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OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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

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Editorial.

MODERATION IN ALL THINGS.

Hurtful extremes, whether in speech or conduct, are not conducive to edification in any sphere of life. It is an easy matter for people to grow intolerant in religion, in politics, or in any other matter in which they become deeply interested; and when in this condition of mind they say and do things not in keeping with the rules of fairness and impartiality. They are led, under the excitement of controversy and impulse to indulge in harsh speech and in acrimonious statements; and out of these grow ill will, strife and personal animosity. All of this is inimical to the peace and order of the community and very contrary to the spirit of Christ. It is better to follow the wise advice of St. Paul: "Let your moderation be known unto all men." He did not mean by this that men should have lax views and indulge in ambiguous statements concerning any question; but he did mean that unwise extremes are to be avoided.

When the brain is under intense heat and the passions are deeply stirred, the reasoning faculty is at a disadvantage and the judgment becomes untrustworthy. No wise conclusion can be reached in this condition of mind and heart. It takes a clear mind and a composed heart to enable a man to properly apprehend the truth and to speak it fearlessly and righteously. When moderation is the rule of action, mistakes are avoided and foolish speech is eschewed. When the head is thus controlled, the mouth speaks advisedly and the mind thinks accurately. St. Paul is a model in matters of this character. His epistles and his discourses show him to have been a man of consummate wisdom and commendable prudence. And when he addressed an audience, or when he indited an epistle, he always received a dispassionate hearing. The minister can not do better than to follow the example of this great apostle. Whether in the pulpit, in the private circle, or upon the platform, the minister ought to be moderate and discreet in his acts and utterances. In matters purely religious he needs to be tolerant of the views of others; but in matters outside of religion his toleration needs to be known to all men. He must so demean himself as to be offensive to no one. Particularly in times of excitement when the public mind is stirred to the point of white heat, the minister must be cautious and prudent. He is entitled to his convictions as a citizen, but in the expression of these convictions he ought to be as wise as the serpent and as harmless as the dove.

This exhortation is not only applicable to the ministry, but to the laity as well. Especially is this applicable to them at the present time. We are now in the midst of excitement and personal strife because of differences of opinions between men concerning public questions. In all walks of life men are profoundly agitated and their zeal is getting control of their judgments and their utterances. They are indulging in se-

rious criminations and recriminations, and the spirit of intolerance is asserting its supremacy. It has already gone to the extent of disrupting their friendly relations, and personal hostility, in many instances, is taking the place of the spirit of Christ. All of this is to be greatly deplored. There is no excuse for it in morals or in politics. It is contrary to common sense and to the best interests of the community. If men can not differ in matters of judgment without hating one another, then they had better hold their peace and suffer in silence. There is but one safe rule to follow and that is found in the principle of toleration as taught in the gospel of Christ and the epistles of St. Paul. Love is better than hate, peace is better than strife, friendship is preferable to enmity, and brotherly kindness is more desirable than hurtful animosity. Therefore we repeat the injunction of St. Paul in the ears of all these contending factions and strife of tongues: "Let your moderation be known unto all men." Let us follow this rule and when we have passed through this excitement, we will be able to look back without shame and regret.

A PLEA FOR THE PASTOR.

The common soldier is the unit of the army. The multiplication and training of this unit make military success possible. Officers may be ever so numerous and well equipped, but there will be no victory, nay, no fighting, without the rank and file.

It is so, even so, in the army of the Lord. Bishops, presiding elders, connectional men, however "able" and "laborious," can do nothing without the "field hand"—the common preacher—the pastor. He it is upon whom the burden falls good and hard. And his burden is heavy. And it is growing heavier every year. His mind is distracted by a thousand cares and his duties are increased at every session of the General Conference. Every four years some new wheel is added to the machinery, and the pastor is expected to put it in motion and keep it going. Now, we do not say that there are too many wheels. We do not believe that, as some express it, we are "over-organized," but we wish to call attention to some cold facts. These facts help to explain some things. They help to explain why many of our pastors have no more time to read and to prepare for the pulpit. They explain why the man who faithfully carries out all the requirements of the law of the Church—looking after all the "boards," "societies" and "collections," is hindered in his personal and congregational preparation for revival work. The man who is on the trot from morning until night "serving tables" can not "give himself" as he could, should, and, perhaps, would, "to the ministry of the word." As matters now stand, the last quarter of the conference year is given almost entirely to "rounding up for conference" — "clearing decks" — getting ready to report "a good year, Bishop; all the collections are in full."

But the time given to these matters is not the chief consideration. It is the distraction

of the pastor's mind which prevents him from giving attention to "reading, meditation and doctrine." When and how much does the average pastor "meditate?" There is hardly an hour in the day when he is not called upon to go somewhere, answer some question or promise to "help out" some board, society or meeting. All this, to say nothing of book agents, calls at the door and over the telephone about other people's business! The "overworked pastor" is a phrase that has passed into speech throughout Christendom; and it has a real meaning in Methodism today.

Now, we believe that these things ought not so to be. These burdens ought to be distributed. Their various and varied interests need not be reduced in number, but their practical exercise and success should not be loaded on one man. The pastor who does his duty will have his head, heart and hands full if he visits his flock, studies his Bible, preaches twice a week, and attends the several social and business meetings of the Church. All money matters ought to be left to others. This is the practice in some places. Some of our official boards omnibus all the claims, both current and connectional, thus relieving the pastor of public and private collections except for some special purpose. This, we say, is being done in some of our charges. Why not in all?

FAULT-FINDING AS A HABIT.

Fault-finding does not grow so much out of a disposition to make one's self disagreeable or to inflict injury on others, as it does out of a habit, gradually and often unconsciously acquired, of seeing the objectionable qualities, instead of the good, in those with whom we are associated. It is the easiest thing in the world to see faults in other people if we are looking for their faults. In following this course we are prone to overlook a score of excellencies in our desire to find some one trait to criticize and correct. Were we to reverse the process, we should always see the good and the true and the noble, rather than the bad, the disagreeable and the objectionable. In either case we drop into the habit of estimating men and women; and in this way we form a certain fixed habit of looking at them and at their conduct. Habit is nothing more than a sort of channel that we cut by practice, and when we get to flowing in and through it, we find it a difficult matter to extricate ourselves from it. Fault-finding, picking people and their way of living to pieces, is a habit readily acquired and hurtful to the one indulging it, and often hurtful to those toward whom it is directed.

As a rule we are not malicious in this habit. We do not intend to inflict suffering or injury upon those whose faults we make a subject of our criticism. Our trouble is that we do not stop long enough to think of the evil of the habit. It has control of us and we fall easy victims to its power and influence. For years we will go along and give free exercise to it, point out the things in our brethren and neighbors that we do not like, and magnify their foibles until their failings al-

most assume, in our eyes, very serious proportions; but after a while we stand in the presence of the still form, the pulseless bosom and the pale face of one of them, and then we stop and reflect. Strange thoughts come to us and peculiar sensations run over us. Our brother or our neighbor is dead. We begin to think, not of his faults, but of his good traits. We then indulge in no carping criticisms and we think no longer of his weaknesses. We dwell upon the excellencies of his life and character. In other words, we say nothing but good of the dead. Nobody speaks harshly and hurtfully of the man who has reached the end of his pilgrimage and is silent in death, even though such a man was neither esteemed nor appreciated while living. Obituaries, funeral orations and epitaphs contain no criticisms. They dwell upon the good and the noble attributes of the departed.

Why is this true? Well, it is because our fault-finding habit lies upon the surface of our natures and not deep down in our minds as a mean principle. Really, at heart, we feel no unkindness, no malice toward those whose faults we discuss and magnify. It is simply an idle and a useless practice that we indulge, with no real intent to injure or to wound. If we would only think of these things while our brethren and our neighbors live, just like we think of them after they die and get beyond our reach, what a happy world this would become! And we ought to follow this course, for when they are dead, they are never privileged to read their epitaphs, the obituaries, and our funeral orations. But a little kindness while their hearts are warm, and their shoulders are tired of heavy burdens, would bring joy and hope to many of those with whom we share the toils of life. Yes, it would make us better, as well as make them happier. Let us then, divest ourselves of this brutal habit of saying mean things about each other and of pointing out the faults and the weaknesses of our fellow travelers along life's devious pathway. This sort of a course would not only make us better and make our circle of acquaintance happier; but it would make God glad and bring his tenderest smiles within reach of our vision. Why not cultivate the better habit of finding the good that is in all our lives and speaking the word that will inspire confidence, hope and good cheer among our brethren and our neighbors according to the flesh? God grant that we seek this better way!

Christ is a puzzle to the carnal mind. It can not properly perceive or understand him. But when we repent of sin and are made partakers of the divine nature, he is no longer a puzzle. Like Thomas of old, we cry out: "My Lord and my God!"

Sometimes men receive their just dues in this life, but the most of them receive them in the life which is to come. This fact makes the Judgment and immortality a necessity. God keeps a strict record with us; and no service will go unrewarded. Neither will any unrepented sin go unpunished.

A Study In Black And White.

By Rev. J. A. Puckett.

Born—To our Uncle Sam November 16, 1907, a fine, bouncing daughter, the forty-sixth among the sisterhood of States.

Though the date of her birth is recent, her short history proves that she is no baby, but a saucy, full-grown personage, of robust constitution, independent in sentiment and with wisdom far beyond her years. What it took Alabama eighty eight years, Maine sixty years, more or less, and George one hundred and thirty-one, to learn, Oklahoma knew at her beginning; namely, that the whisky traffic is not a necessity, but a curse to a civilized people. And, having the courage of her convictions, she proceeded at once to sit down on the infernal traffic with a thud that goes sounding throughout all her sister States and continues to literally "astound the nations."

At the same stroke of "Ted's" trenchant pen that made her a State five hundred and sixty saloons and two breweries were put out of commission. Two thousand and five hundred employees of the same lost their jobs. This means, according to the conservative estimate of one of their craft that \$22,499 a day or \$3,620,000 a year that was going to produce drunkards, make widows, orphans, criminals and paupers, debauch our citizenship and murder character, will be turned into the legitimate channels of trade.

It would seem strange to some that with the heterogeneous mass that goes to make up the population of the two former Territories, where the ends of all the earth seem to have come together, well seasoned as it is with the riffraff from Kansas and the prohibition parts of Texas, that the thing should happen as it has. But when we look clearly into the matter there is really no mystery, for a truth that is being constantly demonstrated appears at once; that is, that in this enlightened age, where the saloon power is given full swing, it soon works its own downfall.

Twenty-one years is a long, long time for the ants to wait for an election to reinstate the saloon—much longer than they have to wait in Texas at present—and the sober, law-abiding citizen, which has a handsome majority, will have a fine chance to prove the efficiency of prohibition. The old toper who does not die or move out before the expiration of that time will have a fair chance to reform and become a man again. If the law is wisely enforced (and we believe it will be), the coming generation of boys will be forced to grow up sober and without having acquired a taste for alcoholic stimulants; and, from the necessity of the case, we will have a class of voters that will average far in advance of the present class. In view of the great achievement and the good example she has set to the world, we think it would not be immodest to suggest to the sub-minded of other States that they take off their hats and yell to the full capacity of their lungs, "Hurrah for Oklahoma!"

But, as in the enforcement of law and in the progress of civilization, a State is affected more or less by her environments, we study with interest the map in black and white published in the Advocate of November 28.

Let us begin with Bowie County, the northeast corner of Texas, and follow the border line of that State and Oklahoma. As the line follows the meanderings of Red River until it reaches the 100th meridian in Childress County, a distance of about 350 miles, we count twelve counties, three of which are shaded and nine white. A fine showing this is for Texas, but the whisky guzzlers across in Oklahoma will consider the counties of Bowie, Cooke and Wichita, as long as they retain their present complexion, a gift of Providence—if they recognize such a being—for their special benefit. Verily, it seems that where nature has done her best for mankind, and God has been so good as to bountifully supply us with nature's pure beverage, the old adversary has busied himself with furnishing another beverage that never quenched a thirst or added to health or happiness. We can easily imagine what a rushing business the towns in Bowie, Cooke and Wichita will do with the patronage of Oklahoma added to that of the thirsty of their own side. Then, if the people of the country precincts along the river in these counties will allow it, new dives will be found all along the line and business boom until there will be as many little hells as there were along the line of Indian Territory prior to Oklahoma becoming a State. Lower down the river the bridges will be worn slick and the ferries will do a land office business, of Saturdays especially; and further up, in the regions of Wichita, the quicksand in the fords will be packed as hard as a brick, and when old Red get on a boom our thirsty toppers will

emulate the famous "Thomson's colt" and "swim the river to get a drink."

Passing up the 100th meridian 150 miles we find five more counties, three of which are not white—Wheeler and Lipscomb black as midnight, and Memphis shaded. These seem to be left for the special benefit of our immediate scope of country. The little town of Higgins, in Lipscomb County, being the nearest Texas town to yet scribe; that is where his neighbors who believed in "revenue" on election day must now go to get it. Again, leaving Lipscomb, the northeast corner county of the Panhandle, we go 150 miles west along the Oklahoma line, we reach Dallam, in the northwest corner of which is also of sable hue. And so we have followed the line and find that many of the Texas border counties have adapted themselves to our convenience (?). But perhaps there may be some elections by and by.

But let us go back down in Texas. Dear old Texas! She was the home of this writer for over twenty years, and he will always remember her people with pleasure and have her welfare at heart. And there are about 200,000 others in our new State hailing from that favored clime, not all of whom, by any means, have "bowed the knee to Baal."

Following the meridian south from Wheeler to Jones County, then going west to the line of New Mexico, we find a block of thirty counties, with an area of 27,000 square miles, which,

ther west, Midland and Borden, both of sable hue, seem to vie with each other in their efforts to cater to the wants of the thirsty from the white regions all round.

South of the line we have drawn black and shaded seem to have the best of it, especially along the Gulf Coast and the Rio Grande. Yet there is a showing of white that the good people of the grand old State should be proud of. For instance, there is Liberty—not "personal liberty" of the anti brand, but Liberty County—showing up white, and Brazoria and Matagorda, the only two white counties washed by the salt water. There are also Hidalgo and Zapata, reaching to the Rio Grande, which, by their color, seem to be clean. There is also a group further up, consisting of seven counties, Edwards, Bandera, Uvalde, Zavalla, Dimmitt, Frio and Atascosa, that seem to have cleansed themselves from the poisonous stuff. And further up along the line, reaching down to the Mexican line, is another white spot, hemmed in by El Paso, Reeves, Pecos and Presidio, all black as the ace of spades, and shady old Brewster, which looks like an oasis in the desert of sin. With this little county we finish our study in black and white. But before leaving her, we feel like taking off our headgear and, with some of the enthusiasm of the many now old, grizzled heroes of the early sixties, utter three rousing cheers for Jeff Davis. She does herself as much honor as she reflects credit upon the name of the hero of the "Lost Cause," which she bears.

Yes, Texas is doing herself credit, and her sober citizens should be congratulated. Keep up the fight, brethren, and ere long the battle will be

in the fight, we must claim pre-eminence for our own Advocate. With its Statewide circulation, its high standard of ethics, its utter fearlessness and the solid, substantial character of its readers, no other paper in the State could wield such a power for good in the struggle that has been and is still going on. Its valiant editor has provoked the wrath and called down the hatred of the enemies of righteousness on his devoted head in a way to make any decent man proud, while the temperance forces stand behind him and acknowledge him as their champion and leader.

And why should not the Advocate and its constituency bear a conspicuous part in the effort to free their State from the thralldom of the saloon? If Methodism is of God, it could remain neutral in the struggle or ally itself with the enemies of God and man. Ever since John Wesley and George Whitefield preached the new gospel to the first colonists of Georgia, Methodism has been a potent factor in American civilization, as well as the civilization of other parts of the world. Wherever Methodism has prevailed civic righteousness has gained an impetus that refuses to be checked by the lawless or cried down by the enemies of good government. It could not be otherwise, for a loyal Methodist must be a good citizen, and a good citizen will ever be ready to do his part for the suppression of an acknowledged evil.

Therefore, let the fighting forces of the 297,300 Methodists of Texas be found ever in the thickest of the strife. They should not only seek the forefront of the battle, but, like Caesar's Tenth Legion, they should demand the right to lead the charge.

Then let the slogan ring out loud and

no more through the meadows and marshes of Error. For yonder over the mountain of Human Endeavor lies the land of Perfect Things." So the sleeper awoke with a great resolve in his heart. And he said, "The mountain is stony and steep and high. But there is only one. And I shal' scale it and show unto all men the way that leads unto the land of Perfect Things." So he started out to cross the mountain of Human Endeavor. And the way was easy enough at first. But the farther he went, the steeper the mountain grew. It became so steep at last that he was forced to cut each upward step from solid stone. But he toiled on. He passed some of the hardships, rose above some of the mists of Error, and gained the top of the mountain. But when he looked from its summit, instead of the land of Perfect Things, he saw range after range of stony mountains that seemed to reach upward and onward forever. And there the toiler felt some of his faith, forgot his brightest dreams, and felt no more the fierce joy of one who fights and wins. But he felt that he could not go back now. Black as midnight were the shadows behind him. Something had to be done. And he had a great desire in his heart, had this man, and a great love. And his prayer as he toiled on the mountain again was "Not for myself alone, good Lord, but the men who follow after me."

He was an old man now. His dim eyes saw no longer the towering crests above him, his worn pick hardly dented the rock before him. For days and weeks he must toil at a single step. And the time finally came when he lay down on the cold mountain



ST. PAUL'S M. E. CHURCH, SOUTH, HOUSTON, TEXAS, REV. GEO. S. SEXTON, PASTOR.

by the way, contains much of the finest country in the State, on which no printer's ink has been spilled. Directly east of this block we find two tiers of counties running north and south—nine in all—of similar color. All this speaks well for this section of the State. And we may here remark that the people of these counties are practically white and American-born.

Let us now take a trip across the State from east to west. We will start in at the center of Newton and go through Jasper and Tyler Counties, all of which are white, and thence due west until we reach the Pecos River, then follow said river northwest to the line of New Mexico again. Here we have on the north a little more than half the State, exclusive of the Panhandle. Judging the map to be correct, or nearly so, we have less than twenty counties upon which the printer expended his ink, with only three of them pure black. But alas! a few of the most populous have their principal towns still cursed with the rum hole, notably Dallas and Fort Worth, the two leading cities of North Texas, and Waco, styled "the Athens of Texas." Further west, on a line with the twin cities, we find Palo Pinto heavily shaded on account, we presume, of its nauseous mineral water. Still fur-

won. Mr. Willacy, the champion of the ants, recently said: "It is patent to all familiar with the situation in Texas that State prohibition is inevitable unless the causes making for prohibition are removed." Then Mr. Willacy should be assured that State prohibition is inevitable. For the "causes making for prohibition" can not be removed until the saloon is removed. Of course, the great guardian of the rum holes didn't mean for his words to be construed in this light, but as long as the liquor traffic is the breeder of paupers and criminals, as long as it nerves the hand of the assassin and reduces its victims to the level of the brute, the "causes" will exist, and the moral man and good citizens, irrespective of Church, creed, or political affiliation, will consider it his duty to keep up a relentless warfare against this curse of the age until the result is its complete overthrow.

Among the forces that have worked together in bringing about the present results and the brilliant promise of success in the near future, none have been more potent than the country press. It is ever the educator of the masses, and can usually be depended upon to advocate the right—something which can not be said of the great dailies. Of course, there are exceptions in both cases. But as a leader

clear until it echoes from every hill and valley, every town and hamlet in the grand old State, "Down with the saloon! On with the fight!" Grand, Okla.

THE LONG TRAIL.

There was a man who lived in the land of Error and his days were full of trouble. He often suffered through his own mistakes and the mistakes of others; was often brought to grief by his own sins and the sins of others. Always with him were the trials, disappointments and delusions that go to make up life in the land of Error. And this man felt in his heart an unrest, a discontent. Intuition told him that somewhere was the land of Perfect Things, but where, he could not tell. For always, as he wandered to and fro, his way was hidden by the gloomy shadows of Error, and each day of toil found him no nearer the land of Perfect Things. But one night as he lay in troubled sleep there stood before him a wonderful figure. And he cried, "Ah, wondrous Being! Who art thou? From whence comest thou? And what is thy mission?" Said the figure, "I am a messenger sent from the source of all light and power and knowledge. And I am come to guide thee unto the land of Perfect Things. Wander

side to die. He looked behind him, but darkness covered his steps, and no trace of his life's work remained. He had come but a little way. Just below were the mists of Error, and above him, higher and steeper than ever, were the mountains of Human Endeavor. In the darkness of death there stood before him once more the messenger, sent from the source of all light and power and knowledge. And he cried "Ah messenger! The saddest part of my failure lies not in the bitterness of wasted toil, but in the fact that mankind can never reach the land of Perfect Things." But the messenger replied, "There is no failure for him who toils. Listen!" And the dying man heard on the mountain above him, the hard quick ring of steel on stone. Said the messenger, "It is the men who follow after thee. The steps over which you toiled with labor and pain, they have passed with flying feet. They have begun the trail where you have left it, and they shall drive it onward and upward from age to age. And the time shall come when the last shadow shall be passed, the last step cut in the mountain, and man shall throw down his pick of toil and enter into the land of Perfect Things."

It is a long trail that leads from the depth of human depravity up unto the

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very likeness of God. It is a far cry back to the time when that first savage, as he moulded his earthly god, felt in his heart a desire for something better than clay; and, kneeling in the darkness of ignorance, carved with rude implements that first step in the mountains of Human Endeavor. And it is a far cry to the time when men shall find the end of the trail, till the last shadow shall be passed, the last sin conquered, and perfected man be ready to enter the land of Perfect Things. That trail began back yonder with the great Beginning of all things, and the labor and blood, the laughter and tears, the prayers and curses, of all the centuries have spent themselves along that way. Compared with the length of that trail, your span of life is but a fleeting breath; the work you can accomplish but a few grains of sand scattered in the desert of Time. And the little you can do may seem to you hardly worth while. Just a few blows in the darkness, just a few steps cut in the mountain, and you shall lay aside the pick of Human Effort, to join the long ranks of those that sleep beside the trail. And the millions who pass that way shall never pause to ask who cut the steps, or when; to speak your name or bless your memory. Oblivion shall cover you with its mantle of dust and you shall be utterly forgotten among men. But though you be as a flake of foam in the tortured tides of humanity, only an atom in the great mass of eternal purpose; though you be but one of the toiling millions, yet is there a place in that long trail for you. And if, in the pursuit of man for the unattainable, in the great struggle of human nature to become God nature, in the splendid climb of mankind up to God, you can do no more, cut one step in the solid stone of Sin. For the steps must lead higher, always higher. And the trail that began in the midnight of ages must lead to the millennial dawn. At last! At last! the summit shall be gained, and the mountains of Human Endeavor behind him, mankind shall enter the land of Perfect Things. And God and the holy angels shall rejoice that the children of men have entered their inheritance. But God shall do more than that, shall do better than that. He will take the backward track of that trail that leads down over all those stony mountains. He shall look at every step, shall call the name of him who toiled, and the long ranks of the sleeping dead shall move and stir with a new life. Shall arise quickened with the immortality of all eternity. And at last God shall come to the step that you cut in the darkness long ages ago. It shall shine now like a star of glory, and God shall see the dent of every wasted blow, shall see where every tear drop fell. His great compassionate heart shall feel every pain that you have felt, shall understand every doubt that you knew, shall know of every weakness that assailed you, and God shall speak your name and the Recording Angel shall write it in the Great Book of Life. And you who died in the gloom of despair shall awake in the presence of God, and join the ranks of those who are continually singing His praises around the great white Throne.

CHRISTIAN SPELLMAN.

NEW TESTAMENT PROPHECY. (Eighth Paper.)

Having taken in hand the study of the first and second parentheses in the seventh paper, and believing that a correct understanding of the proper relation of these events to the rest of the book will be necessary to their correct interpretation, I shall now consider the third parenthesis (11:19-15; 14), which occurs in the Revelation between the sounding of the seventh trumpet and the pouring out of the bowls of wrath. This is the longest of the six parentheses and brings to light the hidden sources of more prophetic utterances in the Old and New Testaments than most any other things

A HAPPY HOME

Is one where health abounds. With impure blood there cannot be good health. With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood. Pure blood means health. Health means happiness. Take no Substitute. All Druggists.

to God's people, except those relating to the person and work of our Lord Jesus Christ.

But we must not conclude that all the things revealed to us here, follow one the other in chronological order, as one event may follow another in the order of time, but are different views showing to us things that can not be seen in one panoramic view. They are, for the most part, contemporaneous events, transpiring an existing during the three and one-half years of the last half of the "seventieth week" (seven years) of Daniel's prophecy (Dan. 7:25; 9:26, 27; 12:7; Rev. 11:3; 12:6; 13:5).

Beginning with verse 19 of the eleventh chapter, which marks a division from all that precedes it and really belongs to chapter twelve, we see that John beholds the open temple in heaven, with the Ark of the Covenant, and hears voices and thunders with the lightning, earthquake and great hail. The vision indicates that God is about to deal with the Jews. The temple, the Ark of the Covenant, point to the peculiar relation which God sustains to the people of Israel. In the new heaven and the New Jerusalem there is to be no temple (21:22), but there are events that belong to the time of great tribulation before the earth and heaven have undergone that mighty change.

In the beginning of chapter twelve a great sign appears in heaven—a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars. She is travelling in birth and pained to be delivered. "And there appeared another sign" (not wonder, as in A. V.), verses three and four. "And behold a great red dragon having seven heads and ten horns and seven crowns upon his heads . . . and the dragon stood before the woman which was ready to be delivered for to devour her child as soon as it was born." Who is represented by the first "sign" (the woman)? Who can it be but Israel, "of whom concerning the flesh Christ came?" And who but the devil and Satan can be represented by the second sign? See verse nine which identifies the dragon as the devil and Satan, now (in the vision) cast down from heaven to the earth. The "man child" that is born is to "rule the nations with a rod of iron." If one would understand the character and effect of this "rule" let him turn to Rev. 2:27 and 19:15: How different from his first coming when the angels sang "peace on earth and good will to men." But the Man Child (Christ) does not immediately enter upon his reign, but was "caught up unto God and to his throne," while the "woman flees into the wilderness" to abide in the place prepared for her during the three and one-half years (12:6 and 14) of persecution and warfare waged against the woman and her "seed which keep the commandments of God."

According to prophecy, the Jews will then have returned to Palestine, rebuilt their temple and re-established temple worship while still in unbelief. This is probably brought about through the patronage of the "Prince that shall come" (Dan. 9:26, 27) who makes a covenant with the people for one "week" (seven years) and in the midst of that week breaks his covenant and causes the sacrifice and oblation to cease and the abomination of desolation shall stand in the holy place." See Matt. 24:15, where Jesus identifies this "abomination of desolation" with the events that stand in close connection with the "end" and the consummation of the age, and not with the destruction of Jerusalem, as the "historicalist" would have us believe, for these things are to take place immediately after "the gospel of the kingdom" shall have been preached in all the world and just at the beginning of that great tribulation which is to come upon the Jews in Palestine during the three years and a half so often alluded to in the books of Daniel and Revelation, designated "A time and times and the dividing of time" (Dan. 7:25; 12:7), and "the thousand, three hundred five and thirty days" (Dan. 12:12).

Now, Jesus tells us that "for the elects' sake those days shall be shortened" Mark 13:20; Matt. 24:22) and this will account for the difference in the number of days as given in Revelation, where they are repeatedly numbered as twelve hundred and sixty days, or "forty-two months" (Rev. 11:3 and 12:6) and as "a time, times and a half a time" (12:14). There is no room for doubt that Daniel and John, in these prophecies, refer to the same time and events. The reader is referred to the "Seventh Paper" of these studies for some references and remarks upon these Scriptures foretelling of this period. They are again alluded to here, because they come up again in these prophecies and are, to some extent, repeated here so that the reader may remember their proper setting.

Before leaving the twelfth chapter I call attention to war in heaven between Michael and the angels and the devil and his angels which resulted in the expulsion of Satan from heaven

and the casting him down to the earth. Up to this time he has had a place in heaven as the "Prince of the power of air" (Eph. 2:2) and was chief of these principalities and world rulers of this darkness—"the spiritual hosts of wickedness in the heavenly places" (not "high places," as in A. V.) (Eph. 6: 11, 12). He could "accuse the saints before God night and day" (Rev. 12: 10), but who also is our adversary on earth, against whom we must wrestle with the whole armor of God as our defense if we overcome him and escape his "wiles."

Now, if while in heaven or "heavenly places," he can be such an adversary to men on earth, how much more terrible must he be when cast down to earth, "having great wrath," because he knoweth that he hath but a short time. So, in the thirteenth chapter of Revelation, his terrible and malicious spirit manifests itself in the rise of the beast and his awful rule of wickedness and terror, exceeds that of any tyrant who has ever wielded a scepter in the world's history.

The seer beholds the beast rising up out of the sea. If the reader will refer to the seventh chapter of Daniel he will see God's own interpretation of these symbols, where the four beasts of Daniel's vision coming up out of the sea (the wild, revolutionary masses of the people) are four kingdoms or empires, each represented by a beast. But the fourth beast, which is identical with the beast which John saw (Rev. 13:1-8) was diverse from the other three (Dan. 7:23-26) and embodied the awful characteristics of each of them, but given by John in the reverse order to that of Daniel (8:2). The leopard, the bear and the lion, with all their terrible ferocious natures, are made to represent the character of this beast, or kingdom, whose seven heads bear the names of blasphemy. "He is here viewed in his historical rise out of the sea, but is said to come up out of the abyss (13: 8 R. V.) Both are future. The empire is to exist for seven years, but when it comes up, at first it will do so out of a political and social chaos; then in its last and final stage its diabolical character and origin are intimated. The abyss refers to its revival under Satanic energy. How true to his Satanic origin and authority is this personal head of the empire who opens his mouth to blaspheme God, his name, his tabernacle and them that dwell therein; and who by his awful reign of terror for three and a half years, or "forty-two months," will make war on the saints and overcome them. Gladly we hail our Lord's promise of deliverance (1 Thess. 4:15-17; V. 4; Luke 21:34-36) from these awful tribulations that shall come upon all that dwell upon earth at that particular time.

But another beast arises out of the earth (the established government) who is confederate with the first and exercises the functions of a prophet-priest, directing the worship of the beast and his image. He is able to make fire come down from heaven in the sight of men, and by his power and authority which he receives from the dragon, he performs miracles to deceive them that dwell on earth, giving life unto the image of the beast so that the image is made to speak, causing all that will not worship the beast, nor his image to be put to death. Under his reign no one can buy or sell who has not the mark of the beast in his forehead or in his right hand. As to the number of the beast, it is not now in our power to know, but I am sure his number and mark will be known to God's people who may pass through this great tribulation. In this connection, I refer the reader to the following prophecies concerning the beast and false prophet: Rev. 11:7; 12: 13:1-8; 14:9 16; 17; 19:19, 20; 20:10. The little horn (Dan. 7:7, 8, 11, 19, 21, 25-26) is the personal head of the revived empire, and "the prince that shall come" (Dan. 9:26) and the "man of sin" of which St. Paul tells us in 2 Thess. 2:3, 4. "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God showing himself that he is God. For the mystery of iniquity doth already work, only he who now letteth (restraint) will let until he be taken out of the way, and then shall that wicked (lawless one) be revealed, whom the Lord . . . shall destroy with the brightness of his coming." How can one read these statements and not see that this is none other than the Antichrist and the personal head of the kingdom represented by the beast? (Rev. 13:1-20).

Another, and quite a different, scene now comes before us (15:1-5). Not a "sign," as in the case of the woman and the dragon of chapter twelve, but a literal presentation of the hundred and forty and four thousand Jews who were redeemed from the earth and had their Father's name in their foreheads. They appear in striking contrast with those who have the mark of the beast, and it is refreshing to see this great company of pure and holy saints that had come up through the great tribulation and were the first fruits unto God that

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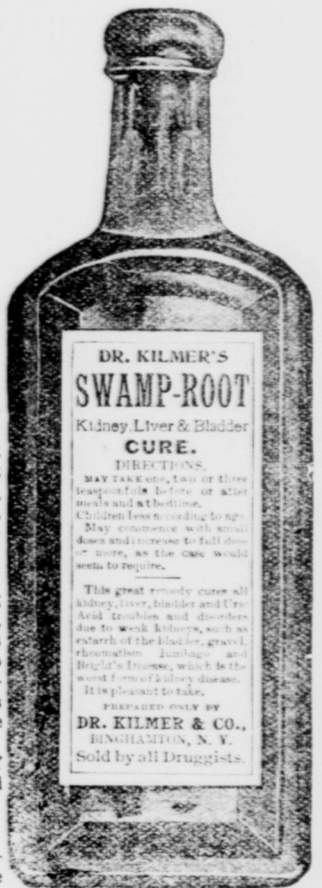
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had come up out of that awful reign of terror from among the Jews. They stand with the Lamb on Mount Zion singing that new song which no one could learn except the hundred forty and four thousand which were redeemed from the earth. It is not said that they had come up through the great tribulation, but the connection indicates that they had passed through that awful period and been "redeemed from among men." The fact that no one could learn their song suggests that it was one of victory after a terrible struggle in which they had been engaged.

The seer now beholds an angel flying in mid-heaven with the everlasting gospel to preach to every nation, kindred, tongue and people; calling upon all these peoples to fear God and give him glory, for the hour of judgment is come. This angelic messenger bringing glad tidings to all people is a manifestation of the mercy of God in this awful period of Satan's rule, when all human voices are silenced by the cruel persecutions of the saints by the beast and false prophet, who are bent on crushing out every spark of hope in God and Christ.

This angel is "flying." Does not this suggest the rapid conveyance of the good tidings to the whole world in an hour of great emergency? No time for the slow processes of human transportation, mastering foreign tongues, and reaching all places. Only God could provide for such an emergency.

Another angel follows announcing the fall of Babylon that had made all nations drink of the wine of the wrath of her fornication. This Babylon is named "Mystery" (17:5) and is identified as the "harlot" that sitteth upon the scarlet colored beast of whom we may speak more fully when we come to this part of the Apocalypse.

A third angel followed declaring that if any man be a worshiper of the beast and his image and receive his mark in his forehead, he shall drink of the wine of the wrath of God and be tormented with fire and brimstone in the presence of the holy angels and the Lamb. This messenger with this solemn warning fitly follows the other (the first) who "bore glad tidings, for with the two, a perfect ministry of truth and salvation is fulfilled. God has not left mankind without ample warning against sin, and in this trying time shows the awful consequence of "falling away" to the worship of this "man of sin who exalteth himself above all that is called God" (2 Thess. 2:4). In this hour of sore tribulation, a voice from heaven proclaims the blessedness of the dead

"who die in the Lord from henceforth." This is spoken with reference to these saints passing through the great tribulation; for to die in the Lord now meant not only blessed in heaven, the common lot of believers before this, but it was deliverance from this awful time of trouble, and the reward reserved for them as the martyrs of Christ and witnesses for him in this evil hour.

The prophet now sees a white cloud and one like unto the Son of Man sitting upon it. This can be no other than our Lord, who, with his angels, is seen in this vision as about to enter upon the execution of his judgment against the godless inhabitants of the earth. The twentieth verse of this fourteenth of Revelation reveals to us a glimpse of the most awful destruction and bloodshed that ever has, or, perhaps, ever will be, besides this. It is a preview of that time when all enemies of God shall be conquered and "the kingdom of this world shall become the kingdom of our Lord and of his Christ. For he must reign until he hath put all enemies under his feet." "But now we see not yet all things put under him" (Heb. 2:8). All things, in prophetic vision, are under him, but the actual reign of Christ, judicial and regal, has not yet begun, as he is now at the right hand of the throne of God to intercede for us.

This brings us to the last scene in this section, or parenthesis—the great and marvelous "sign," seven angels having the seven last plagues of the wrath of God (15:1-4). Where a "sign," or symbol is employed there is something to indicate the fact, and those who insist on spiritualizing the literal prophecies should take notice of this fact. But this paper must close. R. F. DUNN.

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AN UN-AMERICAN INSTITUTION. By J. A. Phillips.

No. 1.—The Saloon An Enemy.

A popular government is essentially different from an absolute monarchy. If ours was an absolute government, we might ignore, curse or destroy the poor, the masses. But we are too closely knit together for that. No member of our commonwealth can be victorious or weak without hurting others. To avoid poverty, vice, crime, ignorance, suffering, violence, cruelty, pauperism, we must have a free ballot, universal education, majority rule, a law-abiding spirit. The saloon is opposed to all this.

The Saloon is an Enemy to Business and the Poor Man.

1. What we spend. It is estimated that about one-fourth of our population drink. If that be true, then we have about 4,000,000 families in our nation spending annually \$1,172,000,000, or \$293.00 per family. At least three-fourths of these families may be classed as poor. In 1900, 32 per cent of our families owned their own homes free of mortgage; 15 per cent had mortgaged homes, leaving 53 per cent living in hired houses. If our 3,000,000 poor families that drink, should invest \$200.00 each per annum in buying homes, at the end of five years we would have 3,000,000 families safely and comfortably housed in homes valued at \$1,000 apiece. But the corner saloon is a well-tried device for getting pretty well all the poor man's ready cash, his surplus earnings, giving neither food, clothing nor instruction to him nor to his family. Poverty which grinds and crushes and exasperates; poverty which drives the mother and child to work instead of keeping the mother at home and the children in school, is an unmitigated curse. It breeds vice, pauperism, crime, ignorance, disease. We all must suffer the consequences.

2. It is a well known fact that ordinarily poor people are readiest to help their poorer neighbors. They make great sacrifices to do it. They usually help more effectively than public charities could do. This quiet beneficence is going on all the time. The saloon keeper would have the drinker believe that his right to spend all his surplus for the enrichment of liquor dealers and to his own hurt and impoverishment, is far superior to his right to save his money, buy a home and have something to give to his less fortunate neighbors.

3. The liquor business does not help other forms of business. It is asserted that local option always kills a town when it strikes it. This is the way it happens. First, most of whiskey drinkers in or around the place sell out and move off, or go to the nearest liquor town to do business. Second, total-abstaining farmers give the dry town the preference of their trade, and temperance men buy out the liquor men of the town. Third, there can be no business carried on by non-drinkers. They have no heart to do anything. Farmers who neither drink nor get drunk are utterly unable to raise crops. Purchasers cannot settle their accounts peaceably unless they have some whiskey on board. Factory hands cannot get along with one another without drink. Carpenters cannot build houses without whiskey. Children will not grow without beer. Young men and women can neither get an education nor get married without alcohol. Of course the town and the surrounding country are left desolate and forlorn.

4. The owners of the liquor business seem not to be proud of their finished products: drunkards, orphans, widows; women and children beaten, kicked and bruised. We never see these samples of work on exhibition at fairs and expositions. Nor do they

have commencement occasions to show what their graduates have accomplished.

5. They are not doing a legitimate business or they would pay a reasonable tax instead of a heavy, systematic fine.

6. They cannot be called skilled laborers. It takes very little skill to mix drinks and rake in the stumps.

7. They are not benevolent institutions, distributing food and clothing to the needy.

8. They cannot claim to be an educational institution, seeing that the schools do their best to keep their pupils away from them.

9. They would hardly claim to be a religious organization, propagating the graces of reverence, humility, prayer, Scripture knowledge, etc.

10. They are not professional men. It requires very little preparation to be admitted behind the bar. Not much more than to be admitted behind the bars.

If the 3,654,000,000 pounds of grain now being made each year into alcoholic beverages were ground, it would make a one-pound loaf of bread for every day in the year for 10,000,000 of people.

Alcohol is always and necessarily a poison; as a poison it may be used for medicinal purposes. But it is ranked third or fourth class as a therapeutic agent. Some excellent physicians eliminate it altogether. The infinitesimal part used as a medicine does not enter into this discussion. The saloon deals with it as a beverage.

The liquor business is a positive hurt to the furniture dealer, the druggist, the lumber yard, and, in fact, to every dealer in the comforts of life. The margin going to liquor cannot at the same time go for comforts. You cannot eat your cake and keep it, too.

TWO APPEALS.

Our Church in the Northwest needs your help. Will you give it? We as a Church are being crowded out because the Southern people have quit coming to this fruitful land. The early settlers were mostly from the South, and they have all done well and find no fault with the climate and have made this their home, though having the means to live where they choose.

Now there are thousands of South Methodists that are looking for new homes, and I want you to help me in placing the advantages of Montana before them, so that our beloved Church may still hold the ground that such men as Stateler and his co-workers pre-empted here in the wilderness. It will be hard for us to do so if we do not have at least an equal show in the matter of immigration. Many of the people of the North are so very provincial that they will hardly admit that the Southern Methodist Church is at all a world-wide Church. If those from the North prefer the North Methodist Church I can hardly blame them, for I am determined to help the South Church, if it is in my power to do so. I have nothing at all to sell and have made no arrangements to make money out of this, but I do want to see a lot of Southern folks coming here to make their homes and build up our Church in the Montana Conference. This seems to me to be the best way to build up our Church, and without your help we are facing a hard condition, perhaps a losing one. It is vital to our Church that we hold this fort. Will you help us to hold it? I will do the writing and submit the letters to you for publication and your readers will be glad to read of this wonderful country. We are all interested in new places. The room for homes and the business opportunities are here and your readers are interested in them.

Kindly inform me as to your thought on this subject. GEORGE O. JEWETT, P. C., Deer Lodge Charge, Helena District, Montana Conference.

To All Pastors of the M. E. Church, South, in the State of Texas: We ask you in Christ's name to help us in our need. We are heavily indebted on our new Methodist church at Lamesa, the county seat of Dawson County, Texas. Lamesa has a population of about 500, the county has a population of about 2000, with about 600 voters in the county. Lamesa is situated fifty miles north of Big Springs, Texas, which is our nearest railroad station. Our church is the only church building in the county at the present.

The total cost of our new church, parsonage and lots will be about \$6850. Our Baptist friends have helped us liberally and we have done our best, but the panic has made it very hard for us. The indebtedness of our church will amount to about \$2500, and there are only 72 members of the Methodist Church in the county, and only about 15 male members who are able to pay, which would make over \$165 to each member, in order to raise the indebtedness, and they have already paid about all they can and are able to pay.

This is a mission field and we are

struggling to do something for the cause of Christ in this new field. Help us in the cry. In Christ's name we ask each of you to present this appeal to each of your congregations and take up a collection for us. Please do this as early as possible, and we will certainly appreciate any and all contributions, be the same great or small. May God bless you all. E. G. THOMAS, Pastor. B. L. YANCE, Supt. S. S. MRS. E. R. BAINBRIDGE, Pres. W. H. M. S. Lamesa, Texas.

GATESVILLE DISTRICT CONFERENCE.

The District Conference for Gatesville District, Northwest Texas Conference, met in its thirty-fifth annual session at Gatesville, March 27, 1908, Rev. J. M. Sherman, presiding elder, in the chair.

The doors of the city were formally thrown open to the conference in an address of welcome delivered by Hon. S. P. Sadler, which was appropriately responded to by Rev. G. F. Campbell, of Meridian.

Every pastor in the district was present except Rev. Neal W. Turner, of Clifton, who was prevented from attending on account of sickness in his family. There were about fifty delegates present.

We were glad to have with us as visitors Rev. O. F. Sensabaugh, presiding elder of the Fort Worth District; Rev. John C. Schley, of the Louisiana Conference; Rev. T. E. Bowman, of the Methodist Orphanage; Hon. R. B. Cousins, State Superintendent of Public Instruction; Prof. Douglass, of Waco, and a number of others.

T. N. Dalton and F. P. Hunsucker were granted license to preach. Revs. J. D. Sherman, W. M. Bowden, T. N. Dalton and F. P. Hunsucker were recommended to the Annual Conference for admission on trial. Rev. John P. McKelvey was elected to recognition of elder's orders.

The following were elected Trustees of the Meridian Training School: Dr. J. J. Lumpkin, Hon. J. M. Robertson, Dr. O. R. Marshall, Judge Dameron, John S. Pool, Rev. G. F. Boyd, Jas. E. Root, Wm. B. Claunch, Revs. A. C. Smith, T. W. Sharp, O. C. Swiney.

The following were elected delegates to Annual Conference: J. M. ROBERTSON, H. Y. PRICE, C. M. STRIBLING, W. L. AYRES.

Alternates: Rev. J. W. Shook, W. B. Claunch. China Springs was chosen as the place for the next annual session of the District Conference.

The daily sessions of the conference were perfectly harmonious, and the spirit of brotherly love prevailed. The preaching was of a high order and deeply spiritual.

From the reports of the pastors of the various charges it was seen that the entire district is in good condition. Some few of the preachers have already held their revival meetings, and conversions were reported in each case. W. J. MAYHEW, Secretary.

MISSIONARY INSTITUTE AND PREACHERS' MEETING, HUNTSVILLE DISTRICT.

Some of the pastors of this district heeded the call of the Presiding Elder and obeyed the Discipline of the Church and met at Conroe on the 9th day of March for the purpose of taking part in and profiting by the excellent program arranged for the Missionary Institute and Preachers' Meeting of this district.

The pastors entered into the discussion of the subjects considered with such readiness and earnestness as evidenced an appreciation of the occasion as an opportunity to give and to get, and that each one was determined to give all he could and to get all he could from this coming together. Under the tactful leadership of Presiding Elder Willis, they succeeded in making it a very interesting and profitable conference. There was not a dull or prosaic period from the opening to the closing session.

The spirit of the pastors was optimistic, not an optimism that would overlook the problems with which we must deal, but the one that would recognize their existence, but evince a determination, under the leadership of the great Head of the Church, to solve them. They did not fail to criticize old methods of doing things when in their judgment better methods of doing, more effective service, is in our reach.

All the pastors present contributed to the success of the meeting, but more than any other one were we indebted to Bro. E. W. Solomon for bringing us many helpful suggestions from the rich storehouse of his experience and his careful and thorough consideration of all the problems of the Church. Rev. J. B. Sears, our Conference

Missionary Secretary, was with us, and helped us to get a broader view of the missionary question, and to resolve to do more for the missionary cause.

We enjoyed the presence of Rev. G. A. LeClere, of Houston; Rev. C. F. Smith, presiding elder of the Houston District, and Rev. R. W. Adams, of the Calvert District. The preaching was done by Huddleston, Sears, LeClere and ye scribe.

It was decided that the fifth Sundays could be used to advantage in missionary rallies, and that such meetings should be arranged in the bounds of those charges in the district where the presiding elder and preachers in charge thought most needed and where the most good could likely be accomplished. The pastors present expressed themselves as recognizing the authority of the presiding elder to command them in the matter of their services in these meetings.

The attendance was not as large as those present thought it ought to have been, and on this question expressed themselves in the following resolution, viz:

"Resolved, That it is the sense of this institute that it is the duty of the pastors of the district to attend these meetings, made so by the Discipline of the Church, and nothing but necessity will justify a failure to do so. That the loss of the opportunities such occasions afford, not only results in an injury to the preacher, but a detriment to the best interest of the Church."

Bro. Ingram and the good people of Conroe entertained us in such manner as to leave no doubt that they were glad we came, and made us glad that the meeting had been appointed there. F. M. BROYLES, Reporter.

NORTH TEXAS CONFERENCE—SPECIAL MISSIONARY.

A communication from Bro. Joseph Parkin, of the North Texas Conference, informs me of the action of the Board of Missions in his case. At the anniversary of the Board of Missions of the North Texas Conference at our last session Bro. Parkin offered himself, with others, for foreign mission service. His case was properly referred to the board, and now this communication informs us of his acceptance. So the North Texas Conference is to have this member of her body transferred to the foreign field. We rejoice that we have this brother of ours to go to the field, and that our funds are to support him as a "special." Subscriptions were taken at the time sufficient to support him for one year. This money, by Bro. Parkin's having been accepted, is now due. Let this notice be sufficient reminder to those who have subscribed, that the money may be paid in at once. This, as all missionary money, should be sent to Mr. A. F. Platter, Denison, Texas. Be prompt, brethren, you have no one who is not very busy with other affairs to look after this affair. Some few have paid. L. S. BARTON.

CHURCH EXTENSION LOAN FUND DAY.

The Executive Committee of the Texas Conference Church Extension Board has commissioned the president to make it known through the Advocate that we heartily approve the suggestions of Dr. McMurry for the observance of the second Sunday in May as such a day when our people's attention is to be directed to this fund and its uses and they given an opportunity to invest in it, and we urge our preachers and people not to forget it. Some facts will help us to appreciate the reason why our conference ought not to ignore this call. The Texas Conference, in all its history, has only contributed to the loan fund \$15.85, and has borrowed therefrom the sum of \$31,150. This puts us in the attitude of beneficiaries, but not contributors to this fund. We feel that the time now is when we should no longer be content to occupy such a position, but ought gladly to avail ourselves of this opportunity to show our appreciation of the benefits we have derived from these loans. Our conference is old enough, it is wealthy enough to be a helper in all

WHAT THE MINUTES OF THE WEST TEXAS CONFERENCE SHOW.

The minutes of the last West Texas Conference show that steady progress has been made along all lines the last year. The table below shows by districts what was raised for missions per capita and what was the average paid for presiding elders and pastors:

Table with columns: DISTRICTS, Paid per capita for Missions, No. Pastoral Charges, No. paying \$1.00 or more for Missions, Average Pastor's Salary, Average Salary of charges paying less than \$1.00, P. E. Salary, Average of P. E. above the average of pastor.

the general enterprises of our Church rather than being a constant burden on any of its funds. Brother Pastor, give our people a chance, lay this matter before them, and receive the contribution their liberality prompts.

Your committee had before them this year applications to the General Board for assistance aggregating \$10,750. Of this amount \$7,750 was for donations and \$3,000 for loans.

F. M. BROYLES, President Texas Conference Board.

FROM THE CHAMBER OF AFFLICTION.

I have been helpless for fourteen years. Seven of these years I have sat in my chair day and night. I am drawn to the shape of the chair and when they lay me on the bed I am so full of pain I cannot rest. For three years I suffered intensely, but for the past year have not suffered so much. To-day is the seventh anniversary of our dear Alvin's death, our only son, always a good boy and man, too, that the heart anguish was harder to bear than all of my pain, but God gave the victory. After much prayer I could say: "Thy will be done." I feel thankful for so many kind friends and, above all, for God's sustaining grace. I have found his promises true through deep sorrow and suffering and can say with Job: "Though he slay me, yet will I trust him." I cannot do any kind of work, but am thankful that I can read, and that I have plenty to read that is good. There is always something for me to be thankful for. Never feel like murmuring over God's dealings with me. The Bible is my constant companion, and it has been a great comfort. God bless the Advocate in its fight for prohibition, which means helping the helpless women and children of our land. (MRS. MARY BATEMAN, Chickasha, Okla.)

A WORTHY ENTERPRISE.

At Southwestern University we are making arrangements to open a home next September for girls who cannot meet the expense of the Annex, but by doing the work of the home will be able to reduce the cost of board to actual living expenses. If any young ladies are desirous of obtaining a place in this cottage home they should write me at once, so we shall be able to take only a limited number this first year. We have rented a home, and donations towards the furnishing are already coming in. But I wish to make an appeal to the readers of the Advocate to help us in this worthy cause, not only for our immediate needs, but for a permanent home for these girls who are ambitious and earnest, but heretofore have seen no open way. We should have such a home as some other schools have, accommodating beyond the hundred mark girls who but for that privilege would have had no chance for an education. Any assistance toward a similar end in our own school will be most gratefully received, and may be addressed to me at Georgetown. MARY H. HOWREN.

FROM AN OLD SOLDIER OF THE CROSS.

I want to let our preachers and all of my old acquaintances in three of our Texas Conferences in which I have lived the last thirty-nine years to know that I am now laid up with the effects of a wagon running over my ankle in 1869. I am reading the Bible and Wesley's Sermons. As I wrote before, I am happy on my way, though my path has its pains and aches. I am glad we have the promise of a home where no trouble comes. I can't place S. M. Thompson, though I know he has been at old Pleasant Hill camp-meetings. Our good old pastor said "All right with me" last night. He is in his 61st year, but his age don't keep him from preaching the gospel in its purity. His name is S. H. Allison. I don't want the dear old Advocate to stop coming to my box. Brethren, pray for me and mine until we meet where parting is no more. JOE A. IRBY, Eustace, Texas.

Catarrah Cured, No Cure No Pay.

Doesn't Cost Anything to Try It.

The Paris Medicine Co., 2622 2nd Pine Street, St. Louis, Mo., manufacturers of Laxative Bromo Quinine and Grove's Tasteless Chilli Tonic, have a NEW DISCOVERY for CATARRH and a recently invented device by which this new discovery can be applied to the nose as easily as brushing the teeth. If used according to directions it cures and prevents CATARRH and bad breath. No matter how clean the mouth may be kept, if the nose is not clean and healthy the breath will be bad, and in order to introduce this treatment the Paris Medicine Company wish to supply it to any sufferer from CATARRH on a guarantee of no money to be paid until you are satisfied. Price of nose medicine, 50c; price of throat medicine, 25c; price of Nasal Douche, 25c. If your druggist hasn't it, simply give us your name and address and we will send the complete outfit to you by mail. When you are entirely satisfied with the benefit derived, you may send us a dollar bill or postage stamps to the amount of \$1.00.

We make this liberal offer because we know that everyone that uses it will recommend it to their friends.

April Cisco M Our was he 22. J. siding the de 11 a. m sermon him an mos, h of the 3 of Life he folle believe the pag fair. V The fin to be \$2 field ha years. visited some o had, b believe all be This is first M here, a presidi Bluff I good. along v pastor, start t him. I revival year.— Chilloc Bro. here a vival. men of many conver month licothe people about revival preach vivals ectnes week i week's his Cl preach day af DO U After Ec Bo Cr EC2 H "O eczen old. s thea cry o were three doctc child recor g cal box (bott) and baby half I am thind used. face than for u Alto

Notes From the Field

Cisco Mission.

Our second Quarterly Conference was held at Bluff Branch March 21 and 22. J. G. Putman, our beloved presiding elder, presided and preached to the delight of all present. Sunday at 11 a. m. he preached a heart-searching sermon. The Spirit of God was upon him and, like John on the Isle of Patmos, he seemed to get a real glimpse of the glory world and saw in the Book of Life his name written therein, and knew it was so. The writer himself as he followed his discourse was made to believe his name was written there on the pages of God's book, so white and fair. We bless God and take courage. The finances of the Church were found to be somewhat short, but this mission field has had many drawbacks for two years. Part of the charge has been visited with severe hailstorms, and some of our people lost almost all they had, but by the help of the Lord we believe the finances of the Church will all be paid by the end of the year. This is a new place and ours is the first Methodist Church to be organized here, and Bro. Putman was the first presiding elder to preach for us at Bluff Branch, and we know he did good. We can't see how we could get along without the presiding elders. Our pastor, Bro. Vaughan, has made a good start this year and his people love him. May the Lord give us a gracious revival all over the Cisco Mission this year.—John W. Boatman, L. D.

Chillicothe Revival.

Bro. C. W. Hearon and his people here are in the midst of a stirring revival. Some of the most prominent men of the town are much concerned, many of them having already been converted. When I came here two months ago to take charge of Chillicothe Mission Bro. Hearon said the people here were a little skeptical about the possibility of having a good revival in this town. He has been preaching, "We can have old time revivals if we will put an old time earnestness into our revival work." A week ago last Sunday he began for a week's preaching at nights to revive his Church. He had not thought of preaching during the week until Sunday afternoon, when he felt impressed

that it would probably do good to spend the week that way. On Monday night we had three or four conversions and the next night as many more. He then decided to turn it into a revival. Up to date we have had thirty conversions and the interest is increasing—ten conversions night before last and seven last night. The meeting has been characterized by an earnestness and depth of conviction and conversion. Old men have been up to the altar kneeling for prayer and have gone away rejoicing and telling others about their wonderful experience. Bro. Hearon has done some fearless preaching. He believes in fighting sin with all his might. He has done his own preaching and has been very plain, yet kind. He has been giving the theater a knock when convenient since he came here last fall. Some one down town yesterday said: "They have left the date off of the bills for the next show." Upon asking why they told me, "The date is left off until they find out when the Methodist revival will close. They can't get a crowd so long as it goes on." There have been three or four shows in town since the meeting started. Also there has been other attempts to hinder, but the meeting has taken the town, and had we more room we would have many more at church. Several were turned away last night, there not being standing room. We expect great things during the next few days.—W. I. Caughran, March 27.

Weston.

I am glad to say that we are moving along very nicely. This is my second year with these good people, as it is my second year in the ministry. My salary has been raised \$170 over last year, making \$530. So you see the stewards have made very liberal provision for the preacher this year. But this is not all. Last year I rode and drove a fine, young, four-year-old horse that cost \$130. Soon after conference Bro. C. S. Dorsey, who is only a brother-in-law to the Church (his wife being a member), with some other brethren, decided to secure the preacher a good horse, so a purse was made up and 98 persons contributed sums ranging from 25 cents to \$5. Then I was told to sell my pony, which I did, and received \$17 for him. This amount added to the purse, secured the horse that I now own. Brethren, I cannot tell you how much I appreciate this kindness, coming as it did from people not only of my own Church and other Churches, but more than half of it from those who do not belong to any Church. To each one who helped in this I would say, "God bless you." Words fail me when I would try to express my thanks. I would to God that I might be able to be of great help to each of you spiritually. When I can serve any of you in any way you shall find me ready and willing to help you. What pastor would not love such a people? I am praying for a great revival over the entire charge. While our people are kind, yet many, many are not as spiritual as they should be; then, too, there are so many among us who are not Christians. Brethren of the North Texas Conference, and especially my former pastors and friends, pray that we may have great revivals this year and that God's grace may be so abundantly bestowed upon me that I may be able as an humble instrument in God's hands to lead scores of the lost to our blessed Redeemer. Rev. P. G. Smith, local deacon, was one of my members and helpers last year. He is now living at Howe, Texas. We miss Bro. Smith and his good family so much in all our Church work. God's blessings upon them in their new home. Many of our people read the Advocate. Our presiding elder, Rev. J. F. Pierce, is loved very much by the people of this charge, and we are not at all ready to do away with the presiding eldership.—Oscar E. Moreland, March 24.

The Spanish Fort Revival.

On Friday, March 13, Rev. G. A. Marvin, of Ladonia, Texas, came to us and began a revival meeting at Spanish Fort. The meeting was truly an epochal occasion in the history of that town. Frequently during the meeting you could hear some person remark, "I never saw it that way before. My eyes have been opened and I have caught a new vision. I know that preacher is right." Tongue or pen cannot express in full the almost unparalleled results of that meeting. For one to have had a correct appreciation of it he should have been on the ground and familiarized himself with the many evils that were existing there. The town was a hot-bed for different "isms." These were being exalted while the organized Church of God was being debased and trodden under the foot of man. Spirituality and Church pride were almost defunct. Many people with good intentions had

been misled and had lost their appreciation for the organized Church in which the highest and purest form of Christianity is found to-day. One is not surprised that while in this deplorable condition they had been "spending their money for that which was not bread, and their labor for that which satisfied not." Bro. Marvin, like a skillful physician, diagnosed the case correctly at the beginning of the meeting, and began to give the medicine that brought speedy relief. He declared that the gospel of Jesus Christ is the panacea for all human ills religiously and politically. And he preached this gospel with great boldness and power. He is clear, forceful and logical in his presentation of the truth. And his arguments are invincible. He makes no compromise with sin, whether it be clothed in the habiliments of fashionable society, or is open, vile and profligate. In his strong denunciation of sin he sometimes uses "plain English." But those who are most reserved and modest cannot take offense. For they will very readily see that it is free from animus and is prompted by a heart brimming over with love for sin-befouled humanity. The Methodist Church is on a safe basis in that town now, and is in a position to command the respect, confidence and support of all true and loyal Methodists, without which it could not long survive. In it they are willing to live, and to it they are willing to give their energy, prayers and money. The Sunday-school was reorganized and has begun work with a faithful corps of officers and teachers, and a strong constituency. A better day radiant with the effulgent light of a new vision concerning the mission of the Church in the world has dawned upon us in Spanish Fort. From henceforth our labors will be more unified, and possessed of more heart and purpose. There were about thirty conversions and reclamations which was only a part of the great work accomplished by the revival.—Chas. P. Martin, March 26.

Ukiah, California.

We have recently closed one of the most successful revival meetings it has ever been my pleasure to conduct. Our meeting lasted six weeks. During this time we preached seventy-one sermons; one hundred and forty-five persons professed faith in Christ and seventy-eight united with our Church. Besides this several united with other Churches of the city. Nine infants were baptized, seventeen young folks joined the Epworth League and nearly fifty per cent were added to the Sunday school. This is our first year at this place. Bishop Atkins, at our last conference, transferred us from Phoenix, Arizona, where we had spent four hard but successful years. While there we lifted a church debt of six thousand, seven hundred and twenty dollars, doubled the membership and the official board raised the salary from \$800 to \$1200. Now they are paying my successor there \$1800. Our work on the coast is progressing nicely, and if we can make the same progress during the next five years, the success of our work in the West will exceed that of any other section of our great Church, considering the number of preachers at work and the amount of money invested. During the long time we have been away from Texas we have not failed to read a single copy of the grand old Texas Advocate, and considering everything I do not know a better paper in all the world for the suppression of evil and the elevation of the race. But I must confess it does produce at times a feeling akin to homesickness in these Texas hearts of ours.—Harold Govette, March 24.

Childress.

On Sunday, March 22, Rev. Abe Mulkey, the evangelist, closed a ten days' revival with us. It was truly a revival, for Church members were awakened to their duty and sinners converted to a greater extent than before known in the history of Childress. From the first service our new church, which has a seating capacity of 1000, was filled to the utmost and several times crowds were turned away. The choir did its best to make the songs soul-winning. There were 99 conversions, and 65 reclamations added to our Church. On the last Sunday morning Bro. Mulkey preached to men only and eternity alone can tell what this one service has done for individuals as well as the town. At the close of this service it was stated very clearly that the Church was in debt to the amount of five thousand dollars, and the desire of the pastor was to have it all or none, and to those who have not been educated in liberality or those who have not seen collections taken at Annual Conferences, it was simply amazing to note the willingness with which these men laid their money on the altar of the Lord, and as an evidence of God's presence and approval of it all, we must state that there was a glorious conversion just in the midst of the collection. The \$5,000 was raised in about twenty minutes, besides the \$300 which was given Bro. Mulkey as a free-will offering to help him carry on his work. Many parents saw their family circles com-

plete in the Church. The nature of the ten days' work seems to be that which gives a thirst for more service in the Master's vineyard. I wish space would allow us to go into detail concerning this great meeting. The preaching was of a high type. Bro. Mulkey was at his best. We never heard better preaching from any evangelist. Sister Mulkey did fine work. God hath done great things for us. We give Him all praise. We will dedicate our new building in the latter part of this conference year. It has cost us \$15,000.—Artie Bryan.

Queen City.

Just at present Queen City is enjoying an old-time Holy Ghost revival of religion. Between twenty-five and thirty persons have joined our Church and a number will go elsewhere. Last week the public school attended in a body, the morning service being led by three as noble Christian teachers as can be found anywhere. This week they suspended the school in behalf of the meeting, and the beautiful little city is honoring God and the Church by giving the revival the "right of way." Rev. I. B. Moody is most dearly beloved and strongly supported by his people. He has the happy faculty of being as "wise as a serpent and as harmless as a dove." He quickly strengthens the weak points in Methodist economy within the bounds of his charge without discounting the former pastor. The Church suffers a great loss when she fails to place such men in the broadest fields of usefulness, as the strongest efforts by the bravest and most competent men are needed to advance our Lord's kingdom and establish His cause. This city has no saloons and has an empty jail. The temperance forces are wonderfully increasing in this section of the State. The New Century Knights and Ladies Commandery has been doing its work and now dominates the situation with an advancing force that is growing stronger at every meeting.—W. H. Evans, March 26.

Woodland and Kanawha.

We are moving along very nicely on our second year at this place and looking forward to a great revival this year. We have been cordially received, and pounded all along; a number of good things have found their way to the parsonage. On the 5th of March the Hickory Grove people surprised us with their pounding of flour, sugar, lard, potatoes, pickles, peanuts and other things. On my last trip to Kanawha a large bucket of honey found its way to my buggy. Our friend, W. P. Gurley, over on that side remembered our little ponies with a nice load of alfalfa hay. We have had lots of sickness here this winter. Have buried nine persons since conference. Have received two into the church, dismissed three by certificate, dropped thirty-two by order of the Church Conference. We are planning for a meeting at Kanawha to begin April 10. Expect Bro. Bond to be with us and do the preaching. We have a new garden fence at the parsonage, which adds much to the looks and convenience of things. We are praying for a great year.—Chas. N. Smith, March 27.

Portales, New Mexico.

The Albuquerque District has this year grown to such proportions that it should in mid-year be made into two districts. About forty charges now operated make it the Jumbo District of Methodism. This can only be by many of the stationed preachers having also a circuit around his station. Work! I know of nothing else like it. The presiding elder, Rev. B. T. James, is the busiest man since the days of Bishop Asbury, and in many things like him. While at Portales recently it seemed like Annual Conference to many of the brethren. He had them report their work to him, divided several charges, appointed new pastors to the new charges, etc. This year is a record breaker for Methodism in this fast-developing country. The cry is for more men, but men of the right sort; men who have the missionary spirit largely developed in them and are willing to make "field hands." Some of this kind have come and are doing well, and still the demand for men has not been met. By the act of the last Annual Conference a committee was created to consider propositions from towns with the view of locating a conference school. Some of the towns are entering very spiritedly into it. From our organization as a conference by long distances and other natural barriers, we have been rather isolated and this has grown a spirit of self-reliance which is remarkable. But now the Plains are fast settling and the once open gap is being closed up, and soon the Pecos Valley and valleys east of the Plains may meet and shake hands in brotherly love on the Plains. We expect some of our connectional brethren with us at Texico during our District Conference. They will be surprised and delighted with the field. Many Texans are here and some Texas preachers, too, and the little from this field in our good old Texas Christian

Rider Agents Wanted

In each town to ride and exhibit sample bikes model. Write for Special Offer. Finest guaranteed 1908 Models \$7 to \$12 with Coaster Brakes and Puncture-Proof Tires. All of best makes. 500 Second-Hand Wheels \$3 to \$8. Great Factory Clearing Sale. Ship On Approval without a cent deposit, pay for freight and allow TEN DAYS' FREE TRIAL. Tires, coaster-brakes, parts, repairs, and accessories, half-price. Do not buy till you get our catalogs and clip. Write now. MEAD CYCLE CO., Dept. P216 Chicago

Advocate is gratefully received; a larger portion would be received in like proportion. Portales Station has taken steps for a new parsonage. The old one is good, but not large enough. Prohibition has begun its onward march in New Mexico.—L. W. Carleton.

Stratford Station.

We closed last Sunday a revival of religion at this place in which Rev. C. M. Shuffler, of Plainview, Texas, did the preaching, and it was indeed well done. While we did not accomplish all that we hoped to accomplish, yet we feel that the meeting was not a failure. The preaching that was done by Bro. Shuffler was of the kind that is bound to bring forth fruit, and we are expecting the work of the meeting to be abiding. At the urgent request of several of the members of the Church here Bro. Shuffler closed the meeting by preaching Sunday at 11 a. m. on the subject, "The Perpetuity of the Church and Infant Church Membership," and at night on "The Mode and Design of Water Baptism." Bro. Shuffler is particularly strong on these subjects, as well as all the peculiar doctrines of Methodism, and we feel that the Methodists of Stratford are more firmly grounded in the faith to which they cling than ever before. At the close of the night service we received nine into the Church, six by baptism and three by Church vows. With the Church membership strengthened in their faith, their spiritual life quickened, and some of our children converted and brought into the church, we think that the meeting has been a great blessing to the town, and we give to God our Father all the praise.—A. W. Waddill, March 27.

Liberty Hill.

Our Church at Liberty Hill was delighted with the services of Rev. J. R. Hardin, of Edgewood, in the protracted meeting which closed last Sunday evening, with fifteen accessions and the Church very much revived. Bro. Hardin is an old-style gospel preacher, and the Lord uses him with power to the glory of God. Tyler Circuit is one of the best circuits in our district and on the upgrade in pure and undefiled religion. I am quite sure that a better day is ahead, because the young people are taking hold of the Church and the older people are turning their hearts to the children. Perfect order, good behavior and attention to service is the character of conduct on this circuit at every point. The young men and women are helpful to their pastor in works and service. We are planning for a great and good year; starting off well almost insures success.—J. T. Hooks, March 25.

Great Revival at Georgetown.

I have time for but a note, but I want to share our good news with the whole Church in Texas. We have just closed one of the greatest meetings I have ever seen in Georgetown. Almost the whole student body has been brought into the Church. It would have moved a heart of stone to have witnessed the consecration of a large number of boys to the ministry, and even more girls to missions and other special work. Bro. Bares is a wise man, and most of his moves show it. But nothing has evinced it more than bringing Bro. H. D. Knickerbocker to this college town to conduct this meeting. He has been a power, and God has been with him. The new members will be received tomorrow, and I am not prepared to give statistics. There have been over 200 conversions. I am sure, but no count has been kept. Let the Church rejoice with us, and pray for this great body of young Christians.—John R. Allen, March 28.

Montague.

Our second Quarterly Conference was held at Dye Mound, March 21 and 22, Rev. Jno. E. Roach, presiding elder presiding. It was a red-letter conference. The attendance was fine notwithstanding the rawness of the weather. Bro. Roach preached edifyingly, preaching in all four times, and giving a special address to the Quarterly Conference on the polity and government of our Church. He also interspersed the business session with remarks, questions and suggestions which relieved it of monotony and proved instructive and interesting. His preaching is plain, practical and spiritual. He is in great favor with our people. Our work is progressing nicely. Reports were above an average for a second quarter in the country.

Continued on Page 18

DOCTOR ADVISED USE OF CUTICURA

After Other Treatment Failed—
Eczema in Raw Spot on Baby
Boy's Face Lasted for Months—
Cried with Pain when Washed.

ECZEMA WAS CURED AND HAS NEVER REAPPEARED

"Our baby boy broke out with eczema on his face when one month old. One place on the side of his face the size of a nickel was raw like beef-steak for three months, and he would cry out when I bathed the parts that were sore and broken out. I gave him three months' treatment from a good doctor, but at the end of that time the child was no better. Then my doctor recommended Cuticura. After using a cake of Cuticura Soap, a third of a box of Cuticura Ointment, and half a bottle of Cuticura Resolvent he was well and his face was as smooth as any baby's. He is now two years and a half old and no eczema has reappeared. I am still using the Cuticura Soap; I think it is the finest toilet soap I ever used. I keep my little girl's hair and face cleansed with it too. I am so thankful for what Cuticura has done for us. Mrs. M. L. Harris, R. F. D. 1, Alton, Kan., May 14 and June 12, '07."

SANATIVE

Antiseptic Cleansing Is Best Accomplished by Cuticura.

Women, especially mothers, find Cuticura Soap, Ointment, and Pills the purest, sweetest, and most effective remedies, for preserving, purifying, and beautifying the skin, scalp, hair, and hands, for the treatment of inflammatory and ulcerative conditions, as well as for restoring to health, strength, and beauty pale, weak, nervous, prematurely faded, run-down women. Guaranteed absolutely pure under the United States Food and Drug Act.

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.) 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 Preps., Boston, Mass.

60-Mailed Free, Cuticura Book on Skin Diseases.



Average of 10,000 cases of eczema cured by Cuticura.

1078
772
1014
1147
1085
1293
640

The Home Circle

THE INFLUENCE OF CHRISTIAN LITERATURE IN THE HOME.

We do not know, neither can we measure, the influence for good or evil that are thrown in our way. But, as it has been said, "We are a part of all with which we come in contact," how important that we look carefully after the literature which comes into our homes.

We are earnest Christian people, zealous of good works, and yet we neglect to provide Christian literature for the use of our families. We are much concerned about the physical welfare of our children, the pure food, fresh air, suitable clothing, etc., in fact all those things necessary for the development of a perfect healthy, physical man or woman. But how careful are we about the things essential to the development of a spiritual man or woman?

Do we devote much care or thought to the selection of the material for our libraries? What proportion of the literature which comes into our homes is even of good moral tone, to say nothing of the distinctive religious element in it? Can we expect the father, mother, son or daughter, or even one of the little ones, to find the necessary spiritual food that will enable him or her to develop into a well-rounded Christian character, by becoming familiar with the literature we have placed before them?

Whatever our business or profession we supply ourselves with the needed literature; we read, study and digest it, and are thereby encouraged and made more efficient in our several callings. But as Christians our business is to serve God and these other professions are but side lines. Is it not essential then that we supply ourselves with all that strengthen, encourage and make us more efficient servants of God?

What an inspiration and help it is, when we are all worn out and discouraged, to read of some brother or sister whose labors God has abundantly blessed, seeing which we take heart and press on to victory.

Most parents are anxious that the training of their children will enable them to "get on well" in the world, to become wealthy or famous, or if not that, to have at least a "good time."

This is not seeking the best in the abstract rightness of training nor is it keeping in mind the fact that there is a training and a development, which, through the grace of God, and the means he has placed within our reach, which brings advancement in life in its fullest sense; and any other than that may be advancement in death—spiritual death.

Upon the heads of families rests the responsibility of directing the moral and spiritual development of the children and of leading them in the way of life—life eternal.

This responsibility is great and every true parent recognizes the need of all the help that can be had; and there are many aids for the work, but for the present let us keep our minds upon the "influence of Christian literature in the home."

The object, or aim of all Christian work is the salvation of souls. We read that as the sower went forth to sow, he sowed good seed faithfully, some fell by the wayside, some in stony places, some among thorns, and some fell in good ground. It was no fault of the sower that all the seed did not bring forth much fruit, but some fell in good ground, ground which had been carefully prepared for the seed, hence it brought forth an abundant harvest. Is it not some one's duty to train the children and young people that they may receive the seed into thoughtful minds and loving hearts, that much fruit may be gathered to the honor and glory of God.

Most assuredly the greatest responsibility for this preparation rests upon the parents; and one of the greatest aids for the work is "Christian Literature."

The foundation of all Christian literature is the Bible. In fact it is the text book, and all other books and periodicals are necessary aids in the study of the Book of books. Too much can not be said in favor of the careful study of the Word of God, and no man can measure the influence of this study for good. Prof. Huxley has said: "By the study of what other book could children be so much humanized and made to feel that each figure in the vast historical procession fills, like themselves, but a momentary space between two eternities, and earns the blessings or curses of all time, according to its efforts to do good and hate evil."

It has been well said that a child who has been allowed to grow up without a knowledge of the Bible, has been cheated out of its birthright.

Another prominent writer said, "I as-

sert that in the degree in which this Bible has been received, as a whole and in particulars, as the rule of a faith and duty have those thus receiving found rest, peace, fearlessness of the future, and hope of everlasting happiness." I affirm that in the degree in which men have wandered away from the Bible into skepticism or taken it into their hands to cheapen the character of its inspiration to cut and cull, and criticize, have made themselves and others unhappy. When the people of France pulled down both God and the Church and set up reason in their place, all the infernal elements of human nature held their brief, high carnival. That one terrific experiment should be enough for a thousand worlds through countless years."

But from God's own word we have the direct command: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them diligently unto your children, speaking of them when thou sittest in thine house, when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates, that your days may be multiplied and the days of your children in the land which the Lord swears unto your fathers to give them, as the days of heaven upon earth."

I have stressed upon the subject of Bible study in the home, but there are other kinds of Christian literature which we should be careful to provide. The history of the struggle of God's cause through the years would be a most profitable study. And as members of the Methodist Church, we should provide our families with such literature as will inform them of the doctrine, polity, development and present growth of our Church. We should strive to be intelligent Christians. We often hear it said that the children or other members of the family will not read the Christian literature placed in the home. We do not know how much of the Church paper is read, or what its influence may be upon the home, but it is our duty to sow and God will look after the harvest. Then let us, as Christian parents, provide suitable Christian literature, for the old as well as the young in our homes. Not how much we read, but the quality of what we read, and how we read, will, in a degree, measure the influence upon our lives.

Now, in conclusion, as a Methodist and a Texas Methodist, let me insist that all our people take and read the Texas Christian Advocate. Do not think that because it is a Church paper that it is dull or uninteresting. It is an up-to-date, progressive, clean, religious newspaper. The editorials are timely and convincing. Each department of the Church's work is well edited. There are selections for the old and young. The letters from the different churches are letters from dear friends and former pastors, and they encourage us to greater efforts. The whole paper is an inspiration and means of grace to all who will look it in their homes. By and by all the family will come to love it, read it, rely upon it, and enjoy the great amount of good that comes from its pages.

MRS. ORA SANSON BETTIS.
P. S.—Sister Bettis is a daughter of Rev. J. W. Sanson, who was for a number of years a member of the N. W. Texas Conference.

A BEAUTIFUL CLEAR-UPPER.

Lea came slowly out of the house and sat down in a chair on the piazza. She chose the farthest chair, a little round the corner and hidden by the vines. Lea's heart ached, and hearts ache best in solitude.

"I'm the only un-show-off-able Quimby there is," she sighed, rocking, ashamedly, "or ever, ever was," she added, as memories and tales of little Quimby aunts and uncles, cousins and even far-back grand-Quimby's recurred to her.

In the parlor back of the vines somebody was playing a stirring march on the piano. It was Barbara—Barby the piano. It was Barbara—Barby soon somebody would say. "Won't you sing for us, Sylvia?" and Sylvie would sing. Then if she sat there in the veranda rocker long enough, Lea knew she should hear Luther declaim, with splendid big inflections "Horatio at the Bridge," or "The Black Horse and His Rider." He would do it so beautifully—everybody did things, sing-things and play-things and speak-things, so beautifully.

"Except me," sighed Lea. She stopped rocking suddenly and gazed despairingly about her. In her gentle, sore little soul rankled a dreadful feeling. Lea did not know its name

because she was a Quimby and could do nothing to help entertain her friends.

Over the piazza floor was strewn blocks and odd-shaped bits of dissected pictures. Lea got up and went stooping painfully about, picking them up. Jeffy and Mig were so scatterbrained and so dear! How many, many times a day folks had to clear them up!

Lea did not remember that it was almost always she who did it. To her order-loving little mind things lying about out of their places were an offense; she had a way of stooping to pick them up as she went by. It was a beautiful habit, Lea's mother thought. Every Quimby—and in the family there were nine—liked to have Lea clear them up. But, oddly, it never occurred to them to praise her for it. No one ever said, "Won't you clear up for us now, Lea?"

The march came to an end with several mighty, inspiring thumps on the lower keys. The sad little figure gathering up blocks outside the window heard a soft clapping. Then, after a few moments, a clear, sweet little voice began to sing—Sylvie's voice. Lea listened admiringly. It sang something beautiful about birds and flowers and brooks. The soft clapping began as soon as it stopped.

"Now, Luther—Won't you speak 'The Black Horse' for us, Luther?" murmured Lea outside. But Luther chose another "piece." His big oratorical voice came through the window impressively:

"Girt round by rugged mountain
The fair Lake Constance lies"—

He had chosen the "Legend of Brezeng" instead of "Horatio" or "Black Horses." Lea knew it by heart and followed him anxiously. Suppose he forgot! For the honor of the Quimby name he mustn't. At a dreadful little pause she crept to window to prompt him through the blinds, but he picked himself up and went on without assistance. Luther spoke pieces splendidly. Lea was proud of Luther—of Barbara, of Sylvia. But she was not proud of herself.

"I can't do a single thing!" she lamented, and went on sorrowfully clearing up. When the company by and by came out on the piazza to go away, the delighted eyes of the Quimby mother saw that it had been set in order and she need not blush for the disorderly litter as she had awhile ago. "Lea," thought lovingly the Quimby mother. But no Lea was in sight.

In the parlor, after the impromptu little exhibition, confusion reigned. Sheets of music were scattered over the piano and floor, empty cups of tea indicated where Miss Getty and Miss Ann Mary had sat.

They had been the "company" and that was the explanation of the exhibition. The Quimby mother did not believe in showing off to people out of the family, but she always yielded to Miss Getty and Miss Ann Mary, because they were lone little old sisters from the Old Ladies' Home and asked in such dear, eager old voices, "They deserve to be entertained," reasoned the Quimby mother.

Lea went in through the rear door, through the library into the empty parlor. Empty! It looked running over full to Lea! She began at once to set it in order, and by the time the two little old women had succeeded in tearing themselves away and the procession of Quimby's "processed" back into the house, the room was spick and span again. But no Lea—she was hurrying out to the kitchen with the empty teacups and the sugar bowl. She could not know that the tired Quimby mother said, "Bless her!" and meant "Bless Lea!"

That night after the different "stages" of little Quimby's had all gone to bed—Jeffy and Mig at seven, Luther and Sylvie at eight and Barby and Lea at half past—the Quimby father and the Quimby mother and the baby, who refused to go to bed at all, sat under the nursery lamp and softly talked. Lea could hear them through her half-opened door—the Quimby baby loudest of all. "He is showing off," thought Lea, laughing to herself in the dark. The little beloved, singing and speaking his little foreign pieces!

Then suddenly he stopped altogether and Lea smiled tenderly and wished she had his little warm, moist head on her arm, where every little while she could reach down and kiss his little sleeping face. Thinking of the baby made her for a minute forget the sore place in her heart. But she felt it again presently.

"Sylvie's voice grows sweeter and stronger, William." The Quimby father was William.

"That so?" he said. "I must get the little midget to sing for me."
"And Barby to play for you—and Luther Boy to declaim!" laughed the Quimby mother with little undertone. "They all performed for Miss Getty and Miss Ann Mary this afternoon. I just couldn't refuse the little old ladies, William. The children did beautifully—but—William—"

Lea's wet face, burrowed deep in a pillow, came up quickly at the next thing the Quimby mother said. It was so very unexpected and so good sound-

ing! Lea could hardly believe her ears.

"But, William, our little Lea has the most beautiful talent of them all. Did you know it?"

No, the Quimby father did not know it, and while he waited for the rest, Lea waited too. She sat up perfectly straight and held the breath of her sore little heart. What could it be the Quimby mother was going to say? "the most beautiful talent of them all"—oh, not the most beautiful one! "I must have heard wrong," Lea thought. Still, her ears were such good hearers—

"She has the talent of helping people—mothers," the tender voice explained out there to the Quimby father. The tenderness was a new kind that sent a little sob upward into Lea's throat and made her feel like getting up into the Quimby mother's lap and hiding her happy face. It was different from the other kind that had been a pride-tenderness. This was the—love kind.

"She is all the time doing beautiful little things to help me. You can't think, William! She picks up the baby's playthings and clears up the rooms. If that isn't a beautiful talent!"

"It is," the Quimby father nodded.

Devotional—Spiritual

CHRIST THE LIBERATOR.

REV. THEODORE L. CUYLER, D. D.

"Loose him and let him go!" At this command of Jesus they unwind the bandages from the limbs of Lazarus, and by the old familiar path he walks back to his old home. This was the master miracle of all which Jesus wrought during his incarnation, but he is still doing for imprisoned souls what he did for the body of his Bethany brother when it had lain four days in the sepulcher.

I looked not long ago with genuine pity on a noble eagle, caged in a public park, as an exhibition for school boys. The old gray mountaineer felt its galling imprisonment, and occasionally flapped its wings as if it were homesick for the skies. "Loose him, and let him go," was the thought inspired by the sorry sight; and how he would have sailed off to fly in company with the sun! Eagles were not born for slavery. I thought, too, as I looked at the chained bird, how much he resembled some fettered souls, yes, some Christian souls, that are terribly tied down by unbelief. Too many people have enrolled themselves in the Church—some have entered the ministry—with a heavy clog that binds them to the lower earth. It hampers them, hinders them, and is fatal to all spiritual joy or growth in holiness. Many a young convert begins his religious life with a doubting and desponding spirit. He nurses his fears in a morbid way and mistakes all his grueness for humility. He is a chained bird from the skies.

Others are fettered by besetting sins, from which they have never cut loose. They have never made a clean break with the old sinful self, or with the beggarly elements of this world; they are hopped with practices and associates that they have never cut loose from. They have probably passed from death unto life, yet they appear very much as Lazarus would have looked if he had walked the streets of Bethany in his ghastly grave clothes! This is a pitiable style of religion; it brings but little joy to its possessor, and gives him or her no power in the community. While they are content to be what they are, there is no hope for such manacled professors. Their only hope is in a timely and thorough repentance, and a fresh work of Christ, a deeper and thorough work; and for this they must earnestly seek, or else they will be chained birds in a church cage to the last.

Some really good people are clogged by bodily ailment—dyspeptic stomachs or weak nerves—and they see but little sunshine in their Christian experience. Bunyan has depicted several specimens of these pilgrims who hobble towards heaven on crutches, until death unlooses them and lets them go. Such Christians are to be pitied more than blamed; they are rather patients in

Lea could hear him nod. "It's the best kind of a talent, Mary. I've a good mind to go in and kiss the child!"

"I'll go with you!"

They were coming. Lea sank down in a little heap and waited. She shut her eyes because she thought they wanted to find her asleep. Very quietly she lay in the darkness. There was no sore place now in her heart. She had a talent, too! It was a beautiful one! She was a good clear-upper and they were coming in to kiss her for it. Why, that would be like—clapping. People clapped when Barby and Sylvie had talents—and Luther.

Lea held her breath and waited in a little transport of happiness. Her small, expectant face was uplifted and ready.

"Bless her!" the Quimby father said, and kissed it softly in the dark.

"Bless her!" whispered the Quimby mother and kissed it again and again. Mothers are not satisfied with once. Lea felt her smooth cheek against her own and the happiness grew bigger and bigger. In her heart was a great desire to get up and go downstairs and clear somebody up right now for this dear Quimby mother. But wait till tomorrow—oh, wait till tomorrow! —The Interior.

Christ's hospital than soldiers on his battlefields.

False doctrine, false views of sin and of Christ, are at the bottom of a great deal of this spiritual debility. Every error is the enslaver of the soul. Truth makes us free, indeed. Martin Luther was a chained eagle in the Erfurt Convent until that heaven-sent truth, "The just shall live by faith," unloosed him. Thomas Chalmers was another chained eagle, but when the great doctrines of man's guilt and Christ's redemption liberated him, he soared up into the empyrean, the king of Scotland's Gossellers. John Wesley never attained to a full salvation until in that little London prayer-meeting his eye rested on these words: "The Spirit of life in Christ Jesus hath made me free from the law of sin and death."

To every member of our Churches who is dragging out a half-dead religion, the Holy Spirit comes with the arousing call. "If ye be indeed risen with Christ, seek those things which are above!" Instead of sitting in the gates of the tomb, cast away your grave clothes and begin to live as Christ's freemen and Christ's witnesses, and the heirs of a magnificent inheritance. Look higher! Live higher! Get a new grip on Christ and then go out and labor to draw sinners from the pit of hell. This is the revival we all need.

The sermon was ended, and the prayer of a great soul went up to God: "For the young we pray thee, as they look with eager face into the future, and with light heart live the present. Give them the grace of service; spare them the touch of evil, and lead them into the still places where thou hast walked. For the men and women who are bearing the day's burdens, we pray thee. Give faith and courage and a clear vision; make them fit for service, and may they overcome in the spirit of their Master. And now for the old and infirm, whose achievements are in the past, and who are weary with travel, and eager for rest"—here the preacher's voice broke a little, and a wave of emotion rolled over his soul—"give abiding faith in their Father's promises for them, a sweet consciousness of his leading, and an ever-continuing sense of his nearness till the day dawn and the shadows flee away."

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"WHAT THINK YE OF CHRIST?" (Matt. 22:42.)

This is the greatest and mightiest question among men, and the most far-reaching, and has all along the ages occupied the ablest and best talents of the world, and will continue to do so to the end of time. Hundreds and thousands of able and good books have been written on Christ to bless the world. Millions of righteous lives have been laid down for Christ. All nations are rapidly waking up to Christ. Old heathen China and Japan are rising up to his gospel. Rev. 14:6: "I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Here John sees the great spread of the gospel to all nations and people of the earth. Psalm 22:27: "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee." These Scriptures are so true and are being fulfilled so exactly. All nations and islands are coming to Christ. Matt. 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." History is a mighty support of faith, and memory is a mighty inspiration to spiritual courage. No respectable authority denies that such a man as Jesus Christ lived and died in this world. Tacitus, the Roman historian and an infidel, wrote 104 A. D. and says: "Christ lived in the reign of Tiberius Caesar, and gave to Christianity its name, and was put to death under Pontius Pilate, the governor of Judea." Tacitus' Annals, book 15, chapter 1. This is a standard fact, and accords with the Scriptures. Read all of Matthew, twenty-seventh chapter, verse 26: "Pilate delivered Jesus to be crucified." Nero burned Rome 64 A. D. and laid it on the Christians. Tacitus' Annals, book 15, chapter 1, verse 44. Only three Roman historians—Tacitus, Suetonius and Pliny—who wrote close to the end of the first century and the third and fourth years of the second century—mention Christ. These agree, as does Josephus, the Jewish historian, with the whole of the New Testament that Christ and his apostles were persecuted and put to shameful and miserable deaths on crosses, and also thousands of early Christians. There is not an abler fact on record than this.

Strip Christ of his miracles, gifts and powers, and judge him by a human standard; then he is Christ—God.

Take his birth, his life, his death, and look at him, and he is more than a man. He is "God manifest in the flesh." I Tim. 3:16: "What think ye of Christ?" His birth is more than human. Gen. 3:15: "And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head and thou shalt bruise his heel." All the Hebrew and Jewish prophets, priests and people of the Old Testament understood this prophecy of Moses to mean Christ. We understand its meaning was Christ. This could not be and was not said of a mere man. He is a divine man—a God man. The Hebrews had Christ and knew Christ, for Heb. 11:26: "Moses esteemed the reproaches of Christ greater riches than the treasures in Egypt." Then Abraham was born 1996 years B. C., and he knew Christ, for Christ said to the caviling Jews, John 8:57: "Your father, Abraham, rejoices to see my day; and he saw it, and was glad." Verse 58: "Christ said to them, Verily, verily, I say unto you, before Abraham was, I am." The fact that the Hebrew Jews knew Christ is so plain, "for they drank of that spiritual rock that followed them; and that rock was Christ." I Cor. 10:4. They understood all those prophecies about Christ coming to die for the world. The entire fifty-third chapter of Isaiah most positively shows us they did. (Read it.)

Gen. 49:10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." All theologians and expositors of the Scriptures from the time Moses wrote this till now understand this Shiloh to be Christ. They expected him and gathered to him when he came, and have been ever since. They will continue to do so to the end of the world. Micah 5:2: "But thou, Bethlehem, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." This old prophet spoke 750 B. C., and is the very voice of God to man, as Paul says, Heb. 1:1-2: "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. What beautiful truths in the Scriptures! and what a divine book!" Matt. 2:5-6: "And they said unto him, In Bethlehem of Juda; for thus it is written by the prophet. And thou, Bethlehem, in the land of Judah, art

not the least among the princes of Juda; for out of thee shall come a governor, that shall rule my people, Israel." Here are the facts many centuries apart first prophesied of and come together in Christ's birth. These truths would put a skeptic to thinking seriously if he would read them carefully. And who could successfully deny them? Numb. 24:17: "I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a scepter shall rise out of Israel." Here Christ is called the star of Jacob. Matt. 2:2: "His star in the east." Rev. 22:16: "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." He was the star of the Jews and of the Old Testament, and is the star of the New Testament—our star, and the star of all the world. He has "risen high above all principalities, powers and dominions and every name that is named in heaven and earth" (Eph. 1:21), and is worshiped by all true worshippers of God, for he is God. Isa. 9:6-7: "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders; and his name shall be called wonderful, counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end." Isaiah is called the evangelical prophet because he is so plain and easy to understand. He wrote in the eighth century B. C. He foresaw Christ—God. Here Christ is called the mighty God, the Everlasting Father, the Prince of Peace. Then it is Scriptural and right to call him God and worship him for God. Luke 2:11: "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Here he is called "Savior," "Christ" and "Lord," for so he is. Verses 13-14: "And suddenly there was with the angel a multitude of heavenly hosts praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." This all shows us Christ was divine in his birth. His birth brought glory to God in the highest and peace and good will to man. Satan has persecuted Christ and his followers, but the true spirit of the Christian religion was not responsible for that, notwithstanding beastly Catholicism. II Peter 1:21: "For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost." The voice of God and the Holy Ghost had the prophets and the people looking for and expecting Christ. John sent two of his disciples to Christ (Matt. 11:3). "And said unto him, Art thou he that should come, or do we look for another?" His birth was wonderful. It brought glory to God and man, peace and good will to man, a reformation from idolatry, and great light, and put a new ring into noses and the prophets. We have looked at his birth; no other birth has ever been like Christ's; he is more than man—divine, God.

We will now look at his life. We know but little, if anything, of his early childhood life. We do not believe he ever went to school or did manual labor. He needed not to do so; that was not his mission. "He was God manifest in the flesh." (I Tim. 3:16.) Luke 2:42: "And when he was twelve years old they went up to Jerusalem, after the custom of the feast." Here we find Christ at twelve years old in Jerusalem in the temple hearing the doctors and asking them questions, and telling his parents "that I must be about my Father's business." Verses 42 to 49. Then John 7:14-15: "Now about the midst of the feast, Jesus went up into the temple, and taught, and the Jews marveled, saying, How knoweth this man letters, having never learned?" If he had even went to school, these wise Jews would have known it. Then when he taught in their synagogues (Matt. 13:54), "They were astonished, and said, Whence hath this man this wisdom, and these mighty works?" He increased in God's wisdom as he grew up in life. Luke 2:52: "And Jesus increased in wisdom and stature, and in favor with God and man." But he needed not to go to school to do so, for (John 2:24-25) "Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man." He needed no teaching of man. Matt. 9:35: "And Jesus went about all their cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease, among the people." We see him going about doing good, teaching then and for all the time and all people to come. He has taught us as much as he did them, and will teach all future generations as much as he has us. Matt. 7:12: "All things whatsoever ye would that men should do to you, do ye even so to them." This teaches humanity to perfection, and had never been written in a book before. Skeptics and infidels speak of Christ in the highest terms. Ingersoll on "What Shall I Do to Be Saved?" delivered in McVicar's

Theater, Chicago, Sept. 19, 1880: "Let me say here, once and for all, that for the man Christ I have infinite respect. Let me say, once for all, that the place where man has died for man is holy ground; and let me say, once for all, to that grand and serene man I gladly pay the homage of my admiration and my tears. * * * Had I lived at that time I would have been his friend, and should he come again he would not find a better friend than I would be." Calls him a grand and serene man; would pay him homage, respect and tears and be his best friend. This kind of expressions are the voice of skeptics, atheists and infidels. No one tries to lodge any just claims or blames against Jesus. "He was a man of sorrows, and acquainted with grief; and he hid, as it were, our faces from him." (Isa. 53:3-4.) "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" John 11:25-26. We may well say, "Jesus, lover of my soul, let me to thy kingdom fly, while the nearer waters roll, while the tempest still is high." "All things whatsoever ye would that men should do to you, do ye even so to them." This is the living, active, golden rule of humanity taught by Jesus and lived by him. Confucius taught "Do not unto others whatsoever ye would not that others should do unto you." This is the golden rule for humanity of the Chinese religion. Christ's was the do good to humanity religion, while Confucius' was the do nothing for humanity religion. Such religion is nothing, and worse than nothing. Christ's was do good for others, while Confucius' was do nothing for others, but just let them alone. Christ was more than a man in his life and teaching and time. Christ's life surpasses all teachers and lives. He was greater than the apostles and ancient prophets. They all looked to and worshiped him—called him God, for he was God. He outshone them all as the sun does less lights. Renan, the French skeptic, says: "Whatever progress the world may ever make, it never will be possible to surpass Jesus in religion." This is true, and all the world which has not yet accepted Christ must. "God also hath highly exalted him, and given him a name which is above every name." Phil. 2:9. And from his divine mind has shone forth more light than from all teachers—Confucius, Buddha, Mohammed, Zoroaster, Zeno, or from the schools of Socrates, Shamai or Epicurus, or from all the ancient priesthood of Egypt. He is the teacher of all teachers. See his prayer (Matt. 6:9): "After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen." This little prayer of sixty-six words is the most scathing and searching, the humblest and most righteous of all prayers. The Lord did not intend it as a mere form, like so many use it, but for us to pray deeply and earnestly. There has never been anything written like it, from Adam to Christ, and nothing since Christ to equal it. He had led all the world in prayer—set all examples. Luke 6:12: "He went out into a mountain and continued all night in prayer." Nineteen centuries have come and gone and Christ and his prayers are still the central sun around which all prayers revolve. Every word is a timely word, good and so edifying. "Forgive us our debts as we forgive those who trespass against us." This is doing to others as you would they should do to you. In the next two verses (14, 15) he advises us on forgiving one another, which we should be sure and do. For if we do not forgive one another we will not be Christians long. "If you forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses. This is true, tried and proven. In his death he set us an example of forgiveness. Luke 23:34: "Father, forgive them, for they know not what they do." While being put to death he was in an attitude of forgiveness if they would ask him to do so, for he prayed for them (his enemies). His birth, his prayers, his teachings, his examples and his life show him to be more than man, and that we should follow him, and also worship him.

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There has never been any one like Christ. Oh, the blessed Christ! His life has made us better, has had a wonderful influence on the world for good—filled it with papers, tracts, pamphlets, books, libraries and schools, and "pure and undefiled religion"—made the world wiser, better and happier. "What think ye of Christ?"

Isaiah 60:1: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." This represents Christ as the sun rising brighter and higher above all lights, and obscuring them all, and he is the greatest of all lights for man to look to and worship. Verse 3: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." This came sounding down the ages to us and to all the world, and is so true and faithful. He is our light, our glory, our peace, and our Redeemer. He has risen as the sun upon the world of darkness. Gentiles and kings, wise men and potentates, lords and philosophers, all the greatest of men and multitudinous nations have come and are coming and will continue to come to the brightness of Christ. Christ and his examples and his life are in the world. What brightness! It was reserved for Christianity to present to the world an ideal character, which, through all the changes of nineteen centuries, has filled the hearts of men with impassioned love, and has acted on all ages, temperaments and conditions of men.

Luke 1:78-79: "Through the tender mercies of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." This day spring has brought with him more light into the world than all other lights put together. Other lights fade before him as candles before the sun. He gives light to those in darkness and ignorance, and is the light for man to worship. John 8:12: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Thanks be to God for him inestimable gift of thee to the world, oh, Jesus, the historic and the Scriptural Christ, whom we worship; yes, worship as God over all, blessed forever, because heaven and earth are full of the majesty of thy glory; because the glorious company of the apostles praise thee, the glorious fellowship of the prophets praise thee, the noble army of the martyrs praise thee, the holy Church throughout the world doth acknowledge thee, that thou art the king of glory, oh, Christ. Heb. 1:1-2: "God hath in these last days spoken unto us by his Son." Christ is the voice of God to us. Christ's pure and noble life still lives and speaks to us. Matt. 11:28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." H. M. PIRTLE.

SOUTHERN STUDENTS' CONFERENCE.

To everyone who has a son, a brother or a young man friend in college this article has a message. The greatest need of college men today, as the greatest need of all men, is training in moral and religious life. This training includes first of all the making of their own religious experiences vital. Many men are formally religious, but they think of that religion as a thing apart. It is not a reality to them. The greatest task of the Church today is to make this religious life a thing of vital and commanding power.

The second element in this training is the getting of men to understand first hand the messages of God as revealed in His Word. Men hear much about the Bible, and they hear much about God, but they have little personal knowledge of either. There needs to be time set apart when every young man can study these great themes first hand. The third great element in this training is insipartion—the power to make this knowledge take form in action. It is the steam in the engine—the spring in the watch—the powder in the gun—the driving power in the life.

There is held each summer for Southern college men a conference of ten days of careful study, which attempts to meet just these needs. It is not a convention, but a conference for study, for training and for inspiration.

The plan of the conference is as follows:

- 1. An hour each day is given up to the careful study of the Bible. It is hoped that men will at this conference get sufficient methods of study and sufficient love for some particular portion of the Bible to help them become careful students of the great Book. Many men date their genuine interest in the Bible from attendance at this gathering.
2. An hour is given each day to a careful study of the problems of missions. It is here that hundreds of men have gotten their inspiration for the missionary work of the Church.
3. An hour each day is set aside for the study of methods and plans of Christian work in the colleges. At this session the organization of work,

EVERY WOMAN

wants to feel well and look well. This condition can only be attained by keeping all the organs of the body in healthy harmonious action. Periodically certain functions are to be expected. Any delay or interference throws out of harmony the whole system.



regulate the whole system and assist nature curing these disorders.

STOMACH TROUBLES RADWAY'S PILLS

cure all disorders of the stomach, bowels, kidneys, bladder, dizziness, costiveness, piles, SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, CONSTIPATION, AND ALL DISORDERS OF THE LIVER.

Be sure to get RADWAY'S PILLS and see that the name RADWAY is on what you buy. Made from purely vegetable ingredients.

Superior in every respect to the ordinary powders and substances of the commonly advertised pills. 25 cents a box. At druggists or by mail.

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the needs of the field and the training of the working force are carefully discussed in the light of the experience of all the colleges represented—and also under the guidance of carefully trained experts in Christian work.

4. Still another hour is given to the discussion of the problems of life work. Those men who are planning to enter the ministry meet together, to discuss how they can make the best use of their college days, both as to training and as to practical service. Men going to the foreign field meet together for similar purposes, and likewise men who are planning to enter business or the professions—meet to discuss how the layman may count for Christian life in the world.

Two public addresses are given each day, dealing with the larger themes of Christian life. The following are some of the speakers and among the leaders who have been invited to this conference:

Mr. John R. Mott, of New York City, the head of the Student Volunteer Movement and the Student Department of the Young Men's Christian Association.

Mr. Robert E. Speer, New York City, Secretary of the Presbyterian Board of Missions.

Dr. S. M. Zwemer, Arabia, Secretary of the Student Volunteer Movement.

Dr. O. E. Brown, of Vanderbilt University, Nashville, Tenn.

Prof. F. L. Jewett, University of Texas, in charge of the Bible Chair of the Christian Church at this institution.

Dr. E. C. Dargan, First Baptist Church, Macon, Ga., formerly professor in the Baptist Theological Seminary, Louisville, Ky.

Rev. T. B. Ray, Richmond, Va., representative of the Mission Board of the Southern Baptist Convention.

Prof. D. W. Daniel, professor of English at Clemson College, S. C.

Mr. E. C. Carter, of India, formerly General Secretary of the Young Men's Christian Association at Harvard University.

Rev. Henry Sweets, Louisville, Ky., the Secretary of Ministerial Education for the Presbyterian Church.

Mr. Edward W. Hearn, Washington, D. C., General Secretary of the Young Men's Christian Association.

Mr. S. W. McGill, Nashville, Tenn., State Secretary of Tennessee Young Men's Christian Association.

Dr. Walter R. Lambuth, Nashville, Tenn., Secretary of Board of Missions of the Methodist Episcopal Church, South.

In addition to the above there will be twenty or more trained Secretaries of the Young Men's Christian Association present.

The attendance at such a conference as this will mark an epoch in the life of any college man. The conference will meet this year at Montreat, N. C., fifteen miles east of Asheville, June 12-21 inclusive. Last year there were 267 professors, students and leaders present, and the coming conference should be even larger.

If you are interested in some college young man see that it is possible for him to attend. The expense is nominal and it will give him a new conception of religion, a fresh knowledge of the Bible, an inspiration for manly living, and a view of the possibilities of Christian service in the world.

If you wish further information write W. D. Weatherford, 606 Highland Avenue, Atlanta, Ga.

Telephone M. 5720. Hours: 9 to 1, 3 to 5

W. D. JONES, M. D. Practice Limited to EYE, EAR, NOSE AND THROAT.

615 Wilson Building. Dallas, Texas.



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Back Numbers.—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

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BLAYLOCK PUB. CO., Dallas, Texas

TO OUR CORRESPONDENTS.

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

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.

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

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

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

DISTRICT CONFERENCE NOTICES.

Jacksonville, JacksonvilleApril 14
 Gatesville, GatesvilleMarch 28
 San Angelo, OzonaApril 15
 Vernon, Vernon, 8 p. m.April 21
 Bowie, Bellevue, 8 p. m.April 23
 Georgetown, Bartlett, 9 p. m.April 24
 Terrell, RoyseApril 25
 Paris, Bonham Street, 7:30 p. m.April 28
 Waxahachie, Alvarado, 10 a. m.April 28
 Beville, RockportApril 29
 Albuquerque, TexicoApril 29
 Cuero, Victoria, 7:30 p. m.April 29
 San Antonio, SabinalMay 12
 Clarendon, Memphis, 7:30 p. m.May 12
 Waco, Walnut Springs, 2:30 p. m.May 13
 Sherman, WhitewrightMay 14
 San Augustine, LufkinMay 21
 Brownwood, Santa Anna, 8:30 a. m.May 27
 Dallas, Oak Lawn, 10 a. m.June 9
 Tyler, Willis PointJune 23
 Brenham, Cameron, 9 a. m.June 23
 Weatherford, StrawnJune 24
 Colorado, Big Springs, 9 a. m.June 24
 Dublin, Granbury, 9 a. m.June 24
 Sulphur Springs, BrashearJune 26
 Fort Worth, Burlington, 9 a. m.July 2

Not far from the Advocate building there is a public dance hall and it is very common for the young people to meet there in the afternoon for dancing purposes. The other day we happened near a window and for a few minutes witnessed the round dance. We had often heard of it, but never saw it before. We do not care to witness it again. Young men had young women in their arms, pressed close to the bosoms in the most familiar manner, while the arms of the young women were locked round the neck of the young man; and in this style they were keeping time to music with their feet, while their thoughts and sensations are easier imagined than expressed. A more disgusting sight we have never beheld. No good to the morals of young people can come of such bodily contact, and mothers who will permit their daughters to thus repose within the embrace of young men are in no sense fit to be the mothers of girls. Under such circumstances voluptuousness takes the place of modesty; and the proper relation that ought to obtain between the sexes is obliterated.

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 debts incurred thereby. We adopted the plan of continuance at 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.

SALOONS ARE ANARCHISTS.

Anarchy is opposition to law and a disposition to ignore and destroy law. This is exactly the attitude of saloons to law. They never have obeyed law, and they do not intend to obey it. They have openly violated it in the past, or they have clandestinely evaded it. They are following the same tactics to-day and the future will find no change in their purposes. When they think local public sentiment will tolerate their acts, they openly defy law, as they are doing in San Antonio; but where they have some fear of local public sentiment then they sneakily evade the law.

Look at San Antonio. The saloon people and the beer people got together sometime back, endorsed the Baskin-McGregor law, promised uncompromising obedience to its requirement; but the breath with which they uttered their promise had not scarcely gotten cold before they threw their doors wide open on Sunday and openly defied the law. Even the County Attorney confesses that he cannot enforce the law against these anarchists. And the Governor of the State seems unable to help him enforce it. San Antonio, with its preponderance of foreign citizens, is greater and much larger than Texas. Grand old Texas is impotent in the face of these saloonists. Laws may suit other sections of the State, but San Antonio is a province of its own and asks Texas no odds. Saloons are above legal restraint.

Even the so-called drastic features of the Baskin-McGregor law are farces and failures. There have been cases pending for six months in the courts of Dallas County against Sunday saloon violations, which offenses carry a forfeiture penalty; and not one of these cases has ever been tried. The year is half gone and the statute of limitation will have canceled these licenses before the courts settle them. By the time these cases run the course of litigation, the old saloon licenses will have expired and the offenders will have new ones. Therefore this boasted law, whose framers told us that it would make model citizens out of saloonkeepers and places of virtue out of bar-rooms, is a burlesque and a fraud. There is but one way to handle a saloon, and that is to kill it, and even then its remains will give trouble for several months afterward. These saloons are paving the way for State prohibition. Their acts make it necessary. On with the battle!

HATS AS A HINDRANE TO WORSHIP.

It is very rare that we have ever had the hardihood to interfere with the customs or attire of the good women. Under ordinary circumstances we are willing for them to dress as they please. They know far more about such things than the average man. And to interfere with their rights in the premise is usually a piece of impertinence. But if they will pardon the suggestion from a plodding and an unromantic editor, we will say that the custom of our good ladies in wearing their enormous head-gear when sitting in the church at service is a hindrance to public worship. We sat behind one of these pieces of indescribable attire the other Sunday, and it was impossible to get a glimpse of the minister, though he was standing in an elevated pulpit. In fact, we could not even see the great pipe organ just in his rear. It was all that we could do to see the gable end of the building. It is conceded that in order to enjoy a discourse, it is necessary to see the minister, to get the play of his expression and to see the glow of his eyes. In this way you can better keep up with the drift of his sermon and come into possession of his spirit and thought. Not to see the minister is to lose half the effect of his sermon. So far as we are concerned, we prefer to be at home reading a good book rather than to be at church completely shut out from all view of the minister while he is preaching. We are told that at the theatrical entertainments it is customary for the ladies to remove their hats. In fact, it is said that it is one of the rules of the play-house that no woman wear a hat during the perform-

ance. How much more necessary it is to have them remove their hats at church. At any rate it would conduce to the spirit of worship were we to adopt some rule of this sort. As it is no one sitting in the rear of a woman at church will ever get a glimpse of the minister. Her hat is a bar to all such privilege. And our women are such good and devoted Church members that we are sure they do not want to interfere with the effort of the minister to benefit his congregation. Yet this big hat nuisance at church is exceedingly hurtful to the spirit of public worship.

EDITORIAL NOTES.

We have sympathy with any man who has been unfortunate enough to serve a term in the State prison. He is to be pitied, and if after he has finished his term and is set at liberty he tries to get upon his feet and become a useful citizen we will vie with others in giving him the right hand of fellowship and in helping him to the extent of our influence to recover his lost ground. But we would advise him not to assume the role of injured innocence, and go into the pulpit or upon the rostrum and use his experience as a means of trying to reform the management of penitentiaries. Modesty and quiet retirement is the best course for him to pursue. The publicity that he gives to himself by appearing as a lecturer does not make a good impression either for himself or the cause he assumes to represent. It is by far

more becoming in him to lead an unobtrusive life, and keep himself and his experience in the background.

The editorial hopper of the Advocate is running over with grists and a large cargo is stacked up awaiting its turn. We are grinding as fast as possible and we will reach your consignment in course of time. Do not write us about it. We are doing our best. We have several fine articles of a historical character on Southwestern University, and they will make good reading when we reach them. Some matter will not keep and we have to use it at once; while other matter that will keep we are forced to delay. But there will be room for all of it sooner or later. Be patient, brethren.

Rev. C. D. West, one of the truest workers in his conference, was sent to Hamlin this year. When he reached the place he had no place in which to preach. He rented a skating rink and for a time conducted service there. Then he and his people addressed themselves to the proposition of securing a church house. They went to work with a will, and the result is that they have a \$5000 building so well under way as to be used for service. Such a man with good people can almost do the impossible. This man is Bro. West.

REMINDED.

By BISHOP O. P. FITZGERALD.

Let us remind ourselves that the basis of Christian unity is the baptism of the Holy Ghost. Under that gracious leading the same things, and the right things, are emphasized. The promise is, that "When he, the Spirit of truth, is come, he will guide us into all truth." That means that we shall all be together, holding the essentials of faith clearly and gladly, undisturbed by the doubtful disputations with which the disputers of this world have been wont to "receive" those that are weak in the faith.

Seabreeze, Florida, March, 1908.

vival. The pupils in the Training School shared largely in the results of the meeting. One good think about our Methodist schools is that their pupils come under the power of revivals and get religion—religion of the old type.

Rev. W. P. Davis is a way out at Throckmorton and the nearest preacher to him on any other charge is forty miles. Think of the distance he is, and the work he is doing for the Master. But he finds good people out there and they respond to the preached Word. He has a good prayer-meeting, good Sunday-school, and he is arranging for revivals. He is verily on the plectet line, but the body of the army of our population will be there sooner or later, and the Church will be ready for them. Remember Bro. Davis, brethren, when you to to a throne of grace.

Rev. J. P. Chambers, of Hope charge, is hard at work with good results. He has been preaching a series of missionary sermons and he is engaged in collecting for this great cause. His people have advanced his salary more than \$100 over last year, and all his assessments will be paid in full. He has many families who read the Advocate and they are among his most devoted and liberal members. He is planning to have a series of revivals throughout his charge and the prospect is fine.

Rev. John G. Pollard at Rogers has recently had the help of Rev. M. S. Hotchkiss in a revival service, and a fine revival was the result. Bro. Hotchkiss is notably a revival preacher. There were several conversions and reclamations, and the Church was greatly helped spiritually. One of the best results of the meeting was the interest inspired in the necessity for a new church building. For some years

we have needed an enterprise of this sort. So a subscription for this purpose was started and \$5000 was soon secured, and at last reports it had reached nearly \$10,000—the amount necessary to build such a church as is needed by that community.

Rev. J. H. Chambliss at Baird has recently had Rev. W. M. McIntosh with him in a revival, and a great meeting is the result. More than 100 persons were converted, and doubtless many were received into the Church. The whole town was stirred and the Church greatly benefited spiritually. Revivals are worth more to a town than most any other moral influence.

Rev. C. J. Oxley and his work are prospering at Orange. The Sunday-school, the League and the Woman's Home Mission Society are all alive and doing excellent work. The parsonage has been thoroughly overhauled and the pastor and his family are now comfortably housed. Recently Bro. Oxley and his people entertained the Pastors' Conference of the Beaumont District, and it was a successful conference. The new presiding elder, D. H. Hotchkiss, is moving things up with vigor and his preachers are greatly pleased with him. The fact is all those Hotchkisses do things.

Rice has had a great revival, and Rev. H. B. Henry and his people are on a high tide. There were seventy-five conversions and half that many accessions and the whole Church has gone forward with a bound; \$300 was raised for missions, \$14,500 for a new church enterprise! One good woman, Sister W. D. Hanie, gave \$10,000 of the amount. They are going to press it up to \$20,000 and then when they build they will have a church for the generations. We call this work! Rev. Milton Hotchkiss was present and did the preaching. Results always follow that man's work. We congratulate Bro. Henry and his people. They are on shouting ground.

Rev. W. H. Harris and his folk are in the midst of a great meeting at Maypearl. To date they have had sixty additions and others are coming in. The meeting is aided by Rev. A. P. Lowery and the whole community is under its spell. Let the good work go on. Texas Methodism needs a spiritual baptism and she is receiving it in spots. We rejoice in the Maypearl revival.

When Rev. M. M. Beaver went to Rule he found a town of nearly 2000 people, but no Methodist Church. Think of it! Two thousand people living in a community and no Methodist Church. Of course that state of things could not last with a live Methodist preacher on the ground. He has been there only a few months and he has a \$5000 structure under way. We call that enterprise. Evidently he has the nucleus of a god membership there when that sort of work shows up. He has several appointments and has received over 100 members into the Church since conference. He found a good parsonage on the work and he is comfortably domiciled. His salary is fixed at \$800.

Rev. Robert Goodrich and his congregation have had a great revival at Stamford. Rev. John Henson and President Duncan, of the Collegiate Institute, helped in the meeting. The school came under its power and influence. Twenty-five joined the church as a result, making nearly 100 this year. This is one of our best Western appointments, and we have the most promising young school plant there in Texas. Those people have planned wisely, and they hold the key to the situation out that way.

First Church, Corsicana, has had a great meeting and Rev. J. A. Whitehurst and his people are in great hope. The pastors of the town took part in the services. The meeting began in a spirit of prayer. It steadily rose in interest until it took in the city. One hundred and seventy-five have joined the different Churches, seventy-five of

them were received into the Church. The whole town was stirred and the Church greatly benefited spiritually. Revivals are worth more to a town than most any other moral influence.

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them the Methodist Church. First Church was greatly blessed in its membership. The officials and the leading people of the congregation were wonderfully stirred. The spiritual results of the meeting continue to materialize.

Bryan has had a fine revival. Dr. W. F. Packard, of Marshall was present and did the preaching for the pastor. It is said to have been preaching of a very high order. There were twenty odd conversions and the Church was greatly strengthened. The pastor, Rev. J. B. Turrentine, was sick during the most of the time the meeting was in progress, but the Spirit was present and the services did the Church wonderful good. All its interests are going forward and the pastor and his people are greatly encouraged.

Two or three Sundays back, during the progress of his sermon, one of our pastors in a western town took occasion to indulge in a just criticism of one of the officials for his failure to give the people relief from certain forms of violating the local option laws. The said official met the preacher on the street the following Friday, proceeding to call the preacher an opprobrious name, following it up with a vicious blow from his fist. Under the impulse of the moment, the preacher returned the blow and the said official gathered himself up from the ground a wiser and perhaps a sadder man. Of course, preachers ought not to fight, and as a rule they are long-suffering and forbearing; they almost invariably turn the other cheek, but they are men and can not bear everything. Self-preservation is the first law of nature, and they sometimes face emergencies when it is next to impossible to suffer themselves beaten and abused without resenting it. However, these occasions are rare. After the above occurrence, the said official lodged a complaint against the preacher and had him face a trial at the court house. The preacher was promptly declared not guilty amid the applause of the crowd who had gathered to witness the proceeding. No doubt but that our pastor regrets that he was put to this necessity, but it seems that the people out there attached no blame to him. As far as possible let all our ministers be prudent and in every way strive to avoid difficulties; but if difficulties must come, as in this instance, they must never be the aggressors.

In this issue will be found a splendid picture of St. Paul's Church, Houston. It is the highest expression of beauty in the way of church architecture. There is nothing comparable to it throughout our Southland; and when completed it will be one unique church building in Southern Methodism. Rev. G. S. Sexton and his people are putting more clean cash into it than any church building outside of St. Louis. As beautiful as is this picture, still you have to see the structure to get a correct idea of its design and convenience. It is certainly a monument to the liberality, the devotion and the religious heroism of those good people.

A worthy movement has been entered by the good women of Georgetown. September next will witness the opening of a home for ambitious young ladies who are unable to stand the expense of a term at the Annex. Mrs. Mary H. Howren gives the details of the home in this issue.

PERSONALS.

Rev. J. J. Creed of Ferris paid his respects to this office this week.

Rev. V. J. Millis of Troy was in the city recently and called pleasantly on the Advocate force.

Rev. F. M. Atchison, of Mississippi, made the Advocate a pleasant visit recently.

Rev. W. F. Packard, of First Church, Marshall, has just closed a successful meeting. He was aided by

Rev. W. F. Evans, of Warren, Ark., and Victor Howell, of Dallas. The service was a great uplift to the Church. Dr. Packard is held in high favor by his people.

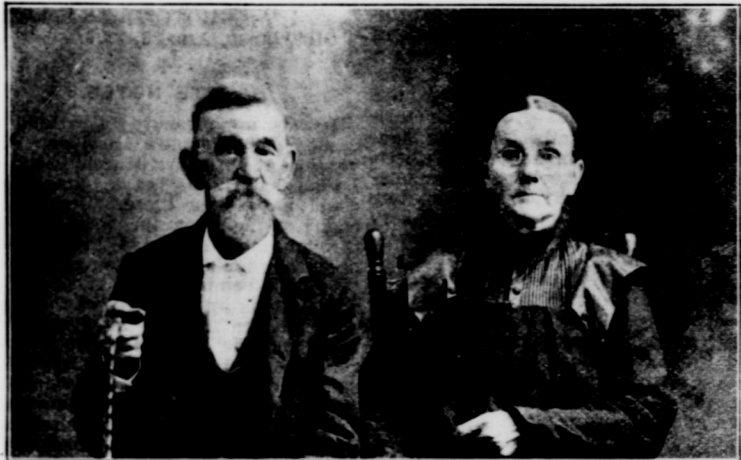
We recently had the pleasure of a good visit from Rev. J. H. Stuart, of Ennis, who is one of the most successful and efficient preachers and pastors in his conference.

Rev. C. S. Field, of Fort Worth, made us a pleasant visit recently. He is very busily engaged rounding up matters for the Sunday-school Conference.

Rev. Ellis Smith, presiding elder of the Jacksonville District, was in the city this week and made us a pleasant visit. His district work is going forward most encouragingly.

Rev. E. L. Spurlock, Business Manager of the North Texas Female College, was to see us recently and he reports things in his field in good shape. The college is prosperous.

Rev. W. M. Lane and J. F. Connell, of North Fort Worth, were in Dallas last week looking after some finish-



MR. AND MRS. D. H. AGEE.

Brother and Sister D. H. Agee are among the oldest Methodists in this part of Texas, having settled in the eastern part of Hopkins County more than sixty years ago. They have been active members of old Saltillo Church since its first organization. They have raised a large family of children, all of whom are useful members of the Church. One boy, Rev. H. K. Agee, is an honored member of the North Texas Conference. Bro. Agee has been steward for nearly fifty years, rarely ever missing a Quarterly Conference and always answered question eight in a material way. They have read the Advocate since its first issue, it taking the paper in the old days sometimes three weeks to reach them, as it had to come from Galveston by water and horse mail. Many a weary itinerant has found rest and sympathy in their home and they

speaking tenderly of those old heroes of early Methodism in Texas. They have seen the Church grow from small congregations here and there to its present power and prestige and rejoice in its prosperity. Bro. Agee is more than 80 years old and Sister Agee a few years his junior, yet they are still able to attend Church and take an active part in its work. On account of age Bro. Agee asked at the fourth Quarterly Conference last year to be relieved of the duty of steward and he was elected an honorary member of the board and this writer has already received material help from this old soldier of the cross. May they be spared us many days yet to help by their fidelity and faithfulness in the work of the Lord.

W. B. MARTIN, P. C.,
Parly Circuit.

ings for their new church and called for a season to see us. Their building is nearing completion, and when done they will have a handsome property in that part of the city valued at \$11,500.

We appreciate a brotherly word from Bishop Fitzgerald this week. He is resting and Seabreeze, Fla., and sends us a crisp note now and then. He still has a warm place in his big heart for the editorial fraternity. We wish he was able to write more and longer articles for this Advocate.

Rev. W. K. Strother, of the Alexander Institute at Jacksonville, paid the Advocate a good visit this week. His new building is progressing and he hopes to have his commencement exercises in it the last Sunday in May. The school is in a prosperous state.

Rev. W. S. Easterling, of Caro, has spent some time in Fort Worth with his mother, who has been quite ill for some days. On his return he made the Advocate a good visit. The mills have started up at Caro, and things look more encouraging there than for the past few months.

Rev. S. L. Crowson, of Farmers Branch, is on his third year on that circuit. He made us a pleasant call this week and it is delightful to hear him talk of his charge. He has evidently been plowing deep and cultivating thoroughly, and, as a result, he has recently reaped a great harvest in the way of a revival. He has developed a hard work into an aggressive and successful one. His people are standing nobly by him and the result will be another fine report at conference this year.

CHURCH BUILDING A NECESSITY.

By Bishop Joseph S. Key, D. D.

A more careful review of the appeal of our board of Church Extension for the increase of our loan funds moves me to add this exhortation.

The rapid growth of our Church makes church building a necessity, and the prosperity of the people demands larger and more costly church homes. Time was when any shelter that gave protection from the weather was sufficient. That day has passed. We must build the best churches if we hold the best people. And these are those to be benefited by this loan fund.

A church building to cost \$20,000 or more cannot ask a donation, but will be immensely encouraged and helped by a loan of \$5000, to be returned when the new church is finished. Such a timely help will add double its amount in local gifts.

It is well to realize fully that we have reached the period of large things in our church work. Expansion is in the air. Education, travel and observation have broadened us and call for larger things. Our people are building better homes; cities and towns enlarging their business houses,

Pure Blood

Is certain if you take Hood's Sarsaparilla.

This great medicine cures those eruptions, pimples and boils that appear at all seasons; cures scrofula sores, salt rheum or eczema; adapts itself equally well to, and also cures, dyspepsia and all stomach troubles; cures rheumatism and catarrh; cures nervous troubles, debility and that tired feeling.



Mrs. C. K. Tyler, Burlington, Vt., says: "The cure of a large farm, so much to do and so little health to do it with, caused almost a complete break down; blood poor and thin; no strength, little sleep. Hood's Sarsaparilla gave appetite, natural sleep, perfect health, strength to do all my work."

Sarsatabs—For those who prefer medicine in tablet form, Hood's Sarsaparilla is now put up in chocolate tablets called Sarsatabs, as well as in the usual liquid form. Sarsatabs have identically the same curative properties as the liquid form, besides accuracy of dose, convenience, economy,—no loss by evaporation, breakage, or leakage. Druggists or promptly by mail. C. I. Hood Co., Lowell, Mass.

Waxahachie District—Third Round.

- Ferris, April 18, 19.
- Palmer and Boyce, at Palmer, April 25, 26.
- Bristol, at Telico, May 2, 3.
- Milford, at Hamlett, May 9, 10.
- Loveland, at Osceola, May 16, 17.
- Bardwell, at Bird, May 20.
- Maypearl, at Auburn, May 23, 24.
- Forreston, at Derris, May 27.
- Midlothian, June 7, 8.
- Ovilla, at Long Branch, June 10.
- Ennis, June 14, 15.
- Venus, at Cahill, June 17.
- Red Oak, at Bluff Springs, June 20, 21.
- Hillsboro, First Church, June 27, 28.
- Italy, June 28, 29.
- Bethel, July 1.
- Grandview, June 4, 5.
- Alvarado, July 5, 6.
- Hasca, July 11, 12.
- Hillsboro, Line Street, July 10, 12.
- Waxahachie, July 19, 20.

JAS. CAMPBELL, P. E.

Llano District—Third Round.

- Burnet, at Sunny Lane, May 2, 3.
- Kingsland, at Mays, May 9, 10.
- Llano, May 16, 17.
- Mullin, at Big Valley, May 23, 24.
- Goldthwaite, May 24, 25.
- Center City, at P. Grove, May 26, 28.
- Lometa, at McCreeville, May 30, 31.
- Cherokee, at Cherokee, June 14, 15.
- San Saba Cir., at Colony, June 29, 31.
- San Saba Jr., at Colony, June 29, 31.
- Marble Falls, June 27, 28.
- Lampasas, July 3-5.
- Kempner, at Clayton, July 4, 5.
- Blanco, at Live Oak Point, July 11, 12.
- Johnson City, July 18, 19.
- Willow City, at Prairie Mt., July 25, 26.
- Kerrville, August 1, 2.
- Center Point, August 8, 9.
- Boerne, August 10, 11.
- Bandera, at Tarpley, August 15, 16.

The Llano District Conference will convene at Marble Falls on Wednesday, June 24, at 9 a. m. The Epworth League District Conference will meet at same place Friday, June 26, at 8 p. m. Suitable programs will be provided for both conferences. All the pastors and delegates are requested to be presented at the opening session and remain until the close. Rev. J. P. Rodgers will preach the opening sermon Tuesday, June 23, at 8 p. m. I will suggest to all the official boards of the Llano District that they would do a generous thing if they would grant their pastors a ten days' vacation to attend the Theological Institute at Georgetown, and furnish money to pay expenses to the same. Such an investment would bring immediate returns in an increased efficiency of both pulpit and pastoral work.

FROM OUR FIELD EDITOR.

Last Tuesday night we closed a marvelous meeting at Newton, a good growing town in East Texas. There were forty-three accessions to our Church on profession of faith and two by letter. Many said it was the greatest revival the town had ever known. During the meeting one bright young man yielded to a call to the ministry. He will soon apply for license to preach. We believe he will be a very useful preacher. We found two faithful local preachers on the charge. They are able assistants to the pastor. Their active and successful ministry show that the days of the local preacher's usefulness are not past. Bro. H. A. Abney, the preacher in charge, had cultivated his field well. Soon after reaching the town we saw signs of a great harvest. The people had just completed, and handsomely furnished, a \$4,000.00 church. The congregation seemed eager for a real revival. The people were easily led to meet the conditions and of course great results followed. No trouble to have results when conditions are complied with. A good subscription list was secured for the Advocate. There are fine prospects for a strong Church in Newton. This county seat town is supported by a good farming country. Since the Orange and Northwestern Railroad came in the place has taken on new life, and in this progress the Methodist Church has evidently taken the lead. Tonight Mrs. Green and I leave for the State of Oklahoma. I begin a meeting next Sunday at Atoka. On April 15, I will open the battle at McAlester. Dr. Mouzon's menu or his description of the bill of fare at Georgetown has created a hunger in my heart and mind, which will likely lead me to the Summer Institute. I presume an evangelist would get help by stopping a while to study with the brethren. A soul-winner needs sense and salvation. I shall try to so arrange my plan of work as to take in the institute. I warn the brethren they would better not injure an evangelist by the "oppositions of science falsely so called." JNO. E. GREEN.

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.

BRIEF NOTES AND ELSE.

H. G. H.

I had my men in hand to make the mention of Robert Gibbs Mood's error as to the original burial place of Dr. Martin Ruter when I saw Dr. Carhart's article in Advocate of March 19.

Several errors concerning Dr. Ruter have appeared in print. When we were building the first church in Bryan I asked Dr. Alexander, my presiding elder, what chance there was for us to get the bell of old Washington church for our new church in Bryan. He said none as long as the remains of Dr. Ruter rested in that churchyard.

I am in sympathy with H. M. Wells' criticism of long-winded "Notes From the Field." And yet this is one of the most interesting departments of the Advocate. Brethren should drive to the point.

I suggest that it is well for Churches on remote circuits and missions to first apply to Conference Boards of Church Extension for help before ap-

Alfalfa and Orchard Lands For Sale

Largest flowing artesian wells in the U. S. A. A regular health resort. For information write **TALBOT, TERRELL & REQUA, Artesia, New Mexico**

These trade-mark crosses are on every package

Cresto Grits and BARLEY CRISALS,

Perfect Breakfast and Dinner Health Cereals

PANSY FLOUR for cakes, pies and biscuits

Unlike all other goods, ask grocers.

For book of samples, write **FARWELL & RHINES, WATERDOWN, N. Y., U. S. A.**

LADIES

The Victoria Protector is the best appliance invented for ladies; not a luxury, a necessity for every lady. Its advantages recommend it immediately. Order one for yourself and sell to your friends. \$1.00 each, postpaid. Agents wanted. 2-ct. stamp gets agents' prices.

O. K. NOVELTY CO., Dallas, Texas.

A lady teacher writes us like this: Send me I don't want them for friends. Had no idea of selling them when I bought mine, but every lady wants one like it.

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 commenced 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. McNew, Dallas. Assembly funds should be sent to Theo. Hering, 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—P. W. Horn, Houston.
Fourth Vice-President—Miss Nellie Hartigan, Waco.
Secretary-Treasurer—Frank L. McNew, Dallas.
Junior Superintendent—Mrs. W. F. Robertson, Galveston.

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 5-14, 1908.

COMING LEAGUE MEETINGS.
San Angelo District, Oama, Apr. 15-20.
Beville District, Hollis, Apr. 22-25.
Paris District, —, April 28.
Cairo District, Victoria, April 29.
San Marcos District, (place to be selected) April 30.
Sherman District, Pottsville, April 12-14.
Plainview District, Phoebe, May 11.
Decatur District, Abund, May 12.
Calvert District, (place to be selected), May 17.
San Antonio District, Salsburg, May 17.
Broomfield District, Santa Anna, May 20-22.
Waxahachie District, (place to be selected), June 1.
McKinney District, (place to be selected), June 1.
Galveston District, McGreggor, June 1.
Tyler District, Tyler, April 18-21.
North Texas Conference, Denton, June 11-14.

NOTES.
The Vanderbilt Quartet will be present at the 1908 Encampment and contribute to the music at each service. A special evening will also be occupied by this combination.

WHO HAS THIS BOND.
We are informed by Judge C. C. Walsh, special trustee of the State Epworth League, that bond No. 391 is missing and he cannot locate it. Will our Leaguers look at the numbers on their bonds and if this number—391—is found, please to report it at once to Judge Walsh, at San Angelo, Texas, in order that he may get his record straight?

THE HELPING LEAGUES.
We are furnished with the following list by President Ragsdale of the State Leagues of chapters which have subscribed and paid for improvement bonds. The number does not exceed thirty. Of course there have been many individual subscriptions, but when it is considered that we have more than 500 League Chapters in the State the number which have up to this time taken bonds is too small to be considered anything like adequate. It is hoped by bringing this matter to the attention of the various Chapters that renewed interest may be felt in the bond matter. The list is as follows:

Georgetown	\$250.00
Dallas, First Church	250.00
Dallas, Grace Church	250.00
Dallas, Oak Cliff	200.00
Dallas, Ervay Street	100.00
Dallas, Oak Lawn	100.00
San Angelo	100.00
Cleburne, Main Street Senior	125.00
Seguin	25.00
Beeville	50.00
Lancaster	25.00
Floresville	25.00
San Marcos	400.00
Orange	100.00
Hillsboro	125.00
Corianna, Senior and Junior	150.00
Waco, Tenth Street	125.00
Fort Worth, First Church	200.00
Alice	25.00
Runge	75.00
Rockport	50.00
Houston, St. Paul's Church	500.00
San Antonio Female College	100.00
Del Rio	250.00
Waxahachie	250.00
San Antonio, Travis Park	100.00
Decatur, Senior	250.00
Decatur, Junior	250.00
Fort Worth, Poltechnic Col.	50.00
Bryan	50.00

FROM OKLAHOMA.
Could you give me some information in regard to the Epworth League grounds at Corpus Christi, as I and several others are contemplating a trip there. I would like to know how it is as to rates, etc.

GEORGE VAN.
Mariow, Okla.

FROM OLIVE.
Please send me some literature that will tell me how to organize and conduct a League. W. W. WIGGINS.
Olive, Texas.

TWO LETTERS.
I am sending copies of two letters that I believe will be very interesting to all readers of the Advocate, but especially to those who have contributed to Bro. Akazawa's work. Tenth Street Church, through its various departments, has already sent \$250 for Bro. Akazawa's second year's work. Let those who have not yet done so renew their pledges; and let those who did not contribute to the first

year's work, take a collection right away and forward it. The Lord has wonderfully blessed our small investment in this faithful native Christian's hands. Let's give him more to invest.
(MISS) LAURA L. ALLISON.
Teacher Mission Study Class, Tenth Street Church Epworth League, Austin, Texas.

Dr. Lambuth's Letter.
Memphis, Tenn., Feb. 29, 1908.
Mrs. C. R. Mallison, 2302 Guadalupe Street, Austin, Texas.

My Dear Mrs. Mallison: Your favor of February 9 came during my prolonged absence from the office. I have recently returned from Oklahoma and now take up your letter for reply, regretting that it has been impossible to do so sooner.
It gives me great pleasure to be able to write you such good news concerning the work Bro. Akazawa is now doing in Sakai, a suburb of the great city of Osaka. All your kindness and help to this brother when he was in your home has been seed sown in good ground. You will reap through his useful life a hundred, yea, a thousandfold. It will give you joy to know that he has a magnificent wife, who stands shoulder to shoulder with him in carrying on this work. She is indeed a true help-meet in every sense of the word.

I am in receipt of a letter from Bro. Akazawa, a copy of which I send you. You will rejoice to see that his efforts have already resulted richly. In less than six months he has had seventeen added to the Church, has established two Sunday-schools, a kindergarten and a day nursery. I commend him and his work, as well as his good wife, most heartily. He deserves all the help and encouragement that can possibly be given him.

God bless you, my dear sister, in the work you have done for Japan, and are continuing to do through your kindness to other Japanese.
I have written to the Bishop of the United Methodist Church in Japan, requesting that Bro. Akazawa, at the approaching conference of the new Church, be re-appointed to this work in Sakai which he has so successfully inaugurated. It will be supported, as formerly, by contributions from friends in the United States. Any amounts contributed by yourself and his other friends in Texas will be gladly forwarded for this work. I do not know of any better investment for mission funds in any mission field.

Thank God that your religion is broad enough to include all who are your brothers and sisters in Christ, regardless of denomination. May the day hasten when all may be given the larger vision.
With highest appreciation of your interest in Brother Akazawa and his work, and realizing that much of his success is due to you and to your prayers, I remain, with kindest regards, cordially your brother,
W. R. LAMBUTH.

Bro. Akazawa's Letter.
I am writing this letter from Oita where I came to be an interpreter for Dr. and Mrs. Hamill. The Sunday-school Convention is going on here, January 23-26, together with the Matsuyama District Conference. So my brethren are here. Brother Water from Natkatsu, Brother Turner from Uwajima, Brother Demaree, from Matsuyama, Brother and Mrs. Wilson, and Miss Worth, at Oita—all are here. The meeting is very interesting and helpful. Dr. and Mrs. Hamill speak twice and three times every day. Yesterday Dr. Hamill addressed the student body of the Normal School at Oita by invitation from the principal of the school. The visiting Japan is a great blessing to our Church in Japan, especially to the Sunday-school. I am sure the result will be seen immediately throughout Japan, and it will be one which reaches far into the future. They are well in spite of very hard work, but sometimes I am afraid that we are taxing them too much. I am to be with them at a number of other places.
Sakai is becoming an important town, more and more as a manufacturing town as well as a resident town for the business people of Osaka. We need a strong Church with a big building, big enough to meet the demand of fifty-three thousand people of Sakai. Our Methodist Church is growing, so I believe, and everybody says so too. Since you left us, we have had six adult baptisms and one child. The story of some of their conversions is very interesting. One who was baptized about three months ago, had been a very wicked fellow; he had done all sorts of wrong a man can do, only he did not go to jail. He heard our preaching and found it gave him a great struggle for several days. Finally, he found forgiveness of sin and peace in Jesus. Since, he has become an entirely different man. I never saw him give testimony or offer prayer at Church without tears rolling from his eyes—tears of thanksgiving for

the new life. Everybody says his conversion is a miracle. By and by his wife was converted, then in his cold, solitary home became a warm Christian home. How happy they are now and what a strong testimony this newly changed family is giving to the living Savior among their neighbors, God knows. Now, both of them are faithful members of the Church.
You remember a house and lot which we selected for our social work at Sakai. We made a contract of renting for thirty-five yen a month rent, and moved our school and day nursery there the middle of November. We have ninety young people enrolled in our night school. All of them are working boys and girls, some of them in large factories and others at their own little blacksmith shops, which are so numerous at Sakai. The day nursery has thirty-five children enrolled. All of them from families below middle class. We have five children whose mothers work in factories and they stay all day in the nursery. In regard to one of these mothers, there is a touching story. Permit me to tell you of it. She is a mother of three children and her husband has been sick in bed many years. She had, for a while, the means to support them, but finally everything was lost and so there was no more to support them. Her husband never recovered. She did not know what to do, so one night she made up her mind to throw herself and children into the sea and leave this world, where she felt there was no more hope. Fortunately, just as they were ready to throw themselves into the deep sea a man came and held them back. The man was a Christian. Of course, the outcome was, to make this long story short, that the family has been supported by that man and other Christian friends. After while, miraculously, the husband's ill was cured, but he was not able to do any hard labor. However, they wanted to do even some easy work, but they had three small children with which they could not attend to work. Moreover, the man after a long illness became insane and could not work alone, so the wife had to be with him always. To find such a position was difficult. Happily the question was solved. Both husband and wife were given positions in a Christian shop and the children came to our day nursery. About a month ago the man died leaving a widow and three children. One of the children was sent to a Christian orphanage and two are with us in the children's day school. The Lord saved their lives as well as their souls. Now the widow and children are in far better condition than ever before.

Since this institution was moved to this new place, it is considered by the people surrounding us as a blessed fountain for the people of the poor section. I can see their appreciation of our work. One instance which I consider one of the blessed fruits of this institution is that since I moved into the new place a hard gambler of this section began to come to see us often and seemed very much interested in this new work. I told him why we do this work and who is our Savior, and that "I wish to bring the personal Savior to you all." He began to come oftener. Now he has stopped gambling and is a business man, which is the most surprising change to everybody. He has more than fifty young men under him, all of them are gamblers. They are beginning to turn toward good. I cannot call him exactly converted to Christ, but he is becoming a Christian and there is no doubt in my mind he will be saved.

As we are doing this work, we are gaining the sympathy of the people. The owner of one of the neighboring factories contributed a swing for the school which cost about seventy-five yen. Others are speaking to plant trees for us. Our school yard is open for any children during the daytime. It is a play ground for these poor children of this section. They are happy with the unexpected play ground. At the same time we can educate them while they are playing. Just now we have only a swing. I wish to have some more equipment. I hope to organize among them a gymnastic class and a brass band. Then we can catch and influence a large body of youngsters.
The fee of our day nursery is only fifteen yen a month and that of the night school is the same. The amount is fixed considering the living of the people whom we are working among.

It needs this kind of institution in different parts of the city Osaka; and this work in Sakai is a good experiment for the work of the great field—the city of Osaka.
Our expenses are as follows (monthly):
Salary for a superintendent who does the pastoral work too, 50 yen.
Rent, 35 yen.
Salary for a trained nurse, 12 yen.
Salary for a night school teacher, 15 yen.
Salary for a maid servant, 5 yen.
Running expenses, 8 yen.
Total, 126 yen.
Less 10 yen income fee (some of them cannot pay fee, as I count 10 yen a month at present), which leaves 116 yen. This is the highest

amount I can expect. In the past month I haven't raised so much, however, I am trying to raise that much.
Besides, we need equipment from time to time. We spent all of the 1200 yen which you sent last year. At the close of December there was a deficit of seven yen. The second 1200 yen which you sent last time will keep us up to October, maybe up to September, for we need some furniture for the parsonage which is built to the school building by the contract.
In regard to the source of the fund, I haven't heard recently from Brother Jackson and do not know how much was raised in the last conference year. I heard, however, from the president of the Junior League of the Tennessee Conference that they pledged for the fund \$200 and I am expecting something from Texas too. If I am losing the interest of our brethren in the United States, it must be because I haven't written them sufficiently. I am deeply conscious of my negligence and with all my might I am praying for recovery from the negligence. Of course I am busy day and night, but I should write oftener to them. Dr. Lambuth, please tell the brethren that I am not worthy enough to claim their support for any personal relation, although I appreciate fully their personal sympathy and never forget it. However, I beg them to support this work for God's sake who is working with and has blessed us so much, showing such precious fruit even in such a short time.

MOTOZO AKAZAWA.
Oita, Japan, Jan. 26, 1908.

STATE NOTES.
It was my pleasure to attend the great Young People's Missionary Convention at Pittsburgh March 10-12, and I wish that all our Texas young people could have been there. Detailed account of the program was sent out through the Associated Press, and I presume that most of you read them. It was a coming together of all denominations by authority of their several Mission Boards to discuss the work and the need of greater intelligent effort. Dr. Ed F. Cook was present with a large number of Southern Methodist delegates, but I believe that Prof. C. F. Webb, of Polytechnic, and I were the only Texas representatives.

I also had the pleasure of attending the State Sunday-school Convention at Austin on the 19th. This was a representative body of aggressive Sunday-school workers, and they are certainly at work. Mr. Wiggins, the State Secretary of the association, is a wide-awake man, and is pushing the work all over the State. The convention was interesting from the first to last, and such men as Marion Lawrence, the leader in the work, and the State Secretaries—Long, of Arkansas, Ezell, of Louisiana, and Fox of Kentucky—added much to the interest. The banquet Saturday night had a magnificent attendance, and the interest in discussions of work was carried far into the night. Mrs. Robertson, our Junior Superintendent, and Prof. Blair, our First Vice-President, were on the program, and we enjoyed meeting them and talking League work.

Interest grows in our coming Assembly. Methodists and others from every section of the State are planning to spend a season at Epworth-by-the-Sea—our summer home. Did you ever have company come and you were not ready for them? No spare bed or room prepared, though you could have made ready if you only would? Shall we Leaguers be in this position this summer? We are almost ready, but there are many things to do that must be done, but how will we do it? I have sent out a frank statement of conditions to the President of nearly every League in Texas, telling them why we must have their help, and so far only three have replied. We can not afford to play at this work. It means much, not only to our League work, but to our whole Church, and one man can not do much without your full co-operation. We must either do this or quit trying—it is easy, very easy, if each League will only arrange to buy one bond.

We publish this week a list of the Leagues that have taken stock in our bond enterprise for the equipment of our property at Epworth-by-the-Sea. You will note that some Leagues have seemingly done more than their part, and most of the Leagues in Texas nothing. Shall we continue to call this a Texas League enterprise, or shall we relinquish our right to some other department of the Church? This list may not be correct, as some payments have been made to Judge Walsh that are not included in this, and will begiven later? However, if these Leagues can do this much, is it not a fact if each of our 600 Leagues would respond as they should, we could have at Epworth a perfect plant, meeting every requirement of our work and of lasting benefit to our cause? We owe money that must be paid, and we must have our water supply perfected before the first of June.

The season of District League Conferences is right at hand. The Greenville District will have met before this is in print. The Sherman Conference will be at Pottsville April 14, and others as indicated in the record at the head of the League Department. The district organization is the greatest factor in our work. Good officers at the head of a district, with a live presiding elder who can accomplish great things during the year. It is very essential, however, that the right one be put in the lead; sometimes the best men can not do the best work, as their business is such that they can not devote the needed time to it. All these things should be considered in the selection of officers.
A. K. R.

GEORGIA LETTER.
Personal.
For six months I have been much under the weather. First eight week of fever, then an interim of convalescence and then four weeks of grippe. I have not been able to get to my desk and write, but by God's great blessing I have been free largely from pain or mental disturbance. I have had little company and have had much time for reading and thinking. Since I was laid on my bed the panic which I had predicted when I wrote my last letter to the Advocate has burst with all its fury on the North and we have been on the edge of the cyclone. I could not see when I wrote the evidences of the storm coming in the sky. The papers were boasting of prosperity, but I could not see how capital could be so unscrupulous, how the law could be so perverted, how labor could glance at capital so anxiously and how un-pitying were workmen to each other, how God could be so ignored, how daily papers could be bought up by dishonest schemers how many professed ministers of God could be bribed to silence, without disaster, and disaster has come. The tidal wave has not reached us yet, but unless "we repent we shall all likewise suffer—if not perish."

Bishop Duncan.
I have seen nowhere a juster tribute to my old friend than appeared in the Advocate. Bishop Duncan had a vast amount of common sense, and was one of the kindest of men, but he never ceased to regard the preachers as pupils and as he did a class of college boys except a chosen few to whom he deferred, but there was not the slightest unkindness in his playful sallies. There is a gathering storm which one or two of our Bishops are bringing on which portends danger. Bishop McTyeire cannot be duplicated and it would be well for some to remember the fact. The ignoring of the cabinet, and making needful changes will call forth more such articles as Dr. Lloyd's and may bring about the doleful condition of the Methodist Episcopal Church, as far as the episcopacy is concerned.

Presiding Elders.
If these beloved show an undue concern about their salaries, and become close corporations and perpetuate themselves and choose their successors, and are careless about what becomes of the poorer class of preachers, there will burst a storm which will do here, what it has done in the North, make the office almost an absurdity—a mere fifth wheel.
I have been fifty years a preacher. I have had a considerable number of presiding elders, but I have never had one who was obnoxious to the charges I have been seen made lately. Once I had an elder, or perhaps twice, who seemed to seek for those who were not my friends, and consulted them only about a change, but generally I was as willing to quit as they were to get rid of me. Still I thought my trial at conference ought not to have been in cabinet star chamber, but those elders never desired anything but good and I knew it.

Dr. Price and Mental Suggestion.
I wish my friend, Dr. Price, who writes so confidently about curing disease by suggestion, would take my paralyzed limbs in hand, and suggest some line of thought that would make them mobile. Alas, I have two automobiles, both out of order, and no repair shop. While I can't understand his mathematics, or his psychology, I can understand him and give it as my verdict that a more worthy man than Dick Price never came from that land of good men, Southwest Virginia. He is a nugget of pure gold. When old Dr. Pierce complained that he was sick he generally preached about two and a half hours and so my letter grows long despite my invalidism.

There is no paper I read with more interest than the Texas Advocate. The letters from your traveling correspondents, especially from Mexico, are a treat to me. I am always glad to get a private letter from any of my readers and glad to read of the trials and triumphs of the brave circuit riders from the Panhandle to Beaumont.
Don't listen when anybody says prohibition is a failure in Georgia. It is not. The present law may be too drastic, but the saloon is a thing of the past.
GEO. G. SMITH.

HISTORICAL.

Some Facts Relating to the Founding and Progress of Southwestern University—1840-1908.

By Rev. Robert Gibbs Mood.

Paper IV.

During these years in which these three institutions had arisen and during which two had been abandoned, Texas had been admitted into the Union and was progressing rapidly in population and material prosperity. The lower counties, particularly where the sugar-cane and cotton flourished, increased rapidly in wealth. The Church made corresponding progress and in these lower counties were formed a large body of wealthy Methodists seeking the best educational advantages. "Rutersville" had lost its prestige, the temporary prosperity of "Weslyan" had declined, and while McKenzie College was still pursuing the even tenor of its way and rendering useful service, it was so far removed from the centers of population and wealth as to be practically inaccessible to many. The demand for an institution of learning for advanced education, projected by the Church, seems to have been increased by the seeming failures of the first attempts and in 1855 a convention of delegates from the bounds of the Texas Conference assembled in Chappell Hill to consider the question. By its action an entirely new enterprise was again launched upon the uncertain sea of Texas education.

Soule University, named in honor of Bishop Joshua Soule, located at Chappell Hill, in Washington County, was supported by some of the most enterprising and wealthy citizens of the State. A large and commodious building of stone was erected at a cost of something like \$37,000. Two of the chairs of instruction were endowed with \$25,000 each, one by Col. Felder, and the other by Col. J. Kirby. The halls were opened in 1856 and to this new college quite a large number of students hastened. No former educational enterprise of the Church had been projected under more favorable auspices. The mistakes and miscalculations of former attempts were vividly in memory to warn its leaders and the wealth of its command promised an assurance of everything of a material character necessary to secure great success. Scarcely, however, had its regular routine of work been fairly established and the graduation of two promising students given bright promise of the coming greatness and usefulness of its mission when the blast of war summoned the South to arms. President Jefferson Davis in vain protested against colleges of the country emptying themselves into the army, declaring that "we were grinding up our seed corn." In many cases presidents, professors and students rushed to volunteer for the conflict. The Reverend Professor of Soule University secured the position of Colonel in the army, took his students to the field of war and the halls of the university were silent. The pressure of the war subsequently converted the building into a military hospital and at its close the building was left defaced and leaking, without furniture, apparatus, endowment, faculty or students, and with neglected liabilities aggregating \$17,000 hanging over it. But there were brave hearts left and in 1865 the halls were again opened for students and so rapid and prompt was the response for patronage that it was determined in 1866 to open, under its charter, a normal institute for the training of teachers. At the suggestion of Bishop McTyeire, correspondence was opened with the Vice-President of the State Normal School of South Carolina. Plans were submitted by him for the organization and management of such a department, which plans were to go into operation the ensuing year, 1867. But just while everything was looking bright and the future seemed to promise so much, yellow fever, penetrating

from the coast, began to lay waste large sections of the interior of the State. Towns and cities were decimated and Chappell Hill shared the general experience of that whole section, and the dread disease invaded the University. Professors and students were stricken down and in a few short weeks, silence, like a pall, hung over the ill-fated institution.

Early in 1868 the trustees determined to renew the effort and offered the Presidency of the institution to Rev. F. A. Mood of the South Carolina Conference, at that time presiding elder of the Charleston District, but this offer he declined. However, in the fall of the same year the offer and the call was renewed, accompanied by letters from Bishops Andrew, McTyeire and Wightman, setting forth the importance of some one interesting himself in that department of Church labor in Texas. Being thus urged he finally decided to answer the call, came to Texas and entered upon his duties in November, the institution being opened for the reception of students January 1, 1869.

BACK TO SONGDO.

Just ten years ago this writer was sent to Songdo as the first Christian worker to take up residence in that city which has nearly 100,000 inhabitants. We traveled there on foot, a walk of 53 miles from Seoul. Arriving on the outskirts of the city we went into a little inn to remove the stains of travel. While resting there we were much disturbed by the clanging of gongs and the beating of drums. Looking to the hilltop close by we saw a number of people gathered under the shade of a great tree watching a sorceress posturing and dancing to the accompaniment of the crudest band. Somewhere in the city, lying at her feet, was some one who was very ill. She had been employed to perform incantations in the hopes of driving out the evil spirit from the body of the sick man. It is firmly believed that sickness is caused by an evil spirit that takes up its abode in the patient's body. Many are the dreadful stories we could tell you of the means that are resorted to in driving out this spirit. I was distressed at the thought that the many tens of thousands of the people in Songdo were worshipping the devil. The passage telling us that we wrestle not against flesh and blood but against powers and spiritual wickedness in high places came very forcibly to my mind; it sent me to my knees. During those early days before I knew the language there was little else I could do but plead with the Lord to turn the hearts of the people to Himself.

A few days ago I had the privilege of again visiting Songdo. After having been there since 1897 I was transferred to take charge of other work last year. I could not help contrasting this visit with my first to Songdo. This time I rode there comfortably on the cars. There are now eleven lines of telegraph wire where there used to be only one. This ease of travel and communication is but, in material things, typical of the progress in the affairs of the Master's Kingdom. Then there was not a single Christian within forty miles of the place. This time I found two large and handsome church buildings in the city which are overcrowded every Sunday. In addition to which services are being held at two other points, which doubtless are but the forerunners of other churches. The work in the country round about Songdo has grown so much that the work has had to be divided up into two circuits on which there are between seventy and eighty churches. Of missionaries there are six belonging to the Parent Board and three members of the Woman's Board of the Methodist Episcopal Church, South.

Educationally, a fine start has been made in work among girls, of whom there are now forty-five in the school. One interesting feature of this school is that it was started at the request of the native Church and with a guarantee fund handed over to the missionaries. While it is true that little expenses are met by the mission so as to help out the pupils and make them more comfortable, yet it remains a fact that to all intents and purposes the native Church and the parents carry the burden of the cost of running the school.

On the man's side of the question we find the Hon. T. H. Yun (a near relative of the Empress of Korea, and one who has held many of the highest offices in the gift of the Crown) presiding with dignity, perseverance and enthusiasm over a fine school of young men and boys. This school is utilizing several sheds as class-rooms, for as yet it has been impossible to get any building completed for a more permanent home for what will doubtless become the University of Korea.

Mr. Yun knows what his people need and he makes no mistake when he insists that the most important branch of this institution must be the teaching of applied sciences. For this purpose a well qualified man, in the person of Prof. J. Arthur Thompson, has

arrived on the field and is already taking up his duties with energy.

Had I been skeptical as to the results of missions I certainly should have been converted to a different view by my twenty-eight house visit in Songdo. The few hours spent there were crowded with incidents of which I have but the space to tell very few. I went to call on a man who is dying with consumption. Speaking with difficulty and in a whisper he told me that he could never forget that I had pointed him to Christ that I had baptized him and all the members of his family and that I had for a few years taught him in spiritual things.

"Now I shall soon be with Jesus," said he, "I am at peace, there is great joy in my heart, there is no fear." While he was talking to me I noticed his wife's eyes were bright with tears, but yet her expression was very far from that of despair. She too has "peace," she has her own personal experiences of religion. While I sat there the two children, not a bit afraid of the foreigner, climbed over me and played tricks on me just as the Occidental children do. I could not help, in my mind, contrasting this with the experience of being pelted with rubbish when I went to that city as its first missionary, for then the anti-foreign feeling was strong.

We went to the Wednesday evening prayer-meeting and found something over seventy-five per cent of the membership was present. So different to what it is at home; there were many more men present than there were women. The people were most responsive and when the meeting was thrown open for prayers there was not a moment of pause. The meeting over, I went into the body of the Church to greet the people. Many were in tears of joy as they with both hands would grasp one of my hands and tell how they had never missed praying for me in every service and always in their family prayers. The deliverances from danger and the many blessings I have received during the last year I have not the least doubt were often in direct answer to the prayers of these people whom I first knew as worshippers of the devil.

The day of small things in Songdo has passed. The accumulative influence of the native Christians is telling powerfully on the heathen community. One cannot go anywhere in the city, or near it, and find a person who does not acknowledge that Christianity is the religion he ought to adopt. To this statement is often added the remark:

"But, I am not prepared to live the life of a Christian." There are thousands like that; will you not pray for them? C. T. COLLYER, Seoul, Korea.

CHINA LETTER.

I left Huchow last Wednesday, the 22d instant. On account of snow and rain I was delayed, so did not reach Djang Shen till 9 p. m., too late for service that night. It is a very important center of between 40,000 and 50,000 people, and it is twenty miles northwest of Huchow, our mission center of this district. At this place we have a little nucleus of members and a number of probationers. Our helper here is a local preacher and receives only nine Mexican dollars a month. He has a wife and two children, and it requires six dollars a month to buy the rice alone for his family. This man needs and deserves a more comfortable living, but we are forced because of shortage of funds to be niggardly with the mission money in order to hold the work which we have in hand. On account of God exchange, at times we are able to save enough money to open a new place, but it draws mightily on our heart-strings to use the money to extend our work when our helpers are living in real poverty. Living for the Chinese is double what it was a few years ago. At Djang Shen we spent several hours in talking over plans for the work. We decided that Mr. Ng, the Djang Shen pastor, should go to Mechi, a place which I have long desired to enter, and establish work. The rent for the Djang Shen chapel is provided for by the Domestic Board of Missions, so we feel that we can put the amount of this rent elsewhere.

After leaving Djang Shen we went on to Oo Bing, twelve miles away, where I had an appointment for the same day. I reached there at 5 p. m., had services that night and Friday morning, with large, attentive crowds at both services. We have had work opened here just a year. We have several members and quite a number of probationers, and the future is very bright for the Church. I was fortunate in securing a piece of land at Oo Bing for \$180 Mexican. The buildings on this lot are sufficient for a chapel and a house for the pastor. We are paying \$34 Mexican a year for the buildings we now occupy. I left Oo Bing Friday afternoon, reached Szoen Saturday at 1 p. m.

Szoen is forty miles west of Huchow and is a fine strategic point for spreading the gospel. It is the end of

the waterway out through the An-wea Province. For twenty miles around rice is brought here on donkeys and wheel-barrows for shipment. We have at Szoen forty members and about the same number of probationers. Saturday afternoon, in company with the native pastor, I went two miles into the country to visit some members. In one of the homes I found a woman whose thumb had decayed and fallen off to the first joint, due to bone-felon. Having no physician in Huchow, I suggested that she go to the Sochow hospital, but for a country Chinese woman to go a hundred and twenty miles to be treated for any disease was beyond the realm of Chinese thought.

Quite a heavy snow began falling Saturday night and continued till noon Sunday. Regardless of the weather a large number attended both morning and afternoon services. Many of these members are sincere, liberal Christians. We expect for this place to be self-supporting in a few years. Though the weather during my entire trip was cold and stormy, yet I feel that the trip was most successful in confirming the Christians and persuading the unbelievers. I took most of my meals with my boatman and with the members. It consisted of rice, greens and a little pork. Though most of the members are very poor they always seem glad to share their rice with us.

My work covers an area of twelve to fifteen hundred square miles, and contains a half-million or more people. We are virtually the only Church in this section of country. I have an exhorter, two local preachers and one man in full connection in the conference, helping me in the work. This is the West Huchow Circuit. Five years ago it did not exist even in name. We have a membership of 62, probationers 89, Sunday-school pupils 140, League members 41. The number of Bibles, portions of Scripture and tracts sold last year, 2060. The Church contributed for all purposes last year \$237.07. While we consider this a good beginning, and the future prospects for the Church bright and encouraging, yet this is but as a drop in the great ocean compared with what remains to be done.

We need more native pastors, called of God and educated. I want to say here that our Church has gone to the extreme, in that she has almost entirely stopped giving help to young men who expect to enter the ministry, and many who are in the ministry, to get an education and prepare them for the work of the Church. The greater part of the work done on the Huchow District is done by exhorters and local preachers, men who have been picked up here and there and developed into good, active men—but without the least assistance from our schools. Their work proves their faithfulness. The newest district of the three of our China Conferences is the Huchow District. Last year there were 184 adults baptized in this district and 142 baptized in the Shanghai and Sochow Districts together.

We have a nucleus of a good school begun at Huchow. Bro. W. A. Estes is moving in today in order to take charge of the school after China New Year. We hope to make this school a special help to exhorters and local preachers on the district, who need the training. We desire that they come at least a few weeks or months in the year for special Bible study.

But to do this expenses must be paid and we will be compelled to have some financial help from home. There are several boys in the school now, bright, worthy young men, whom the school has been helping, but for the lack of funds they will not be able to come longer. Some of these boys are from my circuit, boys with bright intellects, sons of our preachers. Mr. Loh, an exhorter at Oo Bing, has three children, two of whom are boys who have been in school, but now must stop. He is giving his full time to the work of the Church and is a very faithful man. The Church pays him eight Mexican dollars a month, not enough to buy rice for them if they were all at home. Unless the Church does come to our aid along this line, we can never expect to have an educated ministry, men who will be able to cope with coming events, men who will be an honor to the Church and demand respect from all classes. Our conference is sorely in need of native preachers, and the greatest problem before us at present is how to supply this need, for we have very few who are being prepared. We must look to our schools for men to do the work of the Church. Our schools are all full, but with boys who have a mercenary ideal, and boys who are able to pay and do pay for all they get. But alas! there is no place for the young men whom we might hope will come in to fill the ranks in our conference, simply because they are not able to meet the expenses. China is changing rapidly. Government schools are being established in all the large cities and in many of the smaller ones. Is our Church going to keep abreast of the times, and be able to meet new demands brought about by new changes, or is she going to let the education of her native ministry be neglected for the lack of a little money?



GASTON M. DETHIER, Organist of St. Francis Xavier's Church, Head of the Organ Department of the Institute of Musical Art of the City of New York, and one of the greatest organists in America, writes as follows concerning the

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"Playing the List Organ is to me like interpreting a Mozart Sonata, and when speaking of that organ, it seems that I hear yet the exquisite sweetness of its tone. It has nothing of the nasal tone common to the harmonium, but the noble, harmonious, rich sonority of the pipe organ." "The admirers of Wagner can now enjoy in private his orchestration, for the List Organ possesses among its combinations an amazing imitation of the wood and soft brass instruments. The touch is perfect. In a word, the List Organ is the ideal instrument for small churches and parlors, and considering its price, I would recommend it for all organ pupils as the most practical instrument." (Signed) GASTON M. DETHIER. "The experience of half a century of organ building has made these instruments possible."

Mason & Hamlin Co. BOSTON.

The time has not yet come when we can withdraw support from our mission schools. Have we passed beyond our own country in this? What is the great cry at home for all our schools? "Endowment, endowment! Without endowment we shall die." Yet our home Church seems to expect the missionaries to establish such schools as shall be grand intellectual luminaries in our midst and that will even cast their rays across the Pacific without enough help from our home Churches to support for one year in school a boy whose purpose is to carry on the work which we are now laboring to establish. But some may say, we thought the China Mission was getting on a basis of self support. In the strict sense of the term, "self support," how many of our Church colleges, schools, universities, in our beloved land, America, are self-supporting?

Now to the point, twenty-five dollars gold will keep a boy in school at Huchow for one year. Will not many of our generous hearted Christians who read this realize our need, and supply one or more scholarships? Will not Epworth Leagues do likewise? Will not some Sunday-school undertake the support of a boy in the Huchow school? We trust this will be done at once in order that boys now in school may continue their studies through the spring term.

We promise all information possible to any one undertaking a scholarship. If you write me I shall be glad to furnish the wanted information, or Rev. W. A. Estes, who is in charge of the school, will do the same.

All money for scholarships please send as "specials" through the Mission Board at Nashville.

We have been living in our lovely new house a year and I wish to thank all who by their kind and generous contributions made it possible for the board to supplement the amount to provide the comfortable home in which we now live.

EDWARD PILLEY.

Huchow, China, Jan. 28, 1908.

The Badge of Honesty

Is on every wrapper of Doctor Pierce's Golden Medical Discovery because a full list of the ingredients composing it is printed there in plain English. Forty years of experience has proven its superior worth as a blood purifier and invigorating tonic for the cure of stomach disorders and all liver ills. It builds up the run-down system as no other tonic can in which alcohol is used. The active medicinal principles of native roots such as Golden Seal and Queen's root, Stone and Mandrake root, Bloodroot and Black Cherrybark are extracted and preserved by the use of chemically pure, triple-refined glycerine. Send to Dr. R. V. Pierce at Buffalo, N. Y., for free booklet which quotes extracts from well-recognized medical authorities such as Drs. Bartholow, King, Scudder, Coe, Ellingwood and a host of others, showing that these roots can be depended upon for their curative action in all weak states of the stomach, accompanied by indigestion or dyspepsia as well as in all bilious or liver complaints and in all "wasting diseases" where there is loss of flesh and gradual running down of the strength and system. "The Golden Medical Discovery" makes rich, pure blood and so invigorates and regulates the stomach, liver and bowels, and, through them, the whole system. Thus all skin affections, blotches, pimples and eruptions as well as scrofulous swellings and old open running sores or ulcers are cured and healed. In treating old running sores, or ulcers, it is well to insure their healing to apply to them Dr. Pierce's All-Healing Salve. If your druggist don't happen to have this Salve in stock, send fifty-four cents in postage stamps to Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and a large box of the "All-Healing Salve" will reach you by return post. You can't afford to accept a secret nostrum as a substitute for this non-alcoholic, medicine of known composition, not even though the urgent dealer may thereby make a little bigger profit. Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.

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The Woman's Department

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

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

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

ANNOUNCEMENT.

The annual meeting of the Woman's Board of Foreign Missions, Methodist Episcopal Church, South, will be held May 1-8, 1908, in New Orleans, La.

NOTICE.

The annual meeting of the Woman's Foreign Missionary Society, Northwest Texas Conference, will be held at Fort Worth, May 28-June 1, beginning Thursday evening.

A full attendance of delegates and visitors is desired, and names may be sent to Mrs. W. L. Woods, 1518 College Avenue.

We expect to have with us Miss Daisy Davies, secretary of young people's work, and Miss Mary C. White, missionary from China; and we hope to have other distinguished visitors. Of course our Brother Hotchkiss and Mrs. Barnum will be with us.

Let us come together ready, with large and liberal plans, for another year's work, and let us pray earnestly that this may be the greatest meeting we have ever had.

The executive officers are requested to meet at Mulkey Memorial Church, at 3 p. m., May 28.

MRS. A. C. JOHNSON, Pres't.
MRS. M. E. BULLOCK, Cor. Sec.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE—NOTICE.

Programs in leaflet form have been prepared for the Easter observance, for the benefit of the auxiliaries of the Woman's Foreign Missionary Society, of the North Texas Conference, and have already been sent out by the corresponding secretary of the Conference Society. The auxiliaries are hereby urged to begin at once preparation for the observance of this program, for Easter Sunday, April 19, asking the co-operation of the pastor in each charge, and seeking to secure the morning or evening hour of that day for the exercises. The public collection on that occasion is to be devoted to the fund for the purchase of property for the Eliza Bowman school in Cienfuegos, Cuba.

TO THE DISTRICT SECRETARIES OF W. H. M. SOCIETY OF N. W. TEXAS CONFERENCE.

Dear Sisters: Our records for 1907-1908 have been made and the books have been closed. May I ask each of you who have not already done so to please drop me a card stating how many subscriptions to "Our Home" and "King's Messengers" have been reported to you. And may I say a word to the presidents and agents of all our auxiliaries who may chance to read these lines. Dear sisters, do all you can to raise our subscription list to the highest point by the time we shall meet in annual session at Weatherford, May 13 to 17, for it is through the columns of these two publications we get the information and inspiration necessary to carry on our work intelligently. I will say right here, they are both improving with age, but still the same price. Every officer of the auxiliaries should take the papers by all means. The March number is well worth the price. I am sure our list will exceed last year's report.

MRS. JIM LANCASTER,
Agent Conference Society.

Box 101, Cleburne, Texas.
(We would be gratified at an occasional word of appreciation for publication from our co-workers in behalf of our Woman's Department of the Texas Christian Advocate, especially where they write of the good influence of other mediums of communication. The dear old Texas Advocate is a weekly visitor to our homes, while our other periodicals are only monthly visitors, therefore our Woman's Department of the Advocate is a most convenient medium of communication to say the least. We all are helped by words of encouragement for our efforts, insignificant as these efforts may be, and the editor of this department certainly prizes any such word which comes to her from her associate workers at any time.—Editor Woman's Department.)

WOMAN'S MISSIONARY SOCIETY, CORSICANA, TEXAS.

This auxiliary is growing in spirituality and earnest work. The treasurer's books for fiscal year just closed shows following amounts disbursed: Bible women in Mexico, \$60; Scholarship in Mexico, \$40; Miss Mann's salary, \$100; Miss Richmond's scholarship in Scritt, \$180; Pledge, \$45;

Easter offering, \$17.40; Week of prayer, \$8; Birthdays, \$3; Dues, \$65.10; Contingent, \$13.25; Printing minutes, \$2.50; Expenses delegate to annual meeting, \$2.90; Local expenditures, \$5; Total, \$542.15. The new corps of officers follows: President, Mrs. J. S. Callicutt; First Vice-President, Mrs. L. B. Cobb; Second Vice-President, Mrs. B. H. Woods; Third Vice-President, Mrs. J. M. V. Willis; Recording Secretary, Mrs. J. S. Alexander; Corresponding Secretary, Mrs. Frank Parsons; Treasurer, Mrs. J. H. Woods; Agent Advocate, Mrs. N. W. Conkling; Press Superintendent, Mrs. Tom Blair; Delegates to Annual Meeting, Mrs. L. B. Cobb, Mrs. W. A. Champion and Mrs. Snoson; Alternates, Mrs. J. S. Callicutt, Mrs. J. S. Alexander and Mrs. Tom Blair. The Society is divided into seven circles and these have all been made over. God has laid His call on one of our own members, Miss Calie Blair, who gladly answers, "Here am I, send me." She is a lovely young girl, just out of school. Let all the Conference pray with us that she may be an inspiration to our churches and through her we may be led to undertake great things. We are rejoicing over the call and surrender of this beautiful young life. All honor and praise be to the Lord.
A MEMBER.

REPORT OF THE W. H. M. SOCIETY OF FIRST METHODIST CHURCH, DALLAS.

With the new year, new life, new energy and new zeal seems to have impregnated this Society. The President, Mrs. J. G. Fry, has divided the Society into circles, each with a captain and lieutenant, with a view of enlarging its membership and fostering acquaintance among the ladies of the Church. The circles have gone to work in good earnest and are bringing in the report of their actions. Each circle stands pledged to pay a certain sum each month. But this is not the prime object. The most potent result is the bringing together of the members of the same church, having them get acquainted, making strangers feel that "we be sisters," having the timid feel that there is a place for them to fill and each must do her part in the Master's vineyard; that she is misused if she fails to do her work. This is one duty of which we, as Home Mission women, have been remiss, unintentionally, I grant you; but it hurts and stings, nevertheless. Should we go to another city, how welcome the hand-shake and hearty greeting. We are all strangers and pilgrims here, but we are learning and "following after that we may attain." For Christ said, "Cast the beam out of thine own eye." This dividing the Society into circles has resulted very happily so far; one circle increasing from ten to forty in five weeks. The opportunity of working in this part of our Lord's vineyard should be embraced gladly by every Methodist woman in Dallas. There is so much to be done, even in this one city of Dallas, that it appalls the thinking one. Much, oh so much, could be done if only our own Church would break down the stilted walls, and go out into the by-ways and hedges. So few workers, yet the field is "white unto harvest." Many, very many of our women would come to the rescue if only they would read and inform themselves of what this Society is pledged to do. Most of the busy mothers do not read the Texas Advocate, Our Homes and the King's Messenger. Who could read such live Christian literature, so ably edited, and not have her soul stirred to its depths for perishing humanity?

As the meeting on Friday, Feb. 28, was the last in the fiscal year, the election of officers was held, which resulted in the following being elected, viz: Mrs. J. G. Fry, president; Mrs. J. M. McCormick, first vice president; Mrs. W. H. Vaughan, second vice president; Mrs. George C. Felton, third vice president; Mrs. M. K. Gibson, corresponding secretary; Mrs. J. M. Young, treasurer; Mrs. Joseph Casteel, recording secretary; Miss A. Denman, agent Our Home and King's Messenger; Mrs. M. E. Dorrough, press reporter. The Society congratulated itself in securing for another year our former efficient president over her protest, having served us faithfully for the past three years. At the last weekly meeting seventy visits were reported, garments given away to the amount of eleven dollars, and three visits to benevolent institutions for that week. Mrs. Henry Dorsey, president of the board for the Mission Home and Training School, was a welcome visitor at this meeting. She is very zealous for the success of the Settlement Home and the Mission Home, hence her earnest pleadings for the best and most consecrated women to be put on the board met with a responsive chord. Mrs. Dor-

sey has her work well in hand, and as her heart goes out in sympathy for the over-burdened mothers of the submerged nine-tenths of this city, she wields an influence which will bring forth abundant fruit for good. The W. H. M. S. of First Church is wide awake to the work that lies out before it. Equipped as the auxiliary is with willing workers, is an earnest of the great harvest to be garnered in 1908.
MRS. M. E. DOROUGH.

FROM MIDLAND, TEXAS.

I am happy to be able to report that we have an auxiliary Woman's Foreign Missionary Society. Two meetings have been held and twenty-three members enrolled, besides two honorary members, each to pay 15 cents per month. There are twenty-two of them subscribers to the Woman's Missionary Advocate. That puts this valuable paper in all the homes, two women being in one home. The pastor, Rev. Nat B. Read, was with us both meetings and organized the Society. Miss M. I. Martin, our president, worked up the interest and led out. We hope to report some good done in the service of our Lord.

MRS. LULA JOHNSON,
Corresponding Secretary.

Box 242.

(With a membership of 23 in this auxiliary, and 22 subscribers to the Woman's Missionary Advocate, success along all lines of the work is confidently expected. We hope to hear again regarding their progress.—Editor Woman's Department.)

FROM CLARKSVILLE.

The first Monday in February closed the work of the fiscal year for the Woman's Home Mission Society. The following officers were elected for the ensuing year: President, Mrs. D. D. Strong; First Vice-President, Mrs. Clarence Hocker; Second Vice-President, Mrs. Jap Dinwiddie; Third Vice-President, Mrs. George Morrison; Treasurer, Mrs. M. M. White; Corresponding Secretary, Mrs. Jack Bland; Recording Secretary, Miss Lillian Hill; Press Reporter, Mrs. R. L. Stanley; Agent for Home Missions, Mrs. P. Hocker. We have twenty-seven members enrolled; have recently added eight new ones. Dues collected for the past year were three hundred dollars. We added some comfortable furnishings to the parsonage and the first work of the new year we have undertaken to carpet our church parlor. It is our prayerful wish that we may grow and become more worthy of the good work our Master would have us do. The Christian who thinks that his or her work is small or unimportant is looking through the wrong end of the telescope. In the twelfth of Romans, Paul has endeavored to set such people right by showing that the different members of the body of Christ are of equal importance. He has shown very clearly that no member has a small office, but that all members of the body of Christ, if equally faithful, are the same in rank, no matter whether they preach, farm or do housework. The man who properly fills his providential place, and by so doing comes into harmony with the divine plan, seeking only to glorify God, no matter how humble his sphere or meager his talents, is as great in the sight of Heaven as those who have seemed to be giants to the eyes of man. There is no greater career possible than to do well whatever God has given us to do; and whether our calling is high or low, as men judge, we may do our part so well that the Master will say, "Well done."

MRS. R. L. STANLEY,
Press Reporter.

FROM DENTON.

The auxiliary of the Woman's Home Mission Society has had its election of officers as follows: President, Mrs. T. H. Morris; First Vice-President, Mrs. H. R. Groves; Second Vice-President, Mrs. A. Duggan; Third Vice-President, Mrs. J. M. Glenn; Treasurer, Mrs. Paul Beyett; Recording Secretary, Mrs. Joe Kimbrough; Corresponding Secretary, Mrs. Will Foreman; Parliamentarian, Mrs. W. B. Butler; Librarian, Mrs. L. L. Logan; Agent for Our Homes and the King's Messenger, Mrs. Marrs; Press Reporter, Mrs. F. B. Carroll. These officers were installed March 2, at the first business meeting. Mrs. W. H. Johnson was present and gave the Bible lesson from the 4th chapter of Nehemiah. She called attention to the fact that their present meeting place, at the home of Mrs. W. B. Francis, was in the room where the officers of the North Texas Home Mission Society held their first conference meeting in the interest of the dormitory. They had before them then the dream and ideal of a noble building and a great work. She said she regarded it as a wonderful evidence of God's blessing that she could now say to them that their dream had changed into reality. The motto chosen for the year is: "For the people had a mind to work." The president used the text in an earnest, impressive talk.
The work of the various depart-

ments was reviewed and fully organized upon a good solid basis. The first vice-president, Mrs. H. R. Groves, and her able co-workers have already begun making needed improvements in the parsonage. These ladies intend making their pastor comfortable. Mrs. A. Duggan is a tither by the practice of many years, and out of her rich experience can teach the blessedness of giving the tenth. Mrs. J. M. Glenn is a new member here, but not new in home mission work. We are expecting great results from her work among the children of the Church. Miss Anna Moore, teacher in the North Texas Normal takes charge of the reading course. She has taken hold with enthusiasm and the ladies are co-operating with her. Miss Moore's work will be done once a month in connection with the regular social meeting.

PRESS REPORTER.

W. H. M. SOCIETY.

The Woman's Home Mission Society of Corpus Christi has just closed a very prosperous year, their being enrolled 34 members, many having been recently added. After the annual election of officers the Vice President reported from her department the sum of \$411 expended for local work, \$309 of which was for refunding the parsonage before the arrival of our new pastor, Rev. J. M. Perry, recently of Houston, who by his efficient work has gained the love and co-operation of his own and other Churches of the city as well as our citizens in general.

This society has sent to the Rescue Home in San Antonio one box valued at \$15, also box to Orphan-Home at Waco, value \$15. To the Kingsville Mission we have contributed \$10, to district parsonage at Beeville \$10, to the Alice Mexican parsonage \$25, to Miss Smith, Denton, \$6. An informal reception given by Mrs. Fox conferred a mutual pleasure and benefit, a free-will offering being tendered which netted the society \$29, the sum being applied to the extra dollar assessment.

This society meets socially once each month believing it a good work to bring the members of the Church and friends together, thus promoting fellowship and good will as well as giving an opportunity to the many visitors and strangers in the city of meeting the Church people. The last reception was on the church lawn, March 19.

With humble, thankful hearts we ask that our Father may bless and direct our efforts.

PRESS REPORTER.

W. H. M. SOCIETY.

At a regular meeting of the Woman's Home Mission Society of the Methodist Episcopal Church, South, Midlothian, Texas, February 17, 1908, the following officers were elected: Mrs. Sadie Barnett, President; Mrs. Ed Lowe, First Vice President; Mrs. G. Lamont Webster, Second Vice President; Mrs. Etta Danaway, Third Vice President; Mrs. M. E. Jackson, Corresponding Secretary; Mrs. Charles Kimmel, Recording Secretary; Mrs. S. A. Belew, Agent for "Our Homes."

NOTES FROM THE W. H. S. AT VERNON.

Our fiscal year has come to a close and again we have earnestly entered the new year with renewed zeal to do our Master's work.

We met February 3, and after transacting the regular business, the following officers were elected:

Mrs. W. H. Townsend, President; Mrs. Geo. W. Backer, First Vice-President; Mrs. T. L. Pierce, Second Vice-President; Mrs. D. P. Sink, Third Vice-President; Mrs. W. P. Pierce, Recording Secretary; Mrs. H. S. Ferrell, Corresponding Secretary and agent for "Our Homes;" Mrs. J. L. Sevartwood, Treasurer.

With Mrs. Townsend, who is ever awake to the interest of the society, as President, and 42 members, who have promised faithful co-operation, the Home Mission Society of Vernon will meet obligations. Our Recording Secretary is a model secretary. The minutes appear in our local paper, therefore it behooves us to adhere to parliamentary usages.

The Corresponding Secretary will attend promptly to reports, as we have the honor of having the District Secretary, Mrs. S. A. Barnes, in our midst.

With Mrs. Sevartwood as Treasurer our finances are always correct—in fact we have a "treasure" in her.

Our plans for the year seem large, but our determination to meet pledges is also great, and as a band of faithful workers, under the guidance of a wise Father, we will be able to do great things for the Master.

MRS. W. S. FERRELL,
Press Reporter.

FROM GRANBURY.

A Woman's Home Mission Society was organized at Fairview Methodist Church on the first of March, by our pastor, Bro. Owens, and his wife.

There were six charter members, of whom Mrs. A. T. Warren was elected President; Mrs. W. W. Reeves,

First Vice-President; Mrs. Chas. Gray, Treasurer; Mrs. May Sterns, Secretary; Mrs. Owens, agent for Our Homes; Miss Evelyn Vinson, Press Reporter.

This work is new and although few in number, we are going to work for every member of our Church to become interested, so that we may increase in numbers and in power of doing good.

While we have not done as much as we could have done, yet we hope to do things in the future that will be acceptable to God, and pray Him to bless us in our efforts to do good, and trust that he will give us that steadfastness of spirit that will enable us to overcome our difficulties and mount higher in the Christian graces—Faith, Hope and Love.

EVELYN VINSON,
Press Reporter.

W. H. M. SOCIETY.

The Woman's Home Mission Society of Cochran Chapel met in regular session February 25, 1908.

After regular business was disposed of, officers for ensuing year were elected, resulting as follows: President, Mrs. Amanda Cochran; Vice-President, Miss Lizzie Cox; Second Vice-President, Miss Pearl Howell; Third Vice-President, Mrs. W. S. Taylor; Treasurer, Mrs. A. M. Latham; Corresponding Secretary, Mrs. F. F. Taylor; Recording Secretary, Miss Fannie Cox; Press Superintendent, Mrs. Ernest Brown, agent for "Our Homes;" Mrs. Texie Thomas.

We have not accomplished as much this year as we had hoped, on account of much sickness within our midst, but now since spring is here, and nature looks so beautiful and promising, we will take new courage and try to do much good the incoming year. We are weak in numbers but strong in love for our work, and pray that the entire Church may realize the great opportunity for good and join us.

PRESS REPORTER.

W. H. M. SOCIETY.

The Woman's Home Mission Society of Center held a most interesting installation service, March 2. The service was conducted by Rev. J. A. Moody and was a most impressive one. The following officers were installed: Mrs. J. M. Scurlock, President; Mrs. J. W. Bridges, First Vice President; Mrs. H. M. Beauchamp, Second Vice-President; Mrs. Dan Walker, Corresponding Secretary; Mrs. W. A. King, Recording Secretary; Mrs. W. B. Crow, Treasurer; Mrs. G. Carnahan, Local Treasurer; Mrs. C. O. Bryan, Press Superintendent; Mrs. Anna Haeden, agent for "Our Homes;" Mrs. J. W. Murray, Superintendent Supply Department.

The fiscal year has just closed and we are very proud of our report, such an increase over last year. The amount raised for the year 1907 was \$332.04 and for 1908 was \$764.11, an increase of \$432.07 over last year. We can report an "ideal" auxiliary at our General Conference in May. Our membership numbers 63 now; some new names were secured at our last meeting. We are hoping to greatly increase but more especially are we desirous of having all our members active, working members fully enthused over the work.

We are expecting great results this year. Our officials are very enthusiastic and especially our president. She is such a consecrated woman she inspires us to do greater things for our Master.

MRS. DAN WALKER,
Corresponding Secretary.

Center, Texas.

FROM FERRIS, TEXAS.

The Woman's Home Mission Society of Ferris, Texas, met in regular session the last Monday in February and elected the following officers: Mrs. L. W. M. Tidwell, President; Mrs. Mary McDaniel, First Vice-President; Mrs. Bud Rice, Second Vice-President; Mrs. J. J. Smith, Third Vice-President; Mrs. J. F. Willis, Recording Secretary; Mrs. Tom Holloway, Corresponding Secretary; Mrs. L. Hopkins, Treasurer; Mrs. G. W. Pierce, Local Treasurer; Mrs. Anne Enoch, Agent for "Our Homes" and King's Messenger; Mrs. J. J. Creed, Press Superintendent.

We have determined to try to make this the best year in the history of Ferris Society and we are sure, with God's help, we can do this. We now number more than fifty members and who can tell how much it is possible for this number of consecrated men and women to accomplish.

Some dozen of our women went with the pastor to Trumbull three weeks ago and organized a society with eight members. These women are deeply interested in the work and no doubt will accomplish great things for the Lord.

We are glad to be a part of this great Home Mission movement and we pray that the Lord may be able to say of each one of us, "She hath done what she could."

MRS. J. J. CREED,
Press Superintendent.

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FROM MATADOR TO CORPUS CHRISTI.

Thoughts and Reflections by the Way. No. 3.

We left you last at Mineral Wells, and as the train rushes on we begin to take dots by the way. When we are met with an appeal from our good editor to be patient and wait our turn, also a suggestion as to point of brevity, we learned when a mill boy that we must dump our grist in with the common lot, and await our turn. But we are not disposed to murmur or complain as long as we can sit back and read the articles from the pen of much abler writers. You know 'tis said that all people live much in the past and love to meditate upon the good old times and associates of other days. With this reflection on our mind we fall into Weatherford, and as we stand upon the platform of our passing train, we look far down the vista of time to November 17, 1869, and behold the gathering of the Northwest Texas Conference, and as there is no railroad, they must necessarily come by hack, buggy, horse-back or any old way to get there. But then we feel sure they got there all the same.

As we think of this body of preachers coming from every point of the compass, and from much newly developed territory, we are reminded of the joke that a Presbyterian minister recently told at the expense of his own church. After telling of the opening up of the new country and the rapid influx of emigration to the new town, he pictured out the incoming of the first train into this newly made little city; and, said he: "A Baptist minister stepped off the train, and waving his hat, said: 'I guess for once I am the first preacher on the ground.' 'Oh, no,' said the conductor; 'two Methodist ministers are here ahead of you.' 'Why, how did they get here?' asked the minister. 'Oh, they came on the cow-catcher.' 'Where are they?' asked he. 'The conductor replied that one of them was out looking up their membership and the other was making arrangements to build a church. Said the minister: 'Is there no Presbyterian preachers in this part of the country?' 'Oh, yes,' said the conductor; 'plenty of them back in the city; but they are waiting for a sleeper.'" Thus it has been with our preachers in Texas since the days of the Stevensons, Wilsons, Fowlers and a host of others. They have been pressing to the front, looking out undeveloped territory, and building and organizing churches.

In connection with this conference at Weatherford we quote from Thrall's History of Methodism: "Bishop W. M. Wightman, presiding; F. P. Ray, Secretary; itinerant preachers, 47; local preachers, 127; white members, 7011." As we look back upon this body of men we are reminded that a large percent of them have passed over the river, and have made their final report to the Great Bishop of souls, and doubtless heard it said: "Nothing against this brother."

But we pass on to Fort Worth where some eighteen years later we look in upon this body—Bishop Wilson presiding; Jno. M. Barcus, Secretary. We see Horace Bishop leading in the conference love-feast, and hear him sing, "Our bondage here shall end," and hear the old brethren shout as they sing and look in glad contemplation to the time when the ransomed host shall shout, "We are come, we are come."

We would love to pay a passing tribute to the memory of many of those who composed these two conferences, at the feet of whom we have so often feasted, but space forbids. So we pass on to Alvarado. Here we run back to the fall of 1865, when just a few miles out from here we attended a camp meeting.

John S. McCarver, Pastor; Thos. Stanford, Presiding Elder. Here Uncle Tommie (as he was familiarly called) preached a series of sermons on the doctrines of our church, at the close of which he baptized the Lydias and their households, and those women were not like some would make you believe it was in the time of our Savior, but whole households of fathers, mothers and babies were brought into the Church. What a comfort to think that while the old sheep are comfortably housed from the blasts of winter that the lambs need not be left out in the cold. I fear our preachers are making a mistake in not preaching on the doctrines of our Church more. In this busy time of rush and hustle our people won't take time to read for themselves, and only inform themselves as they hear it from the pulpit.

OLIVER TYPEWRITER for sale. Recently rebuilt. Good as new. \$50. O. K. NOVELTY CO., Dallas, Tex.

WANTED. Good Methodist Physician: fine country; practice worth \$2000; no competition; collections easy. Address (REV.) T. M. PRICE, Eolian, Texas.

pits and rostrums. I am not an advocate of debates, but would have our preachers preach a straight Methodist gospel, which we believe to be a Bible gospel. Before turning from this scene, we want to pay a tribute to the memory of Bros. McCarver and Stanford, for there has never been two men whom we appreciated more highly. Bro. McCarver was my teacher-pastor, and presiding elder, and he preached the funeral of my father, and baptized two of my children, while Bro. Stanford baptized one of my children and preached the funeral of my father-in-law. While en route to the Weatherford Conference referred to above, he stopped over Sunday at Cleburne, and preached from the text in the 84th Psalm: "The Lord God is a sun and shield; the Lord will give grace and glory. And no good thing will He withhold from them that walk uprightly." But few men could more fully enter into the spirit of this text, as he recognized God as a sun to lighten his pathway and a shield from all harm, and fully trusted Him for His grace, from which beams of glory shone out continually in his life and ever trusted God for the good things which are held in reservation for His people.

Paul admonishes us to forget the things that are behind and press forward, etc., but these pleasant recollections of associations with our pastors all along down the line we hope never to forget, but to remember them as holy inspirations to nobler aims and purposes in life.

But our space is already consumed, so we will rest by the way. WILEY P. JONES.

DISTRICT CONFERENCE NOTICES.

Brenham District. The District Conference for the Brenham District will meet in Cameron, Texas, June 23, at 9 o'clock a. m., and close June 26. The opening sermon will be preached by Rev. I. E. Thomas, on Monday evening, June 22. The following are the committees of examinations: For license to preach—A. A. Kidd, W. L. Pate, J. F. Garrett. For recommendation for admission and re-admission—S. W. Thomas, Nathan Powell, C. C. Childress. For deacon's orders—A. S. Whitehurst, G. W. Riley, J. L. Russell. For elder's orders—W. W. Gollighugh, J. W. Bergin, T. G. Whitten. A. A. WAGNON, P. E.

Cuero District. The Cuero District Conference will be held in Victoria, Texas, April 29, 1908. The opening sermon will be preached by Rev. J. W. Cowan, of Cuero. All persons expecting to attend the District Conference will notify the pastor, Rev. G. W. White, on or before April 15, 1908. Victoria is a railroad center; everybody come by railroad. Let all pastors in the district notify the pastor of all lay delegates, Epworth Leaguers and women that expect to attend the conference by April 15, 1908. G. W. WHITE, P. C. Victoria, Texas.

Jacksonville District. This body meets at Jacksonville Tuesday evening, April 14, at 8 p. m. with a sermon by Dr. D. Alexander, of Henderson. The conference convenes Wednesday morning at 8:30, Bishop Key in the chair. Thursday will be given up to "Laymen's Day." H. L. Griffin, District Chairman of the Laymen's Movement, has gotten out a program for that day, and the laymen of the district are expected in large numbers. Rates on railroads and free entertainment are provided for. While we will be glad to have visitors at this conference, the woman's work and the Epworth League work will be taken up specially at a subsequent meeting, when we hope to effect district organization for all these interests. ELLIS SMITH, P. E.

Fort Worth District. The Fort Worth District Conference will convene in Burleson July 2, 9 a. m. Committees on examinations are as follows: License to Preach—H. A. Boaz, L. A. Webb, J. P. Patterson. Admission on Trial—H. M. Long, G. F. Windfield, O. P. Kiker. Deacon's Orders—J. P. Mussett, W. M. Love, Ed R. Wallace. Elder's Orders—C. L. Browning, F. M. Singleton, W. B. Andrews. O. F. SENSABAUGH, P. E.

MARRIED. Kone-Vinyard.—At the residence of the bride's parents, near Staples, Tex., March 26, 1908, Mr. Boyd Kone and Miss Ella Vinyard, Rev. W. A. Scott officiating. Lockhart-Tomlinson.—On March 22, 1908, Mr. Preston Lockhart and Miss Helena Tomlinson, all of Stephens County, Texas, Rev. J. M. McCarter, officiating.

PREACHER WANTED.

I want a preacher for Byars and Stratford. Pays \$400. Send presiding elder's endorsement. Address me at Holdenville, Okla. S. F. GODDARD, Presiding Elder Ada District, Oklahoma Conference.

READY TO HELP.

If any pastors need help in their revival meetings, I can arrange to help them or to preach on baptism, or any of the doctrines of our Church. J. D. CROCKETT, Hamlin, Texas.

IMPORTANT APPEAL.

To the Preachers of Northwest Texas Conference: Dear Brethren—Up to the time of this writing about one-third of you have answered the call I sent to each of you personally. This is a very urgent case and I trust this reminder will induce you to send in your response and do it now. JNO. M. BARCUS, Georgetown, Texas.

TO THE PREACHERS OF THE PANHANDLE.

The Northwest Texas Conference Board of Missions will meet in Clarendon May 5 and 6. We invite you to attend this meeting of the board. Come in time to be at the cornerstone laying of the new college building, Tuesday, May 5. Write the pastor so that he can provide entertainment for you. J. G. MILER, P. E. W. C. HILBURN, P. C.

SIXTEENTH ANNUAL COMMENCEMENT.

The commencement exercises of the Scarritt Bible and Training School, Kansas City, Mo., will be held May 9-11, 1908. (Class Day and Alumnae Reunion, Saturday, May 9; Commencement Sermon on Sunday, May 10, at 11 a. m., in Melrose Church by Bishop Seth Ward; graduating exercises on Monday, May 11, at 8 p. m. in Central M. E. Church, South. Rev. W. J. Young, D. D., of Danville, Va., will deliver the annual address to the graduating class. Seventeen young women, nine of whom are candidates for foreign work and eight for home mission work, will graduate and all except one will go into definite work or enter upon further preparation this year.

TEMPERANCE WORK.

I think temperance is a work we ought to all be interested in for the benefit of the rising generation. Ah, when we look around and see the precious little boys about us we wonder if it could be possible that our darling boy will some day be a drunkard or probably dealing out the deadly stuff. God speed the day when prohibition shall be victorious all over this land and country. Bro. J. L. Southward, of Clovis, N. M., lectured here a short time ago on temperance. Now we have a temperance society organized and hold a meeting once a month. Pray for us that we may be victorious. Bro. Southward is a forcible speaker and is doing much for temperance. May God bless him in his work, is my prayer. Your brother in Christ. P. J. WILLIAMSON, Kema, N. M.

ANNOUNCEMENT.

The Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, will hold its thirtieth annual session in First Church, New Orleans, La., May 1-7, 1908. Preliminary meeting of Officers and Managers and Workers' Conference May 1 at 3 p. m. Opening session at 8 p. m. Names of delegates and visitors should be sent promptly to Mrs. W. W. Carre, 1922 State Street, New Orleans, La.

Application has been made for railroad rates, and, although no definite answer has been received, yet all who expect to attend are urged to secure the usual certificate from railroad agents at starting point or at the nearest point within the territory of the Southern Passenger Association, as no reduction will be allowed on any road unless 100 certificates are signed by the Secretary. Let Friday, April 7, be observed as a day of prayer for the blessing of God on this session of the board. MISS MARIA LAYNG GIBSON, President. MRS. A. L. MARSHALL, Recording Secretary Pro Tem.

UNANSWERED LETTERS

March 19.—F. O. Favre, sub. A. C. Smith, sub. J. Kilgore, sub. 2 cards. C. D. Pipkin, sub. H. C. Hillburn, sub. W. C. Hinds, O. K. S. B. Johnston, sub. J. E. Buttrill, sub. E. A. Smith, sub. J. B. McCarley, sub. J. E. Green, sub. W. W. Armstrong, sub. E. H. Casey, sub. H. N. Curry, sub. C. C. Bell, sub. S. A. Barnes, sub. S. J. Franks, sub. A. T. White, sub. G. W. Henderson, has attention. A. H. Hussey, sub. J. P. Rodgers, sub. J. W. Thicher, sub. M. K. Fred, sub. March 20.—W. B. Byars, sub. E. R. Patterson, sub. F. O. Favre, sub. E. A. Smith, sub. I. M. Woodward, sub. E. G. Thomas, sub. J. W. Holt, sub. J. A. Biggs, sub. M. J. Brown, sub. C. Williamson, sub. March 21.—M. W. Clark, sub. C. H. Adams, sub. E. G. Roberts, sub. E. F. Boone, sub. P. M.

Riley, sub. I. M. Bryce, sub. A. C. Sterling, sub. C. B. Garrett, sub. C. W. Young, sub. H. J. Holland, sub. G. J. Irvin, sub. S. E. Johnston, sub. L. F. Tanney, sub. W. N. Curry, sub. J. W. Holt, sub. J. S. Wilson, sub. C. N. Smith, sub. J. H. Walker, sub. J. A. Ruffner, sub. R. E. Bonner, sub. R. E. Moreland, sub. J. L. Russell, sub. W. P. Garvin, sub. March 23.—W. H. Biggs, sub. S. A. Barnes, sub. R. A. Clements, sub. B. F. Alsop, sub. J. C. Minnis, sub. J. D. Higgins, sub. A. E. Carraway, sub. J. B. McCarley, sub. W. H. H. Biggs, sub. J. W. Goodwin, sub. C. E. Clark, sub. W. M. Foster, sub. O. P. Kiker, sub. J. P. Rodgers, sub. I. W. Campbell, thanks for information. W. P. Garvin, sub. R. R. Wagner, sub. W. W. Gollighugh, sub. J. W. Patterson, sub. L. F. Chapman, sub. C. W. Macine, sub. W. C. Hart, sub. Walter Griffith, sub. E. H. Pasmore, sub. March 24.—E. R. Patterson, sub. G. W. Kinchloe, sub. W. W. Armstrong, sub. N. W. Turner, sub. J. O. Dent, sub. W. A. Pritchett, sub. M. Phelan, sub. H. M. Cooley, sub. S. C. Balrd, sub. Thos. Gregory, sub. S. E. Johnston, sub. P. B. Summers, sub. E. A. Rippey, sub. March 25.—C. M. Myers, sub. A. L. Bowman, sub. V. A. Godber, sub. S. P. Brown, sub. A. C. Carraway, sub. W. J. Blaineworth, sub. I. E. Young, sub. M. K. Fred, sub. W. C. Hillburn, sub. A. W. Wilson, sub. S. J. Rucker, sub. T. G. Woods, sub. F. O. Favre, has attention. May 25.—J. L. Hollers, sub. A. E. Turney, sub. W. T. Harris, sub. F. E. Laker, sub. S. W. Stokely, sub. R. H. Helzer, sub. I. F. Harris, sub. E. F. Dunn, sub. W. M. Bowden, sub. W. L. Gibbons, sub. C. M. Kennedy, sub. J. B. Davis, sub. L. I. Nangle, sub. S. C. Riddle, sub. M. C. Dickson, sub. E. M. Huff, sub. J. W. Bridges, sub. J. T. Trice, sub. P. M. Riley, sub. C. E. Clark, sub. J. O. Gore, sub. E. A. Smith, sub. J. W. Nelson, sub. M. M. Beavers, sub. J. Kilgore, sub. W. T. Gray, change. W. C. Hillburn, sub. S. T. Francis, sub. May 27.—J. S. Funnell, has attention. W. B. Anderson, sub. F. M. Atchison, has attention. J.

D. Sherman, O. K. V. H. Trammell, thanks for information. N. W. Turner, sub. P. S. Warren, sub. E. G. Roberts, sub. W. E. Caperton, sub. J. M. Smith, has attention. J. B. Riddle, sub. C. G. Shurt, sub. J. P. Rodgers, sub. J. W. Patterson, sub. J. W. Bridges, sub. J. H. Walker, sub. W. M. Foster, sub. J. W. Long, sub. R. W. Allen, sub. S. C. Riddle, sub. C. H. Buchanan, sub. A. B. Keen, sub. W. S. P. McCullough, sub. P. W. Byrd, sub. March 28.—E. C. Escoe, sub. E. A. Smith, sub. J. D. Barsey, sub. J. N. Vincent, sub. J. B. Davis, sub. J. D. Whitehead, sub. J. C. Carter, sub. John Moore, sub. H. A. Abney, sub. Frank Hughton, sub. I. W. Campbell, sub. W. P. Bryan, sub. W. H. Terry, sub. J. E. Green, sub. Lee Sanders, sub. S. J. Rucker, sub. J. L. West, sub. C. E. Simpson, sub. March 29.—C. W. Weatherly, sub. E. D. Moon, sub. A. H. Hussey, sub. J. W. Patison, sub. E. A. Smith, sub. R. L. McIntyre, sub. O. T. Hotchkiss, sub. J. W. Watts, sub. H. J. Holland, sub. 2 cards. W. H. H. Biggs, sub. R. W. Adams, sub. J. E. Wood, has attention. E. W. Potter, sub. J. C. Anderson, sub. T. I. Beck, sub. J. S. Ogil, thanks for information. W. B. Matthews, sub. March 31.—S. H. Kelly, sub. C. E. Gallagher, sub. C. E. Clark, sub. C. T. Tally, sub. R. J. McElreath, sub. J. T. H. Miller, sub. J. W. Patison, sub. J. C. Wilton, sub. J. W. Slagge, sub. J. G. Pollard, sub. S. C. Riddle, sub. J. E. Turrentine, sub. H. J. Mayhew, sub. E. R. Baxens, sub. J. B. Davis, sub. H. M. Glass, sub. W. J. Land, sub. O. E. Moreland, sub. J. M. Gaul, sub. S. J. Rucker, sub. F. O. Miller, sub.

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MADDUX.—John Ira Maddux was born March 2, 1861, in Goliad County, Texas, and died February 26, 1908, at his home at Couch, Karnes County, Texas. He was married to Miss Mettie Hoard, October 18, 1885. After sixteen years' happy married life, this union was severed by the death of his wife. On November 18, 1903, he was married to Miss Tadde Brown, who survives him, no children being born to either union. While only a small boy he was converted and gave his name for membership in the Church, but by some oversight was not received. Growing up outside of the Church, for many years he lived the careless, indifferent life of so many out in the world. In July, 1903, he was reclaimed at a camp-meeting held at Cabaza, Texas, and lived a devoted, consistent Christian life until he was called into the Church above. The summons came without warning. All through the day he had worked in the field planting corn, and had seemed to be in his usual health. At night he ate a hearty supper, and sat about the table a little while talking to his wife and brother-in-law, making no complaint except that he felt very tired. He went out to the lot to turn out the horses, and when he failed to return promptly his wife went to see what could be detaining him, and found him by the gate, cold in death. Evidently his release had been instantly and without suffering. In his case no dying testimony was needed, for he had made his latter years a preparation for death. A good man has gone to his reward. He was a true neighbor and citizen, and an affectionate husband. His conversation was never mainly about business, nor politics, but religion, and he willingly gave to the Church the best service of which he was capable. May the Heavenly Father, who gives all needed grace in the hour of affliction, comfort the sorrowing wife and all loved ones left behind.

J. W. BLACK.

Kenedy, Texas.

WASHINGTON.—Mrs. Catherine Washburn (nee Turner) was born in Alabama November 1, 1843; moved with her parents at an early age to Tennessee; was married to Thos. B. Washburn in 1866 and shortly afterward moved to Brazos County, Texas, thence to Caldwell County and to Blanco County in 1873, and has resided on the place where she died since 1874. She was converted and joined the M. E. Church, South, at Rocky in 1886, and continued her membership until the Church disbanded at said place a few years ago. Mrs. Washburn was the mother of five children, of which number three survive her, viz: Mrs. James S. Allmond, J. T. Washburn and Mrs. Max Fischer. Sister Washburn had many trials during her life on the frontier, and during the last few years she seemed to live over these trying times again. May the hallowing influence of her Christian character hovering over her loved ones and friends draw them closer to the blessed Christ, whom she loved and served. She is not dead, but sleeping. We shall see her again. Mrs. Washburn died March 15, 1908, aged 64 years, 3 months and 17 days.

N. D. WOOD, P. C.

MCCARTY.—Katie Cooper was born January 26, 1883. She was married to J. W. McCarty some two years ago by the writer in the Methodist church at Stamford, Texas. Died at Texico, N. M., December 26, 1907. Converted when a small girl and received into the Methodist Church by the writer in 1892. Little did we expect when she stood at the marriage altar, so queenly, so confiding and hopeful, that so soon we should be called upon to chronicle her death. Raised in a Christian home and from her youth taught to love and serve God in her mature years she continued in an abiding faith and love for him and his service. We sorrow not as those who have no hope, for hope sits on the tomb and sings, "We shall meet again." Death deprives us of nothing it does not restore a thousandfold. It removes from this world, but ushers into heaven. It takes life, but gives immortality. Sister McCarty leaves an affectionate father, mother, brothers and sister, a heart-broken husband and a precious little babe to mourn their loss. May they all meet her where there shall be no more parting.

S. J. VAUGHAN.

Merkel, Texas.

SIMMONS.—Mrs. Carrie King Simmons, wife of Rev. Thos. J. Simmons, now Mayor of Denton, Texas, was born in 1839 in Walker County, Georgia. When a small girl she professed religion and joined the Methodist Church, in which she lived a devoted and faithful member until the time of her death, a few weeks since, at her home in Denton. Thus for sixty years she gave her life to the Master. In 1861 she was married to her husband, who was a local preacher in the Church, and no man ever had a more self-sacrificing wife. At that time and for twenty-five years afterward he traveled regular pastoral charges as a supply, with here and there a few years of intervals; and she did all that was in her power to help him in the work of the Church. There were five children born to her, four of whom are still living. As a mother she was affectionate, careful and unceasingly watchful. She lived for them and for her husband. A more unselfish woman never lived. Her thought was for those dependent upon her and for others. Though always delicate in health, yet she did every duty that came to her head and heart without murmur or complaint. Thirty-five years ago this writer was her pastor and often in her home; and no young minister ever had a better friend. There was nothing in the character of this good woman except that which was genuine, pure and lofty. Quiet and unobtrusive, she went about life's work with a conscience void of offense toward God and mankind. Her nature possessed the most delicate sense of refinement and her heart was the living expression of kindness and fidelity. Six weeks before her death she received a fall, resulting in a broken hip, from the shock of which she never recovered. But her death was a triumph. Her whole life was consistent and her departure was a translation. Her husband and her children rise up and call her blessed, and while they mourn her going they rejoice in her long life of usefulness and her triumphant entrance into the better land. She rests from her labors and her works do follow her.

G. C. RANKIN.

PRATT.—T. J. W. Pratt was born in South Carolina, July 6, 1838; was married November 14, 1867, to Lizzie C. Kay. He was converted in early manhood and first joined the Baptist Church, but later joined the Methodist Church and was a member of it for the last thirty-five years of his life, which came peaceably to a close March 3, 1908, at the home of one of his adopted daughters, Sister Smith, at Belueve, Texas. Bro. Pratt has gone to dwell in the beautiful mansion prepared for him, and he with his companion who he was separated from seven years before his own decease. We will miss Bro. Pratt in the Sunday-school, at church and in the social life. While he was near three score years and ten, he never got too old to go to Sunday-school until his health failed him a few months ago. I have been Bro. Pratt's pastor for over a year and I feel that I can say truthfully that his faithful consecrated life during that time has been a blessing to me, and I know where to go to find him.

R. E. PORTER.

STINSON.—Mrs. Mary A. Stinson was the only daughter of Alexander S. and Mrs. Indiana Johnson, and was the wife of James A. Stinson, of Winnsboro, Texas. She was born in Red River County, Texas, and was brought up and educated in Cherokee County, where she was married to Col. J. A. Stinson, October 20, 1864. She was the mother of three children, two of whom preceded her to the home beyond the river. She was baptized and confirmed as a member of the Episcopal Church when a small girl by Bishop Polk, of Tennessee. After her marriage to Col. Stinson she joined the Methodist Church, and was a loyal and faithful member until her death. She with her faithful husband and family lived for years in one of the most splendid country homes in Wood County, where they often entertained the ministers of God who passed that way. For the past two years the family had lived in Winnsboro, where she passed from toil to rest on October 20, 1907. She had been a great sufferer for several months before her death, the last two of which were spent on the couch of affliction. The husband, daughter and other relatives and friends gave her loving attention during all the long days of her last illness. May the God of all grace comfort and inspire all relatives and friends to walk in the way of this noble woman, so that they like her may go from the Church on earth to the Church above.

FRANKLIN MOORE.

HITCH.—Charles Freeman Hitch, infant son of W. C. and Ola Hitch, was born March 1, 1907, and died March 8, 1908, and was buried at the cemetery at Quay, Quay County, New Mexico, March 9, 1908. Elder B. F. Brock conducting the services.

H. C. TRAMMELL.

HUDDESTON.—Sister Alice Huddleston (nee Anderson) was born July 23, 1853, in Jefferson County, Ark.; was married March 13, 1873, to J. W. Huddleston. This union was blessed with nine children, two of whom preceded her to heaven. She professed faith in Christ at the age of thirteen, and joined the Methodist Church, in which she lived a consecrated Christian life until her death, which occurred in Mart, Texas, February 18, 1908. Her remains were shipped to Stanford Chapel, where, despite the severe cold weather, a large concourse of friends and relatives had gathered to pay the last tribute of love and respect. Her strength lay in her devotion to her home. This was the dearest place on earth to her, and it can truthfully be said Sister Huddleston's life went out to her family. God blessed her in living to see all of her children grown. Her four sons and three daughters, who stood by her bedside until life slipped away, are Christians. Four nobler young men can hardly be found. It was my privilege to be with her at the "crossing," and there is nothing more beautiful than to witness one of God's saints cross the last river. I asked her, "How is it at the crossing?" She could not speak, but a bright smile came over her face, and her eyes and hands turned upward, and as I sing "Tis So Sweet to Trust in Jesus" she nodded her head and great tears of joy ran down her motherly cheeks. The joy of the scene was increased when we knelt for the last time with mother in the home in prayer, when Dale, who had resisted salvation up to this time, arose and said: "Brother Walker, I'll do it, from this time on I'll serve my mother's God," and then said, "Oh, how I wish I could tell mother!" Sister Huddleston was related to the Stanford family, and leaves a husband, four sons, three daughters, an aged father and mother, Mr. and Mrs. Nealy Anderson, of Hewitt; three brothers, Dr. R. H. Anderson, of Hewitt; Dr. George and Tom Anderson, Sweetwater, Tex.; a sister, Mrs. Steel, of California. We laid her remains away in the old Stanford Chapel Cemetery by the side of her son, who preceded her two years ago to await the morning of the resurrection. We know where to find her.

—R. A. WALKER, Pastor.

JORDAN.—Ann E. Jordan, daughter of C. H. and Ann Phelps, was born February 18, 1828, in North Carolina, and departed this life February 7, 1908. When a girl she moved with her parents to Dyer County, Tennessee, and in 1858 came to Texas and settled in Navarro County, and married N. A. Jordan in 1855. This union was blessed with six children, of whom one son and one daughter, W. F. Jordan and Mrs. Lala Gunsey, survive. In 1858 they moved to Henderson County and settled north of Athens, where she remained the rest of her life. Her husband died and she remained a widow. She gave her heart to God when a child and joined the M. E. Church at the age of 14 and remained a faithful member until the Lord called her home. She was one of the best women the writer ever knew; always looked on the bright side of everything. She gave the land for Phillips Chapel Church, where she was glad to go as long as she was able to get to the house of God. She said she was ready to go and he with loved ones gone on before. To her loved ones we would say, "Weep not for mother and grandmother, but put your trust in mother's God, and some sweet day you will see mother again and there meet to part no more."

C. W. YOUNG, L. E.

BENNETTE.—Evelyn, infant daughter of Mr. and Mrs. W. F. Bennette, was born December 31, 1907, and died March 10, 1908. She had never experienced a well day while here. Her stay on earth was short. We can't understand why the good Lord took her away so soon, but with confidence in his goodness we believe he has removed her for a purpose that is best to her and to those that love her. She has missed the troubles that come so often to the pilgrim in their journey here, and gone to be with One who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." We wouldn't call her back; but prepare us, dear Lord, to meet her. May parents and loved ones let this affliction serve God's purpose here, and may it be the means of bringing them nearer Christ. And may we all look up with confidence and full assurance of hope, "though this earthly house of our tabernacle were dissolved, we have a building with God, a house not made with hands, eternal in the heavens."

J. F. LUKER.

ORME.—Wm. Orme was born in Bledsoe County, Tennessee, January 6, 1841. He came to Texas with his parents in early life and settled in Lamar County, and there was married to Mary E. Sullins December 12, 1872. To this union were born seven children, and all with the exception of two are living near the old homestead in Palo Pinto County, Texas. Shortly after he was married Bro. Orme was


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converted and joined the M. E. Church, South, and lived a consistent Christian life. A part of the time he was steward and was always faithful to every trust. His life was pure and clean and a blessing to any community. His companion lingers this side the river stricken and afflicted, but perfectly resigned. In the home life Bro. Orme's character showed more than anywhere else. He was a kind father and a loving husband, and to be in his home was to realize his true worth. But his work is done and he has ceased from his labors. He was perfectly resigned and when the Father called for him November 6, 1907, he was ready. We bid him farewell in this world, but we will join him in the morning.

W. C. CHILDRESS, P. C.
Graford, Texas.

HENRY.—Wm. J. Henry was born in Franklin County, Tennessee, July 17, 1831, and died at the residence of his daughter, Mrs. Kitchens, near Gum Springs, Leon County, Texas, January 24, 1908. He married Miss Eliza Cockrell, Pickensville, Ala., March 15, 1855. He moved to Leon County, Texas, in 1858. His wife, three sons and two daughters survive him. He and his wife have been faithful members of the M. E. Church, South, for sixty years, and tried by precept and example to train their children in the nurture and admonition of the Lord. I have known my old friend for about forty years. As I stood by the bedside near his last hours on earth and saw the placid smiles upon his face and the expression of faith that assures us of a home beyond the river of death, my thoughts were, "Let me die the death of the righteous and let my last end be like his." I commend his life and example to his children and may his feeble and faithful wife, who is nearing her eternal home, in the shadows of life, say: "Thy will be done." His family physician and friend.

N. H. THOMPSON, M. D.
Leona, Texas.

BLANTON.—Another good woman has weathered the storms of life and anchored in the haven of rest. Mrs. P. A. Blanton (nee Taylor) was born February 29, 1844; married to P. A. Blanton in 1860, and died at her home near Neches, Texas, February 26, 1908. Had she lived three more days she would have been 64 years old. But life in the higher sense is not measured by years, but by character and conduct. She was a sufferer for many years before death came and relieved her; yet she neither murmured nor repined, but went about her household

affairs as if nothing was wrong. While eccentric in some respects, this was due largely, if not entirely, to her afflictions. As a Christian she was not demonstrative and conspicuous in profession, but ever true to the principles of the gospel, as taught by the Master. In her deeds of kindness and charity, she knew no conventional lines, no caste, no classes of society, but ministered alike to all who needed her sympathy and help. Her neighbors, uniformly, bear testimony to her worth while living, and feel bereaved in her death. She knew the end was near and expressed her willingness to go whenever the Lord might see fit to release her. She left an aged husband, one brother and two sisters to mourn her departure. "Them that sleep in Jesus, will God bring with him; wherefore comfort one another with these words, Blessed are the dead who die in the Lord from henceforth * * * they rest from their labors and their works do follow them."

W. A. MOORE, L. E.

COCHRAN.—Mrs. P. J. Cochran (nee Canfield) was born April 10, 1830, and died February 28, 1908; was married to W. M. Cochran January 16, 1850. To this union five children were born—four survive. One preceded her to glory. She was converted and joined the M. E. Church, South, in childhood and lived a faithful Christian life until her course was finished, and then received the commendation: "Well done, good and faithful servant, enter into the joys of thy Lord." A devoted, kind and affectionate mother has crossed the river and is waiting at heaven's gate to welcome her children home. Sister Cochran suffered much, but was calm and patient, realizing that these light afflictions would work out for her far more and exceeding eternal weight of glory. No more suffering, no more grief. She has joined in with the saints in their everlasting rest. She was ready and willing to go when the message came. Children, be faithful a little while and you will meet your sainted parents and brother in glory. May God lead all safely home.

J. E. SHORT.

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WEST TEXAS CONFERENCE.

Austin District—Second Round.

Wellmar, County Line, April 4, 5. Eagle Lake, Chesterville, April 9, 10. Columbus, April 11, 12. Walnut, Merrittown, April 18, 19. Tenth Street, 11 a. m., April 26. First Street, 7:30 p. m., April 26. University Church, 11 a. m., May 2. South Austin, 7:30 p. m., May 3. JOHN M. ALEXANDER, P. E.

Cuero District—Second Round.

Stockdale, at Caddo, April 4, 5. Smiley, at Davy, April 6. Nursery, at Thomaston, April 11, 12. Fort Lavaca, April 13. El Campo, April 18, 19. Hope, April 25, 26. R. A. ROWLAND, P. E.

San Marcos District—Second Round.

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, 15 a. m. Waeider and Thompsonville, at W., April 4, 5. San Marcos, at San Marcos, April 12, 13. Belmont Cir., at B., April 18, 19. D. K. PORTER, P. E.

San Antonio District—Second Round.

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. Woolfs. 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.

Ozona, April 18, 19. Sherwood, at Christoval, April 26. Eden, at Lohn, May 2, 3. W. T. RENFRO, P. E.

Beeville District—Second Round.

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.

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.

Barkett, 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.

Itasca, April 4, 5. Hillsboro, Line Street, April 5, 6. Waxahachie, April 12, 13. JAS. CAMPBELL, P. E.

Plainview District—Second Round.

Emma, April 4, 5. Dickens, at Wichita, April 11, 12. Matador, at Matador, April 14. Lubbock Sta., April 18, 19. Tahoka Sta., April 21. Gomez, at Gomez, Apr. 23. Brownfield, at Meado., Apr. 25, 26. Hockley, at Block Twenty, Apr. 26, 27. Silvertown, April 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.

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 Glendale, 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.

Stamford, April 4, 5. Stamford Mis., April 4, 5. Nugent, at Hawley, April 7. Cross Plains, Burnt Branch, April 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. Weinert, at Carney, May 2, 3. Rule, May 5. Haskell Miss., 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.

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. 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, Moshlem, 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. Peart, at Peart, May 30, 31. J. M. SHERMAN, P. E.

Dublin District—Second Round.

Carlton Cir., 11 a. m., April 3. Hico Sta., 8 p. m., April 3. Iredeil 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. Grandbury Sta., May 10. Desdemona Miss., May 20, 31. Gorman Sta., 8 p. m., May 31. J. G. PUTMAN, P. E.

Ciarendon District—Second Round.

Dumas Cir., April 11. Channing Sta., April 11, 12. Amarillo Sta., April 18, 19. Lelia Mis., April 25, 26. Hansford Miss., May 2, 3. Ochiltree Miss., May 5. Higgins Sta., May 9, 10. Canadian Cir., May 19, 11. J. G. MILLER, P. E.

Waco District—Second Round.

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.

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. Clairmont, 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.

Irene Cir., Rienzl, 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.

Breckenridge, at Eolian, April 11, 12. Crystal Falls, at Baker, April 13. Wayland, at Necessity, April 14. Graford, at Ciaford, April 18, 19. Whittle, at Garner, April 24. Peaster, at Poolville, April 25, 26. Throckmorton, at Rocky Point, April 29.

Ellasville, at South Bend, May 1.

Graham Mis., at Center Ridge, May 2. Graham Sta., May 2, 3. Farmer Mis., at True, May 3, 4. District Conf. at Strawn, June 24-28. M. K. LITTLE.

Vernon District—Second Round.

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.

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.

Celina Sta., April 4, 5. Farmers Brauch 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.

Grace Church, April 4, 5. Hutchins and Wimer, H., April 11, 12. Hargyle, 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.

Gordonville Cir., April 3-5. Whitesboro Sta., April 5, 6. Preston Mission, April 10-12. Pottsboro Sta., April 12, 13. 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.

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.

Rosston Cir., at Hardy, April 3-5. Myra Cir., at St. Jo., April 5, 6. Collinsville and Tioga, at Tioga, April 11, 12. Aubrey Cir., 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.

Paris District—Second Round.

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 Miss., 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.

Bowie District—Second Round.

Nocena Cir., April 3, 5. Nocena 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. Holliday Miss., June 6, 7. JNO. E. ROACH, P. E.

Bonham District—Second Round.

Dodd and Window, 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. Guber Mission, May 16, 17. Brooks and High, May 13. M. L. HAMILTON, P. E.

Sulphur Springs Dist.—Second Round.

Parley Cir., at Clopton, April 4, 5. Winsboro Sta., April 5, 6. Cumbly 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 Ferce, May 3, 4. Birthright, at Lone Star, May 9, 10. Lake Creek, at Brushy M., May 16, 17. Rely Sp'gs, at Park's Ch., May 23, 24. Yowell Cir., at Moss' Ch., May 30, 31. Sulphur Bluff Cir., at Pairie View, June 6, 7. The Sulphur Springs District Conference will be held at Brashear, June 30-July 3. J. F. ALDERSON, P. E.

TEXAS CONFERENCE.

Calvert District—Second Round.

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 Danalo, 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.

Nederland Cir., at Sabine Pass, April 4, 5. Silsbee Cir., at Silsbee, 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.

Alto, at Mt. Zion, April 4, 5. Rusk, April 5, 6. Troup and Overton, Arp, 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. Kigore, 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.

Gilmer Cir., at Gauls Chap., April 4, 5. Gilmer Sta., April 5, 6. Dalby Springs, at Dalby, April 11, 12.

New Boston and DeKaib, at DeKaib.

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. Jeffersonville, May 23, 24. Kellerson Sta., May 24, 25. Cason, May 27. Daingerfield, May 30, 31. Naples and Omaha, June 3. Leesburg, June 5. Qutman, June 6, 7. R. A. BURROUGHS, P. E.

Huntsville District—Second Round.

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. Cild 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.

Chandler, Shady Grove, April 3. Edom, Union Grove, April 4, 5. Edgewood Sta., April 9. Coifax, Antioch, April 11, 12. Canton, Wesley Chapel, April 18, 19. Meredith, Mallard Prairie, April 23. Mineola Sta., April 26, 27. Marieton, 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.

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. Kelty, at Wells, May 30, 31. C. A. TOWER, P. E.

Brenham District—Second Round.

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. Mayfield, 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.

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 Almeda, June 7. CHAS. F. SMITH, P. E.

NEW MEXICO CONFERENCE.

Albuquerque District—Second Round.

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-five cents a bottle.

NOTES FROM THE FIELD.

Continued from Page 5

Our reports showed the Church in fair condition spiritually, but in need of revivals, and a total of \$164.40 raised for all purposes during the quarter. The Orphanage and foreign mission assessments have been paid in full. Our revival at Montague will begin first Sunday in May, with Rev. G. A. Marvin assisting. We have an excellent Sunday school at Montague, also an Epworth League doing fine work. Have a mission study class proving most interesting. Our people at Dye Mound have lately painted their church and built a substantial fence around the church lot. Withal, we are moving along nicely and our prospects are favorable for a good year. The best of all is that more of our people are living religious, especially is this true of our young people at Montague, and a great many are praying for a great revival. May the Lord early visit us with His refreshing showers from on high.—S. M. Black, March 27.

Aledo.

A few weeks ago the good people of Aledo and some from Chapel Hill remembered us kindly with a pounding, which was very much appreciated. Our Church here has been in the background for many years. The other Churches had gone ahead of ours, and our few people were discouraged. In the beginning of the year we arranged for half time here and half time at Benbrook. I have two evening appointments and preach at each place every other Sunday. This gives me four half Sundays, which, I suppose, is the most peculiar work in Methodism. The possibilities before this charge are simply wonderful, but I don't know how long it will take to gain the development. On the 15th day of this month we began a meeting, but I don't think a person here had any faith in the effort. On Monday R. P. Shuler, of Grandview Circuit, came in and began to preach in his own peculiar way. At first the people were distant and paid but little attention to him, but he preached on with still more and more power of the Spirit until the folks flocked to hear him by the hundreds. The Church went to work in faith and prayer. I have seen many meetings, but have seen very few to equal this. On the last Sunday it rained and was very muddy and bad, but the folks came in strong, earnest and scriptural preaching during the last week. In the work the Church stood loyally by their pastor and was much strengthened and edified. Many family altars were established. There were about 20 conversions and reclamations, about 15 accessions. The Sunday-school is large and has much enthusiasm.—C. I. McWhirter, March 30.

days of the sainted Peter Cartwright—here in the twentieth century prevailed. Men and women of all ages and classes wept and prayed and wrestled with God at the mourner's bench until they were saved. Including backsliders that were reclaimed there were more than 350 conversions, with 81 additions, and will swell number to the 100 mark yet. During the meeting rain and black mud were prevalent at times, but hindered not; they came through it all. Bro. Marvin lays himself upon the cross for pastor and people, and does that nature of work that will abide. The good people presented Bro. Marvin with a purse of \$200 as a token of their love and appreciation, and their pastor with a purse of \$55 and a pounding that will last for months. We have organized a Woman's Home Mission Society with twenty or more in number and a League will be on foot by the time you read this, and as fine a Sunday-school as I ever saw, which is taxing our new church for seating capacity. Our two churches are in fine shape and peopled with as fine a class as there is in Methodism. Brethren, we are happy in our work and truly the "lines have fallen to us in pleasant places." Bless the Lord for his love and "goodness to the children of men."—S. L. Crowson, P. C.

Higgins.

We have just closed the greatest revival meeting that Higgins has known for years. Evangelist T. N. Lowery did the preaching and indeed he did it well. All the Christian people of our little city and especially the pastors of the Presbyterian and Baptist Churches did faithful work in the meeting. There were between forty-five and fifty reclamations and conversions and all the Churches were greatly strengthened and built up. Some fifteen additions to the Methodist Church with more to follow. Our people expressed something of their appreciation for the faithful work on the part of Bro. Lowery by paying to him \$267.96. We are truly grateful to God for his blessings to our town.—Geo. F. Harris, March 30.

Wesley, Greenville.

A two weeks' meeting, conducted by our pastor, Rev. E. H. Casey, was closed last night. His preaching was forceful, pungent, and effective. Bro. B. H. Bounds, of Floyd, did some very strong, earnest and scriptural preaching during the last week. In the work the Church stood loyally by their pastor and was much strengthened and edified. Many family altars were established. There were about 20 conversions and reclamations, about 15 accessions. The Sunday-school is large and has much enthusiasm.—C. I. McWhirter, March 30.

Celeste.

On February 26 I started my meeting here and closed March 18. I did my own preaching for the first fourteen days and then Rev. T. M. Kirk, of Pecan Gap, came and did the rest. In many respects it was the greatest meeting of my life. Deep conviction came to the sinners and they were soundly converted to God. About 35 conversions and 21 additions to the Church. But this was not all the results of the meeting by any means; the Church made a mighty forward step in spiritual life. All the auxiliaries of the Church were strengthened and helped. We are now planning for the finances ordered by the conference and of course will have everything "in full." Bro. Kirk did some of the best preaching of his life and my people very much appreciated it. The District League Conference met with us last Friday evening. The opening sermon was preached by Rev. C. T. Tally, of Lone Oak. There were about 40 delegates and visitors present. A good program and well carried out. We have two very fine Leagues here doing fine work in all departments. I am expecting and praying that this will be the best year of my ministry.—R. B. Moreland, March 30.

Farmers Branch and Carrollton.

On our return from Sherman we found a hearty welcome awaiting us for the third time and a new work as well and two appointments instead of four formerly, in which the two are located only two miles apart, and at the first Quarterly Conference they assured us of their love and care by raising our salary \$100 over that of last year. Since our great revival at Farmers Branch last August our Church has been energetic and full of enterprise; organized good League since conference and doing good work. The Sunday-school and W. H. Society also will grade with best. They have expressed their love to us in too many ways to mention—pounding, etc. After a two weeks' campaign, beginning on February 23 at Carrollton we closed out the most marvelous meeting in the history of this country. Bro. Geo. A. Marvin, of Ladonia, assisted us, and to say his was well done would but mildly express it. His style of presenting the gospel was forceful, strong and convincing—spared no sin, yet was as tender as a Father in presenting the love of an infinite God. The crowds and interest grew from the first, until we soon had to seek other quarters to accommodate people. Hence we secured by invitation a skating rink and prepared it to seat 500 or 1000, which place greeted us with a swell hall for three consecutive nights previous to our first service. However, it got religion and promised before we accepted it for religious purposes that its days of dancing and skating were over. Crowds came and went two and three times a day and the gospel working like heaven until the whole town and country were afire for God. It was not a sage grass fire; but God and Methodism like unto the

ceived him into the Church. Twenty-five or thirty family altars started; Junior and Senior League organized, and we will organize Woman's Home Mission Society soon. Glory to God for the victory and many prayers will follow Bro. and Sister Lowery wherever they go to labor for the lost.—W. H. Harris, March 30.

Coolidge.

Last night we closed one of the most delightful revival meetings it has been our pleasure to enjoy for quite a while. The meeting lasted just one week. At the first we were hindered by rain and mud; but interest grew from the first service to the last. There was not a dry service during the meeting. The result of the meeting will never be fully known this side of the judgment. The Church was greatly revived and there were a number of conversions. There were six additions to the Church and others yet to follow. Bro. A. D. Porter, of Hubbard City, conducted the revival for us and did it well. His preaching was of a very high order, full of truth and pathos. The truth which he preached was illustrated and enforced by the choicest gems from the purest literature. How much he endeared himself to us and our people cannot be expressed in words. Coolidge is coming to the front. We have as good people as ever stood by one of God's servants in the battle for right against wrong.—R. B. Young, March 30.

Pilot Grove.

Our second Quarterly Conference embraced the 27th, 28th and 29th of March, in connection with the Fifth Sunday meeting at Pilot Grove. A very heavy rain prevented the carrying out of program as arranged, yet the meeting nor the conference was a failure. Bro. Whitesides and Bro. Riddle were present and preached fine sermons, and the sermon on Sunday by the presiding elder on Methodism was beyond the ordinary. The stewards present made good reports. Pastors and people love one another and all have hustlers.—J. T. Turner, March 30.

Grace Church, Houston Heights.

Our three weeks' revival closed last Sunday night. Results can hardly be stated, but there were about 40 accessions of our Church and most of them on profession of faith. Several will join other churches. Our work is in prosperous condition, but a difficult field to work. When we get our new, handsome brick church and parsonage we will make greater progress. During our revival we had the services of the Houston preachers, but Dr. Moore and Bro. Crum did most of the preaching. We have just organized a good, live Senior Epworth League. Our finances are in very good shape. No pastor ever served a better people.—J. W. Mayne.

Columbus.

Conference collections paid in full for the year. Pastor's salary paid up to date. Nine accessions since conference. Expect to start a protracted meeting April 12th. Let all who read these lines pray that God will revive His work in this town.—J. W. Rowland, March 25.

Whitesboro.

I am just home from the Randolph charge, where I have been with Bro. W. R. Rosser in two meetings. At Orangeville we had 40 or 50 professions and a fine interest among the Christians. At Randolph we had some professions among the young people, but did not do much with the old folks. Bro. Rosser is held in the highest regard among all his folks.—W. H. Brown, March 30.

AUSTIN PREACHERS' CONFERENCE.

The Methodist Preachers' Conference met March 23, 1908, in the study of Tenth Street Church, with President H. M. Sears in the chair. Bro. Hocutt opened the conference with prayer. Reports:

Tenth Street Church: Received two members by vows and baptism and one by certificate; paid \$24.65 to American Bible Society. Good congregations and good prayer meeting. Rev. Glenn Flinn, agent for the American Society, preached at 11 a. m. yesterday, and Rev. C. S. Field, secretary of the Texas Methodist Sunday School Conference Board, at the evening service.

University Church: Three accessions by letter, and two by vows. Added to the building fund for the new church, \$4,600. Prayer meeting continues to grow. Present last week, 98. Rev. Fred W. Long, State Sunday School Secretary of Arkansas, preached at 11 a. m. yesterday, and Prof. E. A. Fox, State Secretary of Sunday Schools in Kentucky, preached at night.

South Austin: Three accessions by

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certificate, Sunday school very fine; almost equal to membership of the church. Rev. Robinson, of Waxahachie, preached at 11 yesterday, and Rev. Glenn Flinn at night service. A collection amounting to \$11.75 was taken for the Bible cause.

First Street: Rev. C. S. Field preached at the morning service yesterday and Tom V. Ellzey, of New Orleans, General Sunday School Secretary of Louisiana, at the evening service; forty-eight received by vows.

The Ministerial Association of the City has endorsed the movement of the Methodist Preachers' Conference, to secure, if possible, Rev. Geo. R. Stuart for a great central meeting.

Resolution adopted by the conference:

Resolved, That we, the Methodist Preachers' Conference of Austin, heartily commend the International Sunday School Movement, and that we believe the thirty-third annual State Convention, just held in this city, has been helpful to all the churches. Also be it resolved, That we appreciate the wisdom and courtesy of the convention in selecting Rev. V. A. Godby as State President of the Association, and re-electing Mrs. V. A. Godby as State Superintendent of the Elementary Department. Furthermore, we believe that through their efficient leadership the great Sunday school movement of Texas will be increasingly prosperous.

H. M. SEARS, C. H. BOOTH, C. C. YOUNG, Committee.

DALLAS METHODIST PREACHERS' CONFERENCE.

The conference met at the usual hour March 30, and was opened by reading of Scripture and prayer by Rev. J. A. Walkup.

Present: J. L. Morris, J. M. Peterson, H. A. Bourland, G. C. Rankin, W. D. Bradford, W. D. Thompson, J. S. Davis, J. H. Griffin, D. Srinipf, E. A. Hawkes, A. L. Andrews, W. F. Clark, W. C. Young, D. G. Stokely, J. N. Hill. Visitors: J. A. Walkup, Luther Hamilton, J. T. Fresner, G. I. Jackson. Reports of pastors:

First Church: Presiding Elder preached morning and evening. Four accessions. Three asked for prayers. Pastor presided at men's meeting at 2 o'clock and preached at Mission Home at 5 o'clock.

Trinity: Held children's services in evening; one accession.

Oak Cliff: Funeral service at 11 a. m. Fair congregation at night.

Oak Lawn: Small congregation at 11 o'clock on account of rain; crowded house at night. Two accessions. Organized personal workers' club.

Colonial Hill: Congregation small on account of weather.

Settlement Home: One conversion; two accessions. Four asked for prayers.

Grace: Fine congregations at 11 a.

m. One conversion; five accessions. Hutchins: Good services Saturday night. Bro. Walkup preached. Rained out yesterday.

Bro. Jackson reports his work doing well. Pleads for help to finish new church.

Dr. Rankin seconded the plea, speaking in a highly complimentary way of Bro. Jackson as a Christian and a minister.

Bro. Hamilton reports everything moving along nicely on the Bonham District.

The paper of the hour, "The preacher and His Books," was read by Bro. Griffin and on motion Dr. Rankin was asked to publish it in the Advocate.

It was decided that the presiding elder should lead the combined forces of Methodism in a union meeting at some time and place hereafter to be agreed upon; and that in the meantime each pastor should hold a meeting in his own church if he thought it practicable to do so.

J. L. Morris, A. L. Andrews, J. M. Peterson and J. W. Hill were appointed a committee to select a time and place for a union meeting. Adjourned with benediction by Bro. Walkup.

J. W. HILL, Secy.

REVIVAL AT SAN ANTONIO FEMALE COLLEGE.

Rev. J. D. Scott has been conducting revival services in the college chapel with gracious results.

Sunday night there were a large number of conversions.

Bro. Scott is fully restored to health and will be very valuable help in meetings. His sermons are strong, convincing and spiritual. His address is West End, San Antonio.

J. E. HARRISON.

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