofore published.

OSCAR E. MORELAND, P. E.

METHODIST DOCTOR WANTED.

Growing little Western Railroad town of 250 people and country settling around the town. No drug store nor doctor in 13 miles. Good opening for a doctor and drug store. Address Box 346, Farwell, Texas.

CALL TO LAYMEN.

I hereby call a meeting of the laymen of the Sulphur Springs District, North Texas Conference, to meet at the Methodist Church in Sulphur Springs, Texas, at 9 o'clock a. m. on Monday, April 13, 1908, for the purpose of organizing and the election of delegates to the Laymen's Missionary Conference to be held in Chattanooga, Tenn., on April 21-23 next. The Methodist pastors will please see that each Church has at least one member present. S. C. GOSWICK, Lay Leader for Sulphur Spgs. Dist.

AN APPEAL.

To the Preachers of the Llano District: Dear Brethren—I just returned from Llano last week. We made the contract for the repairing of the District Parsonage. I found that we had about \$108 in the bank. I also learned the following works were behind and their assessments: Boerne, \$8.50; Johnson City, \$9.50; Kerrville, \$9.50; Willow City, \$8.00; Lometa, \$11; Mullins, \$7; Center City, \$8.50; Cherokee, \$8.50. Now, my dear brethren, please collect the amounts assessed against your work, as the work is much needed on the district parsonage. Send your amounts to Bro. J. T. King, P. C. (and not P. E.) and Secretary of Committee. M. J. ALLEN, Chairman. Burnet, Texas.

THE MID-YEAR MEETING OF THE EAST TEXAS CONFERENCE BOARD OF MISSIONS.

The mid-year meeting of the West Texas Conference Board of Missions will convene in Floresville, April 15, at 9 a. m. The opening sermon will be preached the night before (Tuesday) at 8 o'clock. Let all board members and all presiding elders take notice and prepare to attend. Printed programs have been sent out to all, but let this notice be a due and sufficient summons to every one who should or would attend. There are many important matters to come up, and a full attendance is demanded by the importance of the occasion.

A. L. SCARBOROUGH, Secretary.

RESOLUTIONS OF RESPECT.

Whereas, in the providence of Almighty God he has removed from us Sister Luella Campbell, a consistent Christian, an honored member of the Woman's Home Mission Society and a worthy example of true womanhood; therefore, be it

Resolved, 1. That the Woman's Home Mission Society has lost a most valuable member.

2. That her wise counsels and Christian spirit will be sorely missed.

3. That her loss from us here we mourn, but submit to the rulings of our allwise Father in heaven, who doeth all things well.

4. That a copy of these resolutions of respect be spread upon our minutes and a copy be printed in the Roby Banner and Christian Advocate.

MRS. R. L. LOVETT.

MRS. LOU BARLOW.

MRS. WILLIE McWHIRTER.

IMPORTANT ANNOUNCEMENT.

Having had many inquiries concerning accommodations for the delegates during the Texas Methodist Sunday-school Conference, let this answer all inquiries. Rates are being secured as follows: Rooms at 50 cents per day and up. Room and board, \$1 per day and up. Reception Committees will meet all trains; look for them. Information bureau will be in the First Methodist Church. Report there immediately after arrival. If you have made private arrangements to stop with friends go direct from station to your home.

The First Church people will serve meals in the basement of the church and the Missouri Avenue Senior League will serve dinner and supper on a lot convenient to the First Church. Now let every Sunday-school see to it that they have representatives here and we will do all in our power to make you comfortable.

O. P. KIKER,

Chairman Entertainment Committee.

THINK IT A GOOD PLAN.

I have read nothing that I think is more important to the good of the Church and the preacher than your article in the Advocate some time ago entitled "The Preacher and the Finances of the Church."

I am sure it must be a heavy burden on the pastor, distracting his mind and heart from the more important work of love and zeal for salvation of souls. And to many members who do not know that he is personally responsible in this matter, he very often appears "as a sort of tax gatherer" with only zeal for the finances of the Church.

I do earnestly hope that the plan you suggest of placing the financial interests of the Church in the annual budget of the expenses of the congregation and collected by the officials with the aid of the preacher may be adopted in all our Churches.

I appreciate the many good editorial articles and other matter in the Advocate, and wishing you success, I remain, very truly yours,

A. J. HAMMOND.

AN APPEAL.

The following brethren have responded to my call in the Advocate for help to secure a parsonage. If all would do half as well as some of these have done we would have a parsonage on Winchell charge at once. Please, brethren, give your people an opportunity to help in this worthy cause. One man who was my steward at Seymour twenty-three years ago sent me his personal check for \$10. Why can't others where I have served as pastor do the same, if you are able? We are needing this help badly, and we are members of the same family. Think of your poor kinsfolk and help us with a donation. All amounts sent will be acknowledged in the columns of the Texas Christian Advocate: L. G. T. Morris, \$2.50; R. A. Ellis, \$1.00; N. G. Rollins, \$5; Mrs. B. B. Moore, \$2; M. H. Hudson, \$5.90; Mrs. M. B. Bennett, \$1; Rev. Jerome Duncan, \$2; Rev. L. B. Tooley, \$4.70; Rev. J. T. Howell, \$4.50; Rev. A. H. Hussey, \$2.50; Rev. R. B. Bonner, \$2.50; Rev. G. W. Harris, \$10.70; Rev. Leon O. Lewis, \$12.50; Rev. C. E. Lynn, \$5.50; Rev. E. C. Austin, \$1. Total \$63.30.

J. M. BAKER.

Winchell, Texas.

A NOTE FROM "UNCLE NATH."

Hello! Texas folks. Got a card from our Advocate out there saying Uncle Sam had a new postal law now, and if I didn't pay up they would have to cease their "weakly" visits. You bet I am sending the money and a year to boot. I like to read after your editor, and it is an inspiration to try and keep up with you Texas Methodists. Was in to see Bishop Candler not long ago. He thinks "you are the people" just like I do. But I tell you right now Georgia is some pumpkins. Bishop Candler is a sample of us fellows. I am having the biggest time you ever saw. Conference missionary evangelist, sing and pray and preach, talk mis-



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sions, love God, love folks and have a big time generally.

You might tell Sister Gregg up in Oklahoma, when it comes to the baby proposition, she and D. A. ain't in it. Not only does the little blue-eyed one get prettier every day, but we got a brand-new one, bright as a star, happy as a hart, like her mamma.

Come to see us all you Texans and adjoining States.

NATH THOMPSON.

Marietta, Ga.

A SUPERANNUATE POUNDED.

Through the Advocate we wish to tell what the kind, generous women of Polytechnic Heights, Fort Worth, Texas, have done for a superannuate and his family. It was a first-class pounding in due and Methodist form, both in quality and quantity. Then on last Friday, March 29 (just one day before this superannuate's birthday) a great pounding came from Mansfield, given by the good women and people of that community, and brought to us by the noble pastor of the Methodist Episcopal Church, South, at Mansfield, and a kind brother and a number of generous-hearted Christian women, all of above named town. This pounding consisted of all sorts of family groceries, amounting in money value to nearly \$25. To say we are grateful is but a slight expression of our feelings under the circumstances. Surely these good people were acting under divine impulse and leading, for all these supplies were needed. May the good Lord bless most abundantly in temporal and spiritual things all these Christian-hearted folks. Certainly they have the Spirit of Him who came into this world to help and bless the poor and needy.

REV. G. D. WILSON.

MRS. SID. A. WILSON.

Kennedale, Texas.

DISTRICT CONFERENCE NOTICES.

Waxahachie District.

The place of the District Conference is changed from Grandview to Alvarado on account changes made by Santa Fe Railway, making it very inconvenient to get to Grandview. The Churches at Grandview and Alvarado have very kindly consented to the change.

Tuesday, the first day, will be given to hearing reports from local preachers and pastors. If any local preacher cannot come let him send his report in ample time to be there Tuesday morning.

Committee appointed to examine candidates for license to preach and for admission on trial—J. H. Stewart, J. T. McClure and J. A. Ruffner.

Committee to examine candidates for recommendation for orders—E. A. Smith, J. H. Braswell and J. J. Creed.

JAS. CAMPBELL, P. E.

Cuero District.

The Cuero District Conference will meet at Victoria April 29 to May 2, 1908. Opening sermon 7:30 p. m. April 29, by Rev. J. W. Cowan.

Committees: License to Preach—Carper Williamson, W. A. Dunn, J. T. H. Miller.

Admission on Trial—G. W. White, J. D. Burke, V. G. Thomas.

Deacon's Orders—B. H. Passmore, A. Y. Old, C. G. Hill.

Elder's Orders—J. A. King, J. W. Cowan, P. B. Summers.

It is particularly requested that all preachers make arrangements to remain until the close of the conference.

R. A. ROWLAND, P. E.

WEATHERFORD DISTRICT.

The following changes have been made in the second round: Throckmorton, at Rocky Point, April 29.

Elizaville, at South Bend, May 1. Graham Mis., at Center Ridge, May 2. Graham Sta., May 2, 3. Farmer Mis., at True, May 3, 4.

M. K. LITTLE, P. E.