

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.—Office of Publication: 143 South Erway Street.

BLAYLOCK PUB. CO., PUBLISHERS.

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

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

Vol. LIV.

Dallas, Texas, Thursday, May 28, 1908.

No. 41

GREATEST FLOOD IN THE HISTORY OF NORTH TEXAS.

For several weeks we have had a larger rainfall than usual, causing floods of large proportions throughout this section of the State. But last Saturday night the greatest precipitation of rain ever known in the same length of time fell all over North Texas. It continued for several hours without intermission. By Sunday night the streams began to rise at a rapid rate, and by Monday morning the face of the earth along all water courses was covered with raging torrents. The Trinity went beyond all bound and by noon of Monday it looked like a rolling ocean. It was spread from hill to hill on either side of the ugly stream. All railroads approaching the city were inundated, and long stretches of trestles spanning the approaches of the bridges across the river were swept away. The interurban road crossing from Oak Cliff to Dallas was completely covered by the water, and much of it destroyed. This was the highest roadbed coming into the city. Thousands of people are left homeless and at least a million dollars' worth of property is destroyed in and around Dallas. All this is equally true in Fort Worth, including the country between the two cities. The Brazos has done great damage along its course and the Red River is all over that section of the State. Many deaths from drowning have occurred.

As a result of the disaster in this city all the public utilities are out of commission. The electric light plants, the water system, the gas works, the street railways, the packing establishments, the telephone lines, all these are demoralized, and many of them suspended in their operation. Because of this condition the Advocate plant has been standing still. No power available to run the linotype machines or the presses. We thought for a while that our readers would not be able to hear from us until next week; but Thursday we got to work on a small scale, and we are now able to reach our readers with a reduced issue. We are fortunate in doing even this much. But this small sheet will have to be devoted exclusively to that class of matter that is obliged to occur in our columns. So we are forced by circumstances over which we have no control to ask our patrons to exercise patience with us until this calamity is passed. We hope by next week to be in full operation, and then the Advocate will reach you in its usual size and filled with its usual variety of matter.

STATE PROHIBITION AND LOCAL OPTION.

We have been asked to state in the Advocate if it is a fact that we have a State prohibition election and lose out, will it abolish local option? Of course not. We will be left on that subject just where we stand today. Our local option laws will remain intact and every dry district will remain dry as it is at the present time. But if we carry State prohibition it will make the whole State dry. This is what we are after. On the contrary, the antis are circulating a counter petition to defeat the movement. They are now contending that local option is good local self-government and that it ought to stand as against State prohibition.

It is a well known fact that they have opposed local option to the death in every county and precinct where we have had a fight on that question. They hate any form of prohibition, whether precinct, county or State. But they prefer local option as a choice between what they call two evils. As long as we have local option, they can flood our dry territory with their illicit liquor, and every time the two years are up they can bring on another election and annoy and harass us, even if they can not defeat us. But when the State goes dry, they are done forever with this business. Hence every time you mention State prohibition, they have an attack of rabies. They would rather see the State ruined with liquor and famine than to see it vote prohibition into its constitution. But the thing they do not want is the thing we ought to have. When we go contrary to them, we are almost invariably right. And when they express themselves in favor of local option as a principle of government, they indulge in the rankest hypocrisy. As a principle they despise local option, and they will never leave a stone unturned to defeat it and to destroy it. On with the battle!

A WORTHY CAUSE.

In several places in Texas we have had recent storms and cyclones and the people generally suffered greatly where these calamities befell them. Especially have some of our own people suffered to a distressing degree. In some instances our Church property and parsonages were destroyed or fearfully injured. Now and then the pastors have been forced to ask for help through the Advocate. In this issue will be found such an appeal. These calls ought not to be unheeded. The strong and the fortunate ought to help the weak and the unfortunate. If God has been good to you and yours in preserving your life and property from destruction, then open your heart and help those less favored. Send something to these preachers and congregations calling upon us for assistance. Do not hesitate, but heed the call now.

EIGHT NEW BISHOPS.

The Methodist Episcopal General Conference in session in Baltimore have elected eight new Bishops. It required several days and about twenty ballots to elect them. They are as follows: Rev. W. E. Anderson, D. D.; Rev. J. L. Uelsen, D. D.; Rev. W. A. Quale, D. D.; Rev. C. W. Smith, D. D.; Rev. W. S. Lewis, D. D.; Rev. E. H. Hughes, D. D.; Rev. Robert McIntyre, D. D.; Rev. F. M. Bristol, D. D. Three of them are school men, three of them are pastors, one is an editor and one is a General Conference officer. They are all strong men and popular in that great Church.

NORTH CAROLINA GOES DRY.

Last Tuesday there was an election held in North Carolina on the question of State-wide prohibition. It came before the people in the form of an amendment to the State Constitution, and it carried by about fifty thousand majority. This victory puts eight States in the dry column—Maine, Kansas, North Dakota, Oklahoma, Georgia, Alabama, Mississippi and North Carolina. Next? On with the battle!

Paragraphs from patrons occasionally pass under the eye of the editor that compensate in a comforting way for some of the ordeals of the tripod. The following has a cheering ring. We make it impersonal because of the character of the letter: "We have had the Advocate in our home nearly thirteen years and I am a better Christian and a better mother for having weekly read its pages. It has also made a prohibitionist of my husband. May the Advocate long live to do its good work."

GLAD OF THE CHANGE.

We quote the following item from a recent issue of the Austin Statesman and it speaks well for the change that has taken place in the custom of our University banquet occasions. We give the item as follows:

Mindful of the fact that the downfall of a certain Presidential candidate was brought by the seductive cocktail, the members of the senior law class have decided that nothing stronger than Colorado straight will accompany the dainties at their final banquet and the class seems to have gone dry by a large majority. While no University banquet is ever marked by excessive indulgence in spiked punch or other things, still it has not been considered any serious breach of propriety to follow Fairbanks to a limited extent. This year, however, things are changed and those who are refreshed with anything besides water will have to bring it along with them.

Rev. J. W. Long, of Paint Rock, evidently has something in his heart against the publisher of the Advocate. The publisher can't see why he should entertain feelings of that kind. He seems to take great pleasure in taunting and aggravating him. He doesn't come right out with his statements, but his thrusts are by innuendo and insinuation. Bro. Long knows that the publisher loves to fish and hence great pleasure was found by him in penning the following lines: "Fishing fine. Sometimes we catch them with pitchforks. Carp are being caught by the score with the hands. Speckled trout are playing tennis with 30-pound cats. Perch jump and throw kisses at you before they hit the water."

PERSONAL.

Rev. J. G. Miller on his far-flung battle lines, the Clarendon District, makes good report of his work. He says the brethren are doing well.

Rev. T. S. Armstrong, the popular pastor of First Church, Weatherford, was in the city last week on League business and made the Advocate a brotherly visit.

Rev. J. A. Whitehurst, of Corsicana, made a flying trip to the city this week. He was in to see the Advocate household. He works for the Advocate.

Rev. J. W. Moore, of Houston, paid the Advocate a pleasant visit recently. He was in the city in the interest of the prohibition fight now going on in Texas.

Mr. Gus Thomasson, the earnest League worker, was in the city last week on business connected with the program for the next encampment, and paid his respects to the Advocate.

Mrs. Annie Thaison, of Laredo, has issued invitations to the marriage of her daughter, Miss Adella to Mr. Harry G. Earnest, the event to take place the 3rd of June.

Miss Mary Cockrell, daughter of Judge and Mrs. Joseph Cockrell, of this city, will graduate this term at Byrn Mawr College. She is an accom-

plished young lady and her return is looked forward to by her friends and relatives with much pleasure. Judge Cockrell is Chairman of the Board of Stewards of Grace Church.

We had a delightful visit from Rev. J. E. Roach, of the Bowie District, last week. He seems to be flourishing, and we have the report from his field that it is also flourishing.

Rev. W. F. Bryan, of Sulphur Springs, made the Advocate a pleasant visit the week. He is having plenty of high water up his way, but his work prospers.

We had a pleasant visit last week from Mrs. Joseph Norwood, widow of the late Rev. Joseph Norwood of precious memory. She is visiting her sister in this city, Mrs. Henry King.

Rev. E. L. Spurlock, of the North Texas Female College, brought down a crowd of girls this week to help them on their home across the flood. He reports a fine commencement and the prospect for the school good.

Rev. H. C. Willis tells us that things are moving along finely in his diocese, the Huntsville District. He adds: "The brethren are all taking a great deal of interest in State-wide prohibition and the Advocate is in great favor."

Rev. T. H. Morris, of the Tyler District, passed through the city on his way to Sherman this week, and did not overlook the Advocate family. He bears the marks of a man who is investing his time and energy in his work.

Brother W. C. Yates, of Bonham, and his brother, D. M. Yates, of Hoey Grove, made the Advocate a brotherly visit last week. They are in the city with the good wife of the latter, who is undergoing surgical treatment at the St. Paul's Sanitarium.

The editor was due to be present on Thursday of this week at the Brownwood District Conference, and his arrangements were made to that effect; but the flood, together with the demoralized condition of the railroads, made it impossible for us to fill that appointment. We are sorry, for we were anxious to be with the brethren at Santa Anna.

Dr. J. H. McLean, of the Greenville District, reached the city partly by rail and partly by a transfer wagon on his way to Georgetown this week. He tarried here for a while and then took passage in a boat, reached the railway beyond the Trinity, and we presume from there went on to his destination. He called on the Advocate while here and found us tied up and everything in the office as silent as Sunday.

H. G. H., who is Brother Horton, of Seguin, in this issue promises to furnish the Advocate a series of historical articles. For some time there has been an effort to get him to write a history of Texas Methodism, but he declines on account of age, and other reasons which he assigns. We are glad, however, that he is going to put a collection of historical data in the columns of the Advocate; for this matter will be of special interest to the man who will undertake, some day, to give us an exhaustive history of Texas Methodism.

HISTORY OF METHODISM IN TEXAS.

H. G. H.

Some time ago W. C. Everett wrote to me on the subject of undertaking to prepare a history of Methodism in Texas. Later on Dr. Rankin mentioned something similar in the Advocate. A

few weeks ago L. Blaylock sent me a brief but special letter on the same subject. Two or three other brethren have spoken to me about the importance of some historical work. Necessity is laid upon me to mention the above facts as explanation or apology for what follows. I deeply appreciate the confidence of my brethren, but I cannot possibly undertake the work for several reasons: First, I do not possess sufficient and accurate scholarship; second, I am too old—over 71 years—and thus without the physical and intellectual strength necessary to bring to satisfactory completion such a work. Again, I am without money for such an expensive undertaking, and never hope to possess any more than I now have of "filthy lucre." The conference is generous to me in money matters, but still I am constantly engaged in manual labor. As much as the brethren flatter me by telling me they read all I write for the Advocate and other papers, I know my incapacity to please the critical taste of the cultured people now in our ministry and Church in Texas. If the brethren will excuse me, however, I will say that I have, to some extent, a nose for facts, and can sometimes string them together in fair English. But that is as far as I dare go. As to fancy and coloring the man without them had better keep out of literature. I beg space to make a few suggestions. A man to essay this work should be a young man, or a man in the very vigor of life, physically and intellectually—not just a scholarly man sitting at his desk. He needs plenty of money and freedom from care and other work. He should visit hundreds of places in Texas and examine hundreds of old and new records. He needs to interview hundreds of persons—not just a few old-timers. He should know a fact when he finds one, dot it down, and know where it belongs in his forthcoming book. He should distinguish at a glance between stories, traditions and real facts. Sometimes he may have to rely in unimportant matters upon tradition, for tradition has been the basis of much interesting history. All his figures should be as juicy as possible. He will need infinite patience and endless common sense. It will take him ten years of uninterrupted and hard labor with pen, brain and body to prepare one large and readable volume, the "History of Methodism in Texas"—and then put the price of the book at \$1.00—a popular price—at which he may pay expenses or lose a good sum of money. The book should be printed and bound in the best style and the type large and clear. He will make no money, but will get criticism galore. No man can prepare a thorough history of Methodism in Texas without taking Homer S. Thrall's history of Methodism as the foundation. Yet that history is scant in many important facts, inaccurate in others, and sometimes confusing in figures. The historian should know what to leave out and what to put into his book. But the taste of one man is not to be relied on to meet the wants of the great reading public, therefore he should have judicious help. He should prepare a history that will sell and be read or he had better not put pen to paper. Thrall's history is now clear out of date, and a great Church in Texas is thrilling America with its life and progress since the last page of that book was written. No man can write the history of Texas without taking Yoakum (now out of date) as the foundation. It contains facts to be found no where else, unless in the work of John Henry Brown. Texas Methodism to-day presents the finest field for a broad-gauge, cultured, true historian of any field on the American continent. We want no old man in his dotage, nor young man in his non-age, for this splendid task. Where is the man in the State? I do not know him—others may. Each separate conference in Texas should organize an historical society to begin to gather material from every source. If the waste basket does not get this I will furnish several articles along these lines.

ENTRANCE REQUIREMENTS AT SOUTHWESTERN UNIVERSITY.

Were it not for the likelihood that some people might be misled by a recent communication to the Advocate by Dean R. A. Hearon, of Polytechnic College, I would not be writing this article. But, in view of the purpose for which the above communication was written, I feel called upon, as Chairman of the Registration Committee of Southwestern University, to make an exact and authoritative statement concerning our entrance requirements.

For full admission into our freshman class next year a student must offer 14 units, and not 12, as might be inferred from the article under review. Now, while Southwestern requires only 14 units, Polytechnic requires the whole of 16. The question is, which requires the more?

Evidently, this is not merely a question of numerals, but one of units. It does not necessarily follow that 4 nickels is more than 3 dimes, just because 4 is more than 3. Southwestern University enforces the entrance requirements laid down by the Commission of Education of our Church, and attaches to them the values given by that board. It will be remembered that our Commission has adopted practically the same system of units as that recommended by the Carnegie Foundation, under the direction of Dr. H. S. Pritchett, and hence is in line in this respect with the leading universities and colleges of America, all of which have adopted at least Dr. Pritchett's recommendations as to the value of units. Uniformity in entrance requirements is just as desirable as uniformity in requirements for degrees, in order that there may be no difficulty to the lay mind in accurately estimating the work required by any institution. The use of dissimilar systems renders it next to impossible for a man who has not made a careful study of such things to compare two institutions satisfactorily.

The trouble arising from the attempted comparison of the entrance requirements of Southwestern University and Polytechnic College is due to several things. In the first place, the schedule of units ascribed to Southwestern in Mr. Hearon's article is an old one, and not the one in use at the present time. Surely it is not too much to have expected that Dean Hearon, before making some of the assertions in his article, should have put himself to the trouble of finding out the real facts in regard to our entrance requirements. The units which he published and discussed were not used in the session 1907-8, as he said. The Commission of Education of our Church made its recommendations during the summer of 1907, and Southwestern University put these recommendations into effect the following September. Every student at Southwestern can bear witness to this statement. In order to give due publicity to this change, the new system of entrance units was printed and fully explained in the bulletin of Southwestern University, issued in December, 1907. If Professor Hearon had fortunately possessed himself of one of these bulletins, he would have saved himself the embarrassment of being corrected in this way. In the next place, there is evidently a difference in the value of the units used by the two schools. A unit, as defined by the Commission, is the value given to a course of study pursued in an academy or high school for one year, the quantity and quality of the work being specifically outlined in each subject. I am not able to deduce the value of the unit used by Polytechnic, and cannot say how much it differs from the one prescribed by our Commission. That the discrepancy which was brought out in Professor Hearon's article is really due to such a difference, is evidenced by the following facts:

According to the Professor's own statement, Polytechnic gives 3 1/2 units for the same work in English that Southwestern gives 3 for. In mathematics, the difference is even greater. Polytechnic gives 4 where Southwestern gives 2 1/2. Mr. Hearon is in error when he assumes that we require only one year of preparation in algebra. A year of work is prescribed in such a text as Wentworth's High School Algebra, or Wells' Essentials of Algebra. But in order for a student to be able to do such work, a preliminary training in a more elementary text-book is necessary. So the average amount of time spent in doing the algebra prescribed for admission into Southwestern is two years instead of one.

Polytechnic gives 2 1/2 units in history and civics, while Southwestern gives only 2, the civics being necessary, in almost every instance, to make up the full two years' preparatory work in these two subjects.

Instead of the work published by Professor Hearon, the Latin requirements at Southwestern are: Grammar and composition (first year), four books of Caesar (second year), and

six orations of Cicero (third year). These requirements are about uniform with those used at Polytechnic, as is also the case in Greek, so I will assume that the credits given for these two subjects are practically equivalent. Both schools estimate the Latin as 3 units and the Greek as 2.

In addition to the above requirements, Polytechnic gives one unit on a science (according to the catalog, physiology and physical geography). If this be the case, and if the courses in these two subjects are such as are almost invariably given in Texas schools, Southwestern University does not recognize this work as having any value at all. In order for a student to obtain entrance credit on physiology at Southwestern, he must have studied a high-grade text-book for five school months, and must present a note book with drawings. It goes without saying that few high schools can meet this requirement. With physical geography (or physiography), the requirement is even higher. The course must extend throughout one year, using an approved text-book, accompanied by a laboratory course in which a note book is satisfactorily kept. By actual count, there are only six schools in the State which meet this physiography requirement.

In the following table I submit the list of requirements for full admission into Polytechnic College, and in the third column give their value in Southwestern University units:

	Polytechnic units	Equivalent at S. W.
English	3 1/2	3
Mathematics	4	2 1/2
History and Civics	2 1/2	2
Latin	3	3
Greek	2	2
Physiology and Physical Geography	1	0
Total	16	12 1/2

Since Southwestern University asks 14 units for full admission into the Freshman class, it is evident that the requirements at Polytechnic College are probably 1 1/2 units (i. e., Southwestern units) lower than ours. If any one should care to look into the conditions for admission into Southwestern University at greater length, let him write to the Registrar at Georgetown for bulletin "Information," number 24 (the one referred to above), and a copy of our annual catalog which is just coming from the press, which we will be glad to mail free of charge. We are anxious to place copies of our catalog in the hands of all who are interested in Christian education for their careful perusal and reference.

In conclusion, in order that no one should infer that the University demands Latin and Greek of all matriculates for entrance, I wish to say that students taking the A. B. course may substitute a modern language for the Greek, and B. S. students may substitute an additional modern language for the Latin.

J. H. REEDY, Chairman Registration Committee, Southwestern University.

THE IMPORTANCE OF CIRCULATING THE BIBLE IN FOREIGN MISSION FIELDS.

No. 1.

I do not believe that it is hardly possible for human language to describe the wonderful value and intrinsic worth of the word of God, either at home or in heathen lands.

Let us notice, first, a few statements in the Bible as to its character and its wonderful results. David speaks of it as a lamp. "Thy word is a lamp unto my feet, and a light unto my path." Psalms 119:105.

Now when we study the awful condition of the heathen world, and see that the poor, benighted inhabitants of China, Korea, Japan, India and the islands of the sea are blindly groping in darkness, superstition and crime of the deepest dye, we can easily see at once that they are in great need of this divine lamp to shine into their darkened hearts and minds, to give them the knowledge of the true and living God of whom they have such crude and imperfect conceptions.

Again David says: "The entrance of thy words giveth light, it giveth understanding unto the simple." Psalms 119:130.

The history of missionary efforts in heathen lands furnishes many instances and demonstrations of the truth of the above words of the Bible. How many thousands of poor benighted heathen who have been approached by our great missionaries who were utterly in the dark about God and the future life before they heard the gospel! And yet when these poor creatures have listened to the sweet story of the cross, and the Holy Spirit has illuminated their minds and hearts, the light shined in upon their souls and they have been happily converted to God and gloriously saved.

2. The Power of the Lord. In Hebrews 4:6 we read: "For the word of God is quick and powerful, and sharper than any two-edged sword,

piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerning of the thoughts and intents of the heart." Now, the truth of the above inspired declaration has been demonstrated thousands of times, both in our own country and in foreign mission fields. How often the hard, obdurate, calloused hearts of men who have resisted the eloquent appeals and pathetic invitations of the preachers, been melted into tenderness, contrition and love after hearing the plain, unvarnished statements of the Bible read and expounded! There is nothing like the word of God itself in its awful denunciation of sin and unbelief, and in its sweet, heart-reaching and soul-stirring promises, wherein God tells of his wondrous love and willingness to save men from sin and ruin and death.

3. Again, the Word Gives Life. Paul says: "Do all things without murmuring and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not been in vain, neither labored in vain." Phil. 3:14-16.

Here we see that the word of God is the "word of life" and that it is the duty of the chaste to hold forth this word everywhere in the world. Wherever the word of God is preached faithfully and correctly by true men of God, whether at home or in heathen lands, men are awakened out of sin and death, and then when they repent and believe they are regenerated and go forth "walking in newness of life," happy Christians and true servants of God.

4. Let us look at results: There are about 1,500,000 Christians in all the various foreign mission fields today and all these have been led to Christ by reading the Bible and preaching it together in heathen lands.

Surely the labor of the faithful missionaries have not been in vain in the Lord. Wonderful success has crowned their efforts and the Church of God his abundant reason to thank God and take courage.

But these stupendous results could never have been realized if the Bible had not been translated into the different languages and tongues that were spoken by the heathen people to whom the missionaries preached the gospel. But these translations would not have been made but for the labors of the missionaries themselves. Many of the natives in Africa and the islands of the seas had no written language, and were utterly ignorant even of letters before the gospel was carried to them. The missionaries had to learn the languages and reduce them to writing, then teach the natives to read and write before they could make much progress in the evangelization of the people. And the heathen nations owe to the missionaries a debt of gratitude for their untiring labors in studying the difficult languages and reducing them to writing, and then having the Bible published for them in their own vernacular tongues. Writing on this special topic the great Dr. Dennis says: In this sphere of Biblical scholarship as translators and expositors of God's word, missionaries have reached perhaps their crowning service to humanity. Other achievements may seem to some more conspicuous and impressive, but, after all, nothing more fundamental and constructive, more vitalizing in its power and more benign in its results, can be named than placing the Scriptures in the hands of men before the minds of men in their own language. It is a service which, more than any other aspect of their great work, places missionaries in the rank of apostles to the modern world. The extent of the personal contributions of labor which they have made toward the accomplishment of this consummate achievement is as surprising as it is notable. Co-operating most happily and effectually with the great Bible Societies of Christendom, they have supplied that essential instrument of scholarship and that indispensable endowment of spiritual insight, coupled with assiduous and faithful toil, without which no results of value could have been attained. As if in response to these monumental labors to supply the Scriptures to mankind, the world seems to have been opened in a truly marvelous way for the dissemination of the Bible throughout the great nations of the East, as well as among hundreds of obscure tribes whose languages were unknown and thus unavailable for literature a generation or more ago. This silent, victorious march of God's word along the great highways of non-Christian literature into the intellectual and religious strongholds of ancient peoples whose latter-day destiny seems already to shape itself before the eyes of men as a new dawn in history, is surely a fact which is full of splendid promise to human progress. It is hardly more than a single generation since the Bible was under ban in Japan and could be printed only secretly and read at the peril of life. A conservative estimate of editions of the Scriptures, both of the Old and New Testaments, either entire or in separate portions, distrib-

uted by sale or gift in Japan since 1872 is two million copies. The largest circulation reported for any year was that of 1895, amounting to 257,563 copies. The report for 1903 gives the number as 167,825.

The sales in China since the Boxer disturbance have been phenomenal. Single orders even from the far interior are now received, which a few years ago would have seemed sufficient to supply the demand of all China for five or six years. Yet so stupendous is the need of that vast empire that "for every person who has a Bible there are about 2,000 who have none; for every person who has a New Testament there are 250 who have none; for every person who has a single copy of a gospel, or some other small portion of Scripture, there are forty who have none."

See Christian Missions and Social Progress, Vol. 3, pp. 177-179.

As this article is already long enough and as there are many other important and interesting facts and thoughts that I wish to place before the readers of the Advocate, I will close for the present, hoping that the readers will ponder well the facts herein given and be profited by them.

W. W. HORNER, Neches, Texas.

HISTORICAL.

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

By Rev. Robt. Gibbs Mood, Paper XII.

The second session, beginning October 5, 1874, opened auspiciously and sixty-three students were enrolled during the year. The classes ranked Freshman, Sophomore and Junior. P. C. Bryce, A. M., was called to the chair of Ancient Languages, and W. E. Lewis, A. M., to the chair of Mathematics, vice B. E. Christy, resigned. A fine religious atmosphere developed among the students during the year, followed by several conversions. A number of ministers from the several conferences came up at the close of the session to rejoice with the trustees, curators and faculty over the measure of success achieved. A large audience gathered to hear the first commencement sermon, preached by Rev. J. H. McLean, and three students graduating in the commercial department attested some progress made. The Church had corresponding growth, its membership and that of the Sunday-school having more than doubled.

A satisfactory increase of students accompanied the opening of the third session, Monday, October 4, 1875. S. G. Sanders, A. M., was elected Professor of Modern Languages and of the commercial department, and Rev. N. T. Burks, A. M., of the East Texas Conference, took the Chair of Mathematics, in place of Professor Lewis, whose failing health compelled his resignation. During the session another gracious outpouring of the Holy Spirit was experienced. A number of students were brought to Christ, and the Church and Sunday-school continued to grow. Four young men graduated with the degree of Bachelor of Arts, and five in the commercial department. The presence of a large number of ministers gave dignity to the occasion, and the crowd of visitors attested the growing interest of the public. Rev. I. G. John, D. D., preached the commencement sermon. The fourth session, beginning Monday, October 2, 1876, developed in the most satisfactory manner the growing character of the University, a much larger number of students being in attendance than at the previous session. The International and Great Northern Railroad had extended its line toward Austin, coming within ten miles of Georgetown, and greatly increasing the facilities of travel. As on the previous sessions, a blessed baptism of the Holy Spirit upon the Church and students gave increased impetus to the religious character that the curators and faculty felt it all important that the institution should have.

The commencement occasion was one of great interest and pleasure. Large numbers attended the public exercises. Rev. W. Price preached the commencement sermon to the satisfaction of a splendid congregation and five young men graduated in schools. No degrees were conferred. One hundred and nine students were admitted the following session, which was marked by another gracious revival. Four students graduated with the degree of Bachelor of Arts, seventeen in the commercial school and three in other departments. These first four graduated with academic degrees were Rev. James Campbell, B. Waxahachie, Texas; B. D. Dashiell, Esq., A. B., Jewett, Texas; Rev. G. H. Stovall, A. B., Fort Worth, Texas; Alfred S. John, Esq., A. B. (deceased).

This commencement was a notable occasion. The representation of the several conferences on the Board of Curators had been increased from one to five members. Bishop David S. Doggett, who made the new appointments, met with the board at their

annual meeting held during commencement. His visit is memorable in the history of the institution. His counsels had great weight, while all were charmed and impressed by his great sermon preached to a crowded congregation Sunday, July 8, 1877.

WILL THE NORTH TEXAS CONFERENCE LEAD SOUTHERN METHODISM THIS YEAR?

It looks that way. We have 650 Sunday-schools and already programs for Children's Day observance have been ordered for 500 schools. Last year only 250 schools ordered programs. We regret the delay at Nashville in printing and supplying these programs, but all were supplied by May 15, and many desire to hold fifth Sunday in May or first Sunday in June. I trust that every school will observe a day. Take the collection and send it to the Treasurer at once.

If we do this we will lead this year. We have to outstrip the Memphis Conference if we lead—but we can do that and ought to do it. They are not half our size, but they make Children's Day a great day over there. They sent a collection not only from the children, but from the entire congregation on that day, having but the one collection, and not a cent is diverted from disciplinary channel. So they raise about \$3,000 per year on Children's Day. Last year we raised \$1,453. If we will all bend to it, we will more than double that this year. Brethren, come; let the old Northwest lead out. If you can not have an elaborate program, you can hold a service, take the collection and report from each charge and congregation.

C. S. FIELD, Sec.

NOTICE.

To All Who Subscribed for Expenses of Our State Sunday-school Conference at Fort Worth, Texas, April 1-4, 1908:

Dear Brethren.—Most of these subscriptions made at Fort Worth were to be paid within sixty days, so that they will all be due June 1, 1908. During the past year I was acting in the dual capacity of Secretary and Treasurer, and as there were many local expenses here at Fort Worth to be settled, the new Treasurer, Bro. Wyatt, requested me to wind up the business of the past year. We need this money to meet our expenses and we will very much appreciate it if all who subscribed will remit to me and I will receipt you.

I desire to close up all this soon. I have paid expenses as fast as money has come in and borrowed some. Kindly let me hear from you by June 1. CHAS. S. FIELD, Sec. Tex. Methodist State S. S. Conf. Sta. A., Fort Worth, Texas.

SABBATH.

When God completed the work of creation, he set apart the seventh day as a day of rest, devotion, and a memorial of the completion of the work of creation. And when Jesus completed the work of redemption, by his resurrection, on the first day of the week, the Sabbath was changed from the seventh to the first day of the week (Matt 28:1; John 20:26; Acts 20:1; I Cor. 16:2; Rev. 1:10; the Lord's day) as a day of rest and devotion, and a memorial of both the completion of the work of creation and the work of redemption. And is still one day out of seven—a Sabbath, as the seventh was.

W. R. KNOWLTON, L. E.

DR. TALKS OF FOOD Pres. Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I use in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read "The Road to Wellville," in pkgs. "There's a Reason."

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

Rotary... We ery 1 day 1 men hand is d whole tan li 15000 the b ture, pasto day, powe and t the s of ca with musk... Lawn... We the I makit lines in tr Churc great ple g tively excee dren : way; convi ing c; The c noon down place accou Spirit, forwa sire t said I servc place, take (hoping all ov ren.— Woodl... We the ra a goo conve Churc land; Chapp crowd people school Day h truths the shi dren. year. it. W for gr Chas. Sweet... We which Brothe of the ty-two er. He Scrip Methoo goes. I the hing or lligion Shuffe to leav people the he nation exactly ed sev in fact. EV... wants: condit ing all healthy certain Any de of harn... regulat nature... STC... R... cure all els, kid ness, t MALE INDIGR ALL. DI Be su see that you buy ingredi Super dinary common 25 ce mall. RAWDA

Notes From the Field

Rotan.

We are here in a fine meeting. Every business house was closed yesterday in respect to the revival. Strong men came to Church and gave their hands for a better life. Bro. Callaway is doing a fine work here and his whole family is a power for good. Rotan is a bustling little Western town of 1500 population. The soil is rich and the town and country have a great future. Bro. Irwin, of Roby, the former pastor here, was over last week for a day, singing and working. He is a power. This town is greatly stirred and the end is not yet. I preached on the streets yesterday to a great crowd of earnest listeners, and the choir, with organ on float, gave us some fine music.—J. T. Bloodworth, May 17.

Lawn.

We are getting along fairly well on the Lawn charge; we believe we are making a forward move along some lines to say the least. Yesterday was in truth a banner day for Jimmed Church. It was Children's Day, and a great day it was. A great host of people gathered early and listened attentively to the fine program which was exceedingly well rendered. The children all performed in a most excellent way; their part in the service readily convincing one of the fact of their being carefully trained for the occasion. The climax was reached in the afternoon service. The power of God came down on the great audience, and the place was made sweet and awful on account of the presence of the Holy Spirit. A great host of children came forward and made manifest their desire to give their lives to God. It was said by some to have been the best service of the kind ever held at that place. We thank the good Lord and take courage. We are praying and hoping for a great revival of religion all over the charge. Pray for us, brethren.—C. E. Lynn, May 18.

Woodland and Kanawha.

We are doing some work in spite of the rain and bad roads. We have had a good meeting at Kanawha; seven conversions, six accessions to the Church. Had Children's Day at Woodland; fine program. We think Dr. Chappell and his assistants are the crowd to get up programs, and our people to render them. Any Sunday-school that fails to have Children's Day is missing a treat of these great truths given by the board, inspired by the simplicity and enthusiasm of children. We will have one more yet this year. Hickory Grove is preparing for it. We are still hoping and praying for great revivals all over the work.—Chas. N. Smith, May 19.

Sweetwater.

We have just closed a meeting in which great good was accomplished. Brother Shuffler did the principal part of the preaching, having preached thirty-two sermons. He is a strong preacher. He backs up every proposition by Scripture, giving chapter and verse. Methodism will thrive wherever he goes. People will know something of the heinousness of sin and the meaning of regeneration and will seek religion even at a mourners' bench. Bro. Shuffler makes it a point also to try to leave the pastor in favor with his people; he looks on trying to steal the hearts of the people as an abomination in the sight of God and he is exactly right. Bro. J. C. Moore preached several times to the delight of all; in fact, I suppose it is generally known

that Bro. Moore is one of our very ablest preachers. Bros. D. Trammell and Mark Hardin, our own cowboy preachers, did splendid work. They certainly have a warm place in our hearts. They are true as steel and will tackle anything. We had a great many conversions and reclamations, and the Church was greatly built up. The circumstances were such that it was absolutely necessary to have just the right kind of work done, and as I see it, the class of work was the very best. There is nothing to hinder us from going right on adding to the Church daily, so to speak, and having a reason for the faith that is in us. Bros. McCaslin, Moffett and Johnson, though pastors themselves, with work of their own to do, yet rendered valuable assistance; gave us the right-of-way, and treated us with such kindness that we will never forget. We are happy over the results of the meeting.—Joseph B. Dodson.

Wrightsboro.

I am sending these lines to the Advocate that the people may know that our beautiful church at Wrightsboro is finished inside and outside, and out of debt, and was dedicated the second Sunday in May by the writer of these lines. Much credit to the good people of the town and community. I feel very much honored in having the privilege of preaching the sermon and dedicating the same to the worship of our Father in heaven. I appreciate it the more because my work as an itinerant preacher has come to a close very suddenly. My health has failed, so I must give up my work at once and go somewhere else. I don't know where. To me it is very sad, but nevertheless it is true. Oh if I had somewhere to go and something to go on. "Nothing in my hands do I bring; simply to thy cross I cling." I have been taking and reading the Advocate for twenty-six years; have worked in the interest of the Advocate from the very first. I love the Advocate. It was never better than now.—J. D. Burke.

Montague.

We began our meeting on May 3, and it closed Sunday night, May 17. Rev. G. A. Marvin, of Ladonia, assisted us, being with us from first to last. This was a great meeting. Brother Marvin preached the gospel in its purity and power. He denounced sin in no uncertain way, but sinners he loved. He held up Jesus Christ and men were drawn unto him. The Christians saw visions of life and duty in a way they had never seen it before. Christians of all denominations lined up and entered the fight against sin under his leadership, and a matchless leader he is. He never loses a fight, and each service was a victory in some line. This old town quaked and trembled as it never did before. The meeting resulted in thirty conversions in and out of the Church, a reclaimed Church, sixteen accessions, with more to follow, \$201 for missions, twenty-two lives ready to answer any call from their Lord, at least one of which has already volunteered for service in the foreign mission field, and last, but not least, a whole Church with a vision of the Master's work and the possibilities of service, never before attained at this place. Brother Marvin has gone from us, but he shall not be forgotten, but will live on in the lives of the young people here, whom he led to a closer walk with God, long after he is dead. We paid him \$181.75 for his unselfish services. In all \$418 were raised during the meeting. To God be all the glory and the praise for his bounties unto the children of men.—S. M. Black, May 20.

Mineola.

There is great rejoicing in this town today, especially among the people of our Church. After a long, hard, steady pull we succeeded in raising the money to take up the notes at the bank against our church. And for one day only we have been free from embarrassment and feel, as Methodists ought to feel. I speak advisedly when I say that this people deserve more credit and praise for our recent achievement than any people I have ever served, and as far as I know there is nothing that equals it in the history of our Church. Bro. Morris, our presiding elder, who is fully acquainted with all the local conditions, has also stated that he has never known anything like it. During the second week of our protracted meeting, which was the second week in March, Bro. Morris and I began to solicit the town for a subscription, approximately \$3,000, and after a hard week's work, going from place to place, in the rain and through the mud, we succeeded in getting the amount subscribed, with the understanding that I would begin the collection not later than the first day of May, and in six weeks the time was up and I began the collection on Friday, but called off Saturday, on

account of the primary election. But notwithstanding the great excitement over the Bailey question, our people did not forget their obligations to the Church, and their responsibilities to Christ. On Monday we took up the work again, it being only ten days after the storm which had damaged the business part of our town over \$30,000, the most of the sufferers being liberal subscribers on the church debt. And even while they were clearing the rubbish off of the streets and rebuilding their business houses we were with them working for God and the Church. And while we were looking after the interest of our own Church, which we love so well, there were two other petitions in circulation for subscriptions to rebuild two other churches in the town, which were destroyed by the storm, one being blown off the foundation and the other completely demolished. And through it all, by the help of the Lord, and the men and women, we perfected the plans previously laid by Bro. Morris and myself. And for twenty-four hours we have lived altogether in a different atmosphere. The people are all brought together, and both old and young are rejoicing, for most every one, whether in or out of the Church, had something to do with the liquidation of the debt. Methodism is now fully established on a sure foundation. The church is a handsome brick building located on the highest point in the town and is now ready to be dedicated by some one of our Bishops, at the earliest date we can make with them. The preacher is happy and well pleased with his appointment. The Lord has given us the desires of our hearts—a great revival, the security of the conference assessments and the liquidation of the Church debt. Who wouldn't be happy when we can see the works of the Lord prospering in our hands, living in a good comfortable parsonage, well furnished with every convenience in the midst of as good people as we have in the Church? I know Bro. Morris, who stood by me and the Church, is planning and working for this victory, will smile when he comes to Mineola and sees the pastor wearing a brand new hat, presented by Dr. A. S. Cockram, and a fine pair of shoes, presented by H. W. Merridith, one of our leading bankers.—L. H. McGee, May 21.

TWO WITNESSES MEASURING GOD'S TEMPLE.

Revelation, 11th Chapter.

The Roman empire, with its many nations, in the beginning of the sixteenth century, was unmistakably referred to in the prophecy of St. John of the Revelation and last verse of the tenth chapter, where we find these words: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues and kings." St. John's prophecy outlined the condition of the Christian race from the beginning of the Christian race unto its ending in the seven epistles and the seven seals with its marvelous changes in its previous verses and chapters, but illustrated from now on, strange events of special importance, that were to transpire in the Roman empire. The dawn of the Reformation appears to be introduced in the eleventh chapter in saying in the first two verses, "And there was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God and the altar, and them that worship therein, but the court which is without the temple, leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months." The worshippers of the Christian people in the Roman kingdom are here represented as living under an apostate power, under a court that was to stand against the divine law of God itself, when the measurement was to begin, wherein the existing throne upon earth would make a warfare against the measurement for forty-two months, or an equivalent period of 1260 days. Verses 3 and 4, "And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth." The prophetic days referred to, in these passages, harmonize with 1260 weeks wherein Martin Luther and Ulrich Zwingli began to preach and labor from A. D. 1507 on, till the summer of 1531, for to reform Christian people in Europe. St. John described this period of time of the two witnesses as days of mourning and distress, in saying that they were clothed in sackcloth. The court, or authority of the Christians, was stationed at Rome at that time, as prophecy indicated. Verse 5, "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them he must in this manner be killed." These two individuals are not spok-

en of as drawing the sword against their enemies, but are shown to speak with great power of truth and wisdom in silencing their opposers. No one desired to debate with them on Scriptural ground. Their utterances were based upon the Word of God.

Verse 6, "These have power to shut heaven that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth as often as they will."

Zwingli, of Switzerland, was ordained as a priest in the month of September, 1506, and Luther in the month of May, 1507; both of these had an earnest desire to know and understand the Word of God, and in doing so began to reprove many of the abuses of worship that were practiced in the Roman Catholic Church. Each one of these reformers were often urged to make war against those that were opposing them. They could use their own judgment, to call for temporal assistance, or rely upon the power of the Holy Spirit in the reform movement.

Verse 7, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and overcome them and kill them."

The Pope, Clement VII, and Emperor Charles V summoned the nations together in the year 1530 at Augsburg, in Germany, to settle, if possible, the momentous question of religion that was causing such an uproar in Europe. The temporal power as well as the spiritual representatives of the Roman empire assembled together. The feeble body of Protestants being overcome with fear yielded for a limited time to the dictations of the Roman power.

Verses following predicted the time wherein the friends of the two witnesses were overcome and almost silenced altogether.

Verse 8, "And their dead bodies shall lie in the street of the great, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

The words of St. John described the state and condition of the Christian people, that had assembled, showing that sin, wickedness and oppression reigned supreme in the midst of the deliberations, discussions and agitations that were to be settled in the city, where the doctrines of God's law and commandments should have been the supreme theme of God's representative servants.

The Lord was crucified in Augsburg, because the doctrines of the Son of God were utterly ignored and was nearing destruction, according to history; as was written that the scene represented a lifeless body.

Verse 9, "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." (Rev. 10:11.)

The Protestants were commanded to produce in writing on what ground they differed from the Roman Church in the city. This document is called "The Augsburg Confession." Leading universities and also Rome reputed this document of doctrine as being not in harmony with the fathers of the Roman Catholic Church.

The Emperor Charles V finally selected seven leading Protestants and seven from the Roman faith to compromise the differences that caused the separation. History says that this mixed commission began their session on August 16 and ended on September 9, 1530, in Augsburg, in all twenty-four days, or three and a half weeks.

The representatives of the Roman empire of the spiritual as well as temporal power was present in the city, as was written by St. John, "They of the people."

The doctrine of the Bible that the two witnesses had been preaching was nearing the burial ground within the twenty-four days. The mass, penance and invocation of saints were about the only points that caused a halt by the commissioners. Protestantism had gained too strong a hold in Germany to allow seven men in Augsburg to bury it.

Verse 10, "And they that dwell upon the earth shall rejoice over them, and make merry and shall send gifts to one another because these two prophets tormented them that dwell on the earth."

One part of Christians rejoiced to hear of the favorable proceedings in the city and prospects of peace once more, while others mourned and lamented. Luther and Zwingli were still living at the time, but were not in the city.

Verse 11, "And after three days and a half the spirit of life from God entered into them and they stood upon their feet, and great fear fell upon them that saw them."

Merle D'Aubique said in his history, in describing the last days of the commission, that the Protestants no longer desired peace with Rome, adding that the scales had fallen from their eyes when they discovered the abyss into which they had plunged.

Rider Agents Wanted



In each town to ride and exhibit sample 1908 model. Write for Special Offer. Finest Guaranteed \$10 to \$27. 1908 Models \$7 to \$12. 1906 & 1907 Models \$3 to \$8. 500 Second-Hand Wheels. All makes and models. Great Factory Clearing Sale. We Ship On Approval without a cent deposit, pay the freight and allow TEN DAYS' FREE TRIAL. Tires, coaster-brakes, parts, repairs and sundries, half usual prices. Do not buy till you get our catalog and offer. Write now. MEAD CYCLE CO., Dept. 722, Chicago

All in harmony in a Scriptural sense as was written, "The Spirit of God entered into them." They rejected in the last days to make any compromise with Rome and its doctrine. Fear fell upon the people that realized the changes, for war was expected to begin immediately.

Verse 12, "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

This prophecy may be taken, as those dealing in these divine questions, felt assured in their minds, that it was God's will that they should forever bid a farewell to the laws of Rome and its dictations.

Verse 13, "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven."

The ending of time of the two witnesses seem to be illustrated in this verse. D'Aubique, the historian, said that on the tenth day of October, A. D. 1531, the mountains of Switzerland were shaken through an earthquake, and in the midst of a raging storm men in Zurich were gathering together for war. Five Cantons were ready to make an attack on the stronghold of the reformers, the home of Zwingli. He enlisted as a field preacher, but was killed in battle on the day following. The defenders of the gospel of Christ were defeated, many towns were compelled to return to the worship of the Roman Catholic Church, while many were killed in battle. The tenth part of the city fell, said prophecy, may have reference to those that had chosen the path of righteousness, looking to the New Jerusalem for their reward. The remnant were not discouraged in that country, but returned again with renewed zeal to labor in the mission field for Christ and the Word of God.

Verse 14, "The second woe is past and behold the third woe cometh quickly."

Thus ended the prophecy of the two witnesses in this chapter. The remainder of this chapter, verses 15 to 19 pass over to the last trumpet of the seventh seal, portraying the closing scenes of time of the Christian era, as we find also described in the tenth chapter and sixteenth, verses 17 to 21.

The period of the last trumpet is spoken of as the third woe coming quickly.

BERNHARD EISENTROUT, Beaumont, Texas.

The word "altar" occurred in the Scripture selection. "What is an altar?" said the teacher. "A place to burn insects," replied an honest boy. "Who were the foolish virgins?" brought the answer from a little girl: "Them as didn't get married."

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

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 of or interference throws out of harmony the whole system.

Dadway's Pills

regulate the whole system and assist nature in curing these disorders.

STOMACH TROUBLES RADWAY'S PILLS

cure all disorders of the stomach, bowels, kidneys, bladder, dizziness, constipation, 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. RADWAY & CO. NEW YORK.



BLAYLOCK PUB. CO. Publishers

Office of Publication—Corner Ervay and Jackson

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D., Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR	\$2.00
SIX MONTHS	1.00
THREE MONTHS	.50
TO PREACHERS (Half Price)	1.00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

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.

Discontinuance—The paper will be stopped only when we are so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express money order or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to

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.

- Greenville, Wolfe City, 3 p. m., May 28
- Abilene, Stamford, 9 a. m., June 12
- Dallas, Oak Lawn, 10 a. m., June 16
- San Marcos, Lockhart, June 19
- Brenham, Cameron, 9 a. m., June 23
- Tyler, Wills Point, June 23
- Weatherford, Strawn, June 24
- Colorado, Big Springs, 9 a. m., June 24
- Dublin, Granbury, 9 a. m., June 24
- McKinney, Prosper, 8 p. m., June 24
- Gainesville, Gainesville, 8 p. m., June 24
- Beaumont, Woodville, 2:30 p. m., June 24
- Calvert, Hearne, 2:30 p. m., June 24
- Llano, Marble Falls, June 24
- Corsicana, Wortham, 2 p. m., June 25
- Waco, Walnut Springs, 2:30 p. m., June 25
- Sulphur Springs, Brashear, June 30
- Pittsburg, Omaha, June 30
- Bonham, at 8 p. m., June 30
- Fort Worth, Burleson, 9 a. m., July 2

DISTRICT CONFERENCE NOTICES.

Huntsville District.

The Huntsville District Conference will convene in the Methodist Church at Hempstead, June 24; opening sermon at 8:15 p. m. by E. L. Ingram.

The following committees are appointed:

License to Preach and Admission on Trial—F. M. Boyles, C. R. Lamar, E. L. Ingram.

Deacons and Elder's Orders—Jesse Willis, J. C. Carr, J. C. Cameron. H. C. WILLIS, P. E.

Weatherford District.

Weatherford District Conference will convene at Strawn, at 2 p. m., Wednesday, June 24, and continue over Sunday, June 28. The Woman's Home Mission Society will meet at same place on Monday night, June 22, continuing until 11 a. m., June 24. Rev. J. W. Downs, of Mineral Wells, will preach their sermon on Tuesday night. Committees of examination:

License and Recommendations—T. S. Armstrong, S. R. Twitty and W. W. Paul.

Orders—G. C. Hamilton, C. E. Statham and B. W. Akard.

RATES TO TOLAR.

I have secured one and one-third fare round trip to Tolar, June 2 and 3, from Stephenville to Comanche, inclusive; tickets sold June 2 and 3, with limit of June 4, for the Sunday-school and Epworth League Conference, which convenes at Tolar, June 2 and 3. M. F. HIGGS.

FOR LOSS OF APPETITE

Take Horsford's Acid Phosphate. It is especially recommended for restoration of appetite, strength and vitality.

WHO SHOULD ATTEND THE YOUNG PEOPLE'S MISSIONARY CONFERENCE AT SHERMAN?

Missionary workers, whether young or old, should by all means attend the Young People's Missionary Conference at Sherman June 5-14. Epworth League Chapters or Christian Endeavor Societies could in no better way vitalize their work at home than by sending representatives to Sherman for these ten days' work. A Woman's Missionary Society, foreign or home, cannot use a little money to better advantage than by sending one of their number to the conference. Many a Sunday-school would be in position to inaugurate mission study in the Sunday-school in a month if they would send the superintendent of the primary department to Sherman for the ten days. Of ten days' work. A Woman's Missionary Society ought by all means to attend. It is hoped that every pastor who reads this article will at once set about getting some one off to the conference. It would be difficult to find any other way to spend \$25 that would bring in so much to the cause of missions. All leaders and workers in their local Churches should covet the very best possible equipment for usefulness, and at no place could they get the same amount of authentic information and wise inspiration as at this conference. Many a pastor will find much that is practical in the missionary work of his Church if he will attend. When we reflect upon the fact that 80 per cent of the candidates for missionary service come from mission study classes and that most of the special work done in various congregations comes from mission study, it appears all the more important that we have representatives at the conference. Those who are familiar with the details of such conferences say we have an ideal arrangement for the whole occasion. The conveniences and comforts of the entertainment, together with every point of advantage in connection with the program and platform work, insures the service in both departments to be the best. Such combination, insuring the greatest amount of work with the greatest amount of rest, is a rare combination. Certainly \$1.50 a day is not unreasonable for such service. And we are sure that those who attend the conference will not think \$5 for registration is out of reason. Railroad fare is reduced to one and a third fare. Everybody go for Sherman! JOS. B. SEARS.

ON TO SHERMAN!

"On to Sherman" should be the watchword of the young people of Texas Methodism, to attend the Young People's Missionary Conference for the Southwest, June 5 to 14. Never before in the history of the Church has the study of missions been so prominent in the minds of its membership, and never before was there so great an opportunity for hearing the facts from the lips of those engaged in the work fresh from the fields of labor. I would say first that it was an opportunity for our young people, and secondly, a duty to attend this conference.

It will be worth the time and expense in the inspiration to be gained alone by mixing with and discussing the subject of missions with those who are afire with zeal in this greatest work of the Church.

Reading missionary articles in the Go Forward and other Church periodicals is good when you can not hear the speaker himself, but in hearing you have the personality of the speaker in addition which, according to our experience, adds one hundred per cent to its value.

In influencing teachers in our Sunday-school to attend institutes, conferences, and other meetings for the purpose of instruction and help, I have frequently told them that if, when they returned home, they felt that the gain had not been greater than the cost, that I would pay the expense of the trip. I have never had one to say that they regretted the expenditure, but that they never intended to miss another. I have observed also that those who attended these meetings are my best workers, and on whom I rely for the most difficult problems and responsible places in the school.

I am sure that any young man or woman who will attend this conference, be present at every session, entering into the spirit of it, will say that they would not have missed it for double its cost.

Let our watch-word be, "On to Sherman!" D. H. ABERNATHY. Pittsburg, Texas.

YOUNG PEOPLE'S MISSIONARY CONFERENCE FOR THE SOUTHWEST.

Sherman, Texas, June 5-14, 1908.

Purpose. The purpose of this conference is to enable Missionary Secretaries for young People's work and leaders in young People's Societies and Sunday-

schools to spend ten days in uninterrupted conference and prayer, outlining comprehensive plans of campaign for the ensuing year.

The conference is intended as a training school for the better equipment of leaders of young people's work in the Churches and Sunday-schools.

Who May Go.

Denominational Missionary Secretaries for young people's work, State and district officials of Sunday-schools, and young people's organizations will be present. In addition to these, a special invitation is given to Churches, young people's societies and Sunday-schools to send their strongest young people as delegates to this convention.

Program.

The opening session of each day, for one-half hour, will be the period of "Preparation." This will be followed by an hour given to the Home and Foreign Missionary Study Classes. The former led by Rev. R. E. Vinson, of Austin, Texas, and the latter under the leadership of the Rev. Ed. F. Cook, of Nashville, Tenn. The third session of the day will be an hour of conference concerning approved methods of work in young people's societies and Sunday-schools. At the fourth hour each day, there will be one or more platform addresses by eminent speakers on missionary themes. The afternoon will be devoted to rest and recreation.

The first hour of the evening will be spent with Dr. Gross Alexander, of Nashville, Tennessee, in the study of the Bible as a missionary book. This will be followed by a platform address.

Denominational group meetings will convene at specified times and formulate plans for the work of the year.

Speakers.

Among those who will be present and assist on the program are the following:

- Rev. W. R. Lambuth, D. D.; Rev. Geo. W. Truett; Rev. A. L. Phillips, D. D.; Dr. W. W. Pinson; Rev. E. F. Cook, D. D.; Dr. Gross Alexander; Rev. H. F. Williams; Bishop Key; Rev. O. E. Goddard; Rev. J. O. Reavis; Rev. R. E. Vinson, D. D.; Rev. A. O. Browne; Rev. D. D. Clay Lilly; Dr. Gerding, of Korea; Rev. A. D. Rice, China; Dr. Wainwright, Japan; Rev. Mott Martin, Africa; Rev. D. L. Anderson, China; Dr. W. H. Forsythe, Korea.

Missionary Exhibit.

A special feature of the conference will be the very complete missionary exhibit, showing the best publications of the Missionary Boards.

This exhibit will afford an opportunity for the study of the latest literature on all phases of the missionary enterprise. It will include curios from mission lands, and will be displayed in the large gymnasium of the college.

Inquiries concerning the conference may be addressed to the Secretary of your Denominational Missionary Board or to W. L. HICKMAN, Secretary.

Texarkana, Texas, Box 741.

Entertainment.

The dormitories of the North Texas College are spacious, well furnished and modern. The dining room service will be ample to accommodate all the delegates at the same time.

By special arrangement room and board for the ten days will be fifteen dollars (\$15.00), to all registered delegates. Rooms will be assigned in the order of registration upon payment of the conference fee of \$5.00. Make remittances to the Secretary of the conference, Texarkana, Texas.

The young people of our Church have for the first time a great opportunity right at their doors. The meeting of the Young People's Missionary Conference at Sherman the first week in June should attract hundreds of our young people in Texas, and especially those who are leaders in Epworth League and Sunday-school work. The one problem of the Church is the missionary problem, and the greatest factor in that problem is the training of our young people. I believe that through the channels of Young People's Missionary Movement the very best training will come to our young men and young women. If the Fourth Vice-President of each League in Texas could go to Sherman and hear those great leaders in the missionary thought and movement of the day, see the splendid exhibits from foreign lands, and catch the missionary enthusiasm of this great gathering, they would come back home to be the real leaders of our great host of young people in a movement the greatest of any in human history. Let all our people who can do so go to Sherman and thus better prepare themselves for the one great work to which God and the Church call us.

ELLIS SMITH.

You should not feel tired all the time—healthy people don't—you won't if you take Hood's Sarsaparilla for a while.

LINDEN STRICKEN BY CYCLONE—HELP NEEDED.

To the Members of the Texas Conference.

Dear Brethren: On the evening of May 13, Linden, the county seat of Cass County, and the head of this circuit, was almost completely destroyed by a cyclone. The storm came from the southwest, struck the town on that side, passed directly across to the northeast, through the main business and resident portion of the town, leaving death and devastation in its path. In the residence district, every house in its path was damaged; many of them beyond repair, while others were completely destroyed. Four persons are dead, while others are more or less injured. The business part of the town was right in the middle of its path; every business house was wrecked, and all but one destroyed, the merchants losing from forty to ninety per cent of their stocks, with their buildings.

The Baptist church was blown to pieces and is completely destroyed. The Methodist church (our church) is thrown off the foundation; the tower is torn down, and is a wreck; the steeple and one of the plates have been pulled apart; the walls are careened and twisted, with many other damages of more or less seriousness. These repairs will cost not less than \$400. This was a new church, not yet dedicated, and our people had done their best in this enterprise, but are not able to do anything more owing to their present losses.

Now, my brethren, hear me for my cause. Every member of this Church has suffered more or less from the storm, or they are taxed to their utmost to care for the personal needs of their afflicted neighbors, while those who were able to have aided in this have lost everything, and will have to be helped from abroad or they will not be able to resume business again. There is not a dollar in this membership that can be spared for the repair of the house.

Our Plea.

We must raise money enough from abroad (outside of this circuit) to repair the church. Will you, my brethren, ask your congregations for a free-will offering for this most worthy cause? Tell them of our needs, as sure them of our gratefulness for their kindness.

Send your contribution to Bro. John S. Morris, Linden, Texas. I am glad to be your brother.

CARTER M. CAGLE, Pastor of Linden Circuit, Texas Conference, M. E. C. S.

NOTES FROM THE CALVERT DISTRICT.

We are on the eve of closing our second round and feel that a brief report of the work of the half year will not be out of order. We have labored under some difficulties: In the first place, the people generally over the district suffered greatly from the grip. Most of the pastors with their families were included.

Three of our preachers have been sick.

Bro. Turrentine was a great sufferer for almost three weeks from erysipelas and at this time suffering from an attack of rheumatism; yet with it all, he has lost very little time from his regular services.

Bro. T. R. Cain, of the Petteway charge, had something like the grip the last of February and has not been able to preach since. He writes me he is improving very slowly. Bro. H. T. Hart is supplying his work.

Bro. J. P. Skinner has been a very sick man most of the year; has done but very little work since conference. The people of Travis have been very good to Bro. and Sister Skinner during his long illness. Bro. C. S. Harkey takes charge of Travis work the fifth Sunday in May.

We have already had a number of good revivals. Dr. Packard assisted Bro. Turrentine at Bryan, and, notwithstanding Bro. Turrentine was confined to his bed most of the time, they had a most excellent meeting.

Bro. Lindsey, assisted by Bro. Bergin, of Brenham, had quite a successful meeting at Hearne. We were assisted in a good meeting at Millican by Bro. A. T. Walker, of Reagan.

Bro. Jesse Lee has had an unusual time of refreshing. He was assisted by Bro. Rucker, of St. Louis.

Bro. Jno. W. Goodwin has had two good meetings on his work. He is bringing things to pass on the Lott and Durango work.

Bro. Adams, at Teague, writes me he has just closed a good meeting. He had Bro. Jno. E. Green to help him.

Bro. McKenny has recently closed a meeting at Rosebud. We have no report from him, but feel safe in saying he had a good meeting. He has had a steady growth the entire year.

Bro. Hotchkiss, assisted by J. B. Andrews, evangelist, recently closed what was perhaps the greatest meeting in the history of the Marlin Church.

Bro. Morris, at Calvert, is now in a meeting. The Church at Calvert has taken on new life, as shown in a grow-

ing Sunday-school and increased attendance at the stated services.

Bro. Biggs, with Bro. Timmons helping, is now in a meeting at Bremond. He has his plans for a meeting at each of the other places on his work.

Bro. Treadwell is planning for his summer campaign. Treadwell preaches at more places, and perhaps to more people than any one in the district.

Bro. Meyers begins a meeting at Fairfield first Sunday in June.

Bro. Favre, at Jewett, is in high favor with his people. We are not informed as to his plans, but feel sure they are well laid.

Bro. Ayers, of Iola, has a fine field for work and we are quite sure he will do his best to bring things to pass.

Bro. A. T. Walker has his plans for good meetings at both Reagan and Stranger.

I have no information from Bro. Gardner, of the Wheelock work, but am quite sure he is getting ready for his meeting.

Bro. Harkey has one of the finest fields in which to labor during the remainder of the year we know of.

Bro. Hart writes us he has Petteway work well in hand. We expect much of him.

With our collections about as well up as at this time last year (every dollar against the Calvert District, with a good excess, will be in the hands of the Treasurer before the close of the year); with three new churches a certainty, Marlin, Teague and Edge, one in contemplation, Rosebud; with more Epworth Leagues, Home and Foreign Missionary Societies than ever before; with more Sunday-schools, most of them growing; with an increasing circulation for the Texas Advocate; with a sympathetic disposition toward every organized effort of the Church; with the best set of preachers of any district in the conference, yea of the State, we take fresh courage and renew again our vow of consecration, determined by the help of the Lord and the good preachers in charge of the various charges to make the last six months of the year the best possible and of great fruitfulness to our Lord's kingdom. E. L. SHETTLES, P. E.

THE WORK OF WHISKEY.

I want to relate a true incident for the special benefit of that part of the people of Taylor who were so anxious to vote saloons back into their midst.

There is a poor, old drunkard who lives out a few miles from Taylor who gets his whiskey from the Taylor saloons; sometimes he is on a spree for ten or twelve days. At such times his wife must sleep out or creep into a negro cabin, or get along any way she can. While on a recent spree, by his own carelessness, he left his lot gate open and let the horses get out, then rushed into the house and commanded his wife to go and hunt the horses. His command was so urgent and threatening that his wife dared not take time to put on her shoes, but on she went for miles and miles, barefooted, through the bottoms, among briars and thistles and tangled grass and weeds, chasing the horses.

On her return with bruised and thistle-pierced feet she met a neighbor woman and remarked, "I do hope it will not rain to-night; my husband is drinking again and I will have to lay out as he will not let me stay at the house, and I hate so bad to have to stay out of a rainy night." All this in Texas, in Williamson County, and such diabolism backed up by the Taylor saloons. If any saloonatic or any ally of the saloon doubts these facts, the writer would be pleased to take them to the victim, and, with your own ears, hear her own testimony. Such inhumanity makes the blood boil in my veins and the cold shivers chase each other up my back, and I swear afresh that I will fight the bloody saloon to the last ditch.

Sometimes the beer-loving German becomes disgusted with the work of the saloon and turns against it.

A gentleman told me of one case in particular in this county. When Taylor had saloons before, a German sent his boy to Taylor for something. He had only fifty cents in his pocket, but he spent the same for whiskey and became ingloriously drunk, disturbing the peace and committing depredations generally, and finally landed in the calaboose. His father spent a round one hundred dollars in paying off his fines. When the recent election came on this same German voted the prohibition ticket. When questioned as to why he voted that way, he replied, "You see, it is dish vay, when we had saloons before in Taylor, I give mine son vifty zents and he goes to Taylor to a saloon; he gets drunk, and with that vifty zents he raises von hundred dollars vorth of hell. I ist a prohibitionist now." C. G. SHUTT.

INFORMATION WANTED.

Morehouse, Mo., May 4, 1908. Business Men's League, Bentonville, Ark.

Gentlemen—I am seeking a good location for the practice of law, and am advised that your point would be

Catarrh

Is a constitutional disease originating in impure blood and requiring constitutional treatment acting through and purifying the blood for its radical and permanent cure. The greatest constitutional remedy is

Hood's Sarsaparilla

In usual liquid form or in chocolate tablets known as **Sarsatabs**, 100 doses \$1. Nasal and other local forms of catarrh are relieved by Catarrlets, which allay inflammation and deodorize discharge. 50c.

a good location for a strong law firm. Criminal practice is a specialty with me, and as our country is going dry as far as liquor is concerned, and that will cut my criminal practice short.

Have you saloons in your county and city? How is the criminal practice in your county?

How many lawyers have you in your city and county?

How are rents and property valuations in your city?

Can one buy lands reasonable near your city?

I wish to state that I am not one that follows saloons for the purpose of getting something to drink, for I never drink even beer. I am simply hunting business.

Will you please advise me by return mail as to the prospects for a law firm in your city, and answer the above questions, and by so doing you will greatly oblige. Truly,

J. VAL BAKER.

Bentonville, Ark., May 7, 1908.

Jas. Val Baker, Esq., Morehouse, Mo.: Dear Sir—Your inquiry of May 4 handed to me. In reply to your letter I am delighted to inform you that the citizens of Bentonville and Benton County have advanced so rapidly in intelligence and civilization; have indeed gotten so far from the uncivilized that no saloon is permitted in our entire county; has not been one in our county for twenty years. Each time our people vote on that proposition the majority increases.

If you are looking for the great volume of crime that the demon whiskey brings, you will not be pleased with our people, city and county. Our people are sober, law-abiding and prosperous. We have the greatest people and country on earth. Our property is far more valuable and our people far more prosperous and happy from the fact that we have no saloons, no billiard halls, no bowling alleys, no hole, no destroyer of manhood and womanhood, and homes can exist in our midst.

We have twelve lawyers in our city. Very truly, A. W. MORRIS, Mayor of Bentonville. P. S.—Our jail door stands wide open; not a single prisoner in it.

CHILDRENS' DAY AT ELBOW.

May 17 was a pleasant day for the people of Elbow, Howard County. For the first time in the history of the neighborhood Children's Day was observed. The regular program was beautifully and touchingly rendered by the school. The pastor, Rev. C. W. Hart, gave an address.

Be assured that none were present who did not give gladly, according to his means, to have the Sunday-school work carried on in needy places. Our collection amounted to \$5.

We crave the pleasure of commending the enthusiasm and earnest efforts of our Superintendent, S. J. Hancock, Mrs. S. J. Hancock and Miss Jeanie McKennon in training and preparing the children for this pleasant and profitable day. We hope that this is only the "beginning of greater things."

JENNIE BELL.

Big Springs, Texas.

BROWNWOOD DISTRICT SUNDAY-SCHOOL CONFERENCE.

The Sunday-school Conference for Rising Star Station, May, Sipe Springs and Pioneer Circuits, met May 8 in the beautiful little town of May, with Rev. J. S. Chapman, presiding elder, in the chair.

Dr. Chapman opened the conference by giving a practical talk on the help of the Holy Spirit, and the blessed presence was felt in a constantly increasing manner until the closing service Sunday evening when His presence was more convincing. The conference was wisely planned, and no energy spared in making it helpful to pastors and people.

When we say that Rev. C. S. Field and wife were there to lead in the meeting, you will be assured of success. The talks and papers were practical and helpful.

Bro. Field and wife, presiding elder, pastors, Sunday-school superintendents and people talked over many important subjects in Sunday-school work. The striking feature of the conference was that a more vital relation to God by a study of His Word was never

made second to theories or formulas laid down for Sunday-school work.

That the Sunday-school is the Church of God at work was demonstrated throughout, but more especially so on Sunday as we saw how Sister Field led the minds and hearts of the little ones.

Bro. Brown contributed largely towards making the singing helpful and inspiring; and, with his delegation from Rising Star, arose and captured both awards of honor; one for the school coming nearest the standard and the other for the school enrolling the largest number of delegates.

Brother Smith, notwithstanding the sickness and misfortune which he has had in his home, did everything possible to make the conference a success; while the good people of May opened their hearts and homes for the one hundred and thirty delegates. Seventy-one dollars and thirty-five cents was promised the Sunday School Board.

All returned home more enthusiastic and better qualified Sunday-school workers. W. T. JONES, Secretary.

OUR METHODIST BIBLE TRAINING AND THEOLOGICAL SCHOOL AT KOBE, JAPAN.

As several of our Texas friends are contributing scholarships to support Japanese young men who are studying for the ministry here, I write a few lines to inform your numerous readers that we have recently graduated seven men, and they are now in the field beginning their life work as preachers. Two are going to America for further study.

At the recent session of the Annual Conference of the new United Methodist Church of Japan, these young brethren were received on trial according to the Discipline and the conference was glad to have such a class of new recruits, for the lack of preachers is distressing.

I may be a little partial to our own boys, but I am very hopeful of their work. A note received from one of them will show the spirit and surroundings. It is from Brother Hishikawa, a young man of few words and quiet manner, but as true as steel. He says: "I am living in the church (that is, in a room behind the little church). All the Church members are very kind to me. Am very busy since I came here. Hoping God's mercy upon us to do the work of the Lord, not the works of ours," etc.

As Dr. Pinson has written concerning the absolute need of the Mexican nation, so it is in Japan. This nation must be saved by its own native preachers and Christian leaders.

And now that the whole vast territory of the Western Annual Conference, half of the whole empire is looking to this theological school at Kobe to train their preachers, the responsibility (and shall I not say the privilege?) is unspeakably great.

J. C. CALHOUN NEWTON.

Osaka, Japan, April 21, 1908.

ADVENTISM.

No. V.

An Appeal to the New Testament. Our Savior has given us a remarkable summary of the law in two commendable statements. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, 'Thou shalt love thy neighbor as thyself.'" On these two commandments hang all the law and the prophets.

Law is eternally existent. The ten commandments of the law were added because of offenses. The law entered that the offense might abound. The promulgation of the law did not in any sense originate law, but it did affect personal responsibility.

We are under the covenant of promise made to Abraham 430 years before the giving of the Sinaitic law. St. Paul tells the Romans that they are not under the law, but under grace. And he says to the Galatians: If ye be led of the spirit, ye are not under the law. But he nowhere affirms anything of the abolition of the law. He goes so far as to say that "the law is holy, and the commandments holy, and just and good." And he further affirms: "We know that the law is spiritual." Indeed, this must be so, if law is the outflowing of the character of one who is holy, just and good. Then the question arises: What is done away? Jesus said to the disciples: "The things concerning me have an end. St. Paul wrote to the Colossians, 'Let no man therefore judge you of a holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body of Christ.'"

The shadow of things to come, such as the Passover, circumcision, the feast of weeks, the feast of tabernacles, the Aaronic priesthood, the annual atonement, the various offerings and oblations, the shewbread, the ceremonial purifications, the special penalties by which certain laws were enforced, were not designed to be perpetual, but parts of a temporary ritual, shadows of good things to come.

When Christ, the substance, came these all vanished away. But the institution of marriage, the Sabbath, the moral law, the covenant, the Church, and such like, were to continue throughout all time.

Notwithstanding "all the law and the prophets hang on this marvelous epistle of the commandments, we are not to conclude that no further disclosures of God's gracious love are to dawn upon mankind. 'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when the spirit of truth is come, he will guide you into all truth. He shall receive of mine, and he shall show it unto you.'"

One of the "many things" which the disciples were not able to bear, St. John, by the Spirit, reveals to us in his first epistle, 2:7-8: "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is passed and the true light now shineth."

No new commandment because love is the burden of both the old and the new. Yet a new commandment, which thing is true in Christ and in his followers. The old standard of love was man. "Love thy neighbor as thyself." The new standard is the God-man: "Even as I have loved you, so love ye one another." We no longer graduate our love to our neighbor by our love to ourselves. The standard is infinitely higher. "Even as I have loved you, so love ye one another." This is love to the very death. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren."

As the disciples did not know the Scriptures that Jesus must rise from the dead, so they did not understand the sublime heights to which their love must ascend till the Spirit poured his enlightening rays upon the new commandment which Jesus had given them on the eve of his crucifixion.

If there is a new development of the old commandment of love, is there any wonder if it should come to pass that there is a new Sabbath of the Lord? "If Joshua had given them rest, then would he not afterward have spoken of another day." That other day came about as being "the day that saw the Lord arise." Since the resurrection of Jesus from the dead is essential to the very existence of the Christian system let us briefly examine the facts by which it is supported.

1. Presumptive evidence: "See the place where the Lord lay."
2. Direct testimony: The Marys, the disciples, the 500 brethren at once.
3. Angelic witnesses: "He is not here; he is risen."
4. The Divine sanctions: "Ye are witnesses of these things and so also is the Holy Ghost." It is unaccountable that such wonderful results should accompany Peter's proclamation of the word on the day of Pentecost on any other hypothesis than that he was preaching the truth as the truth is in Jesus. Here is part of what was preached: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

What other historical fact is established by concurrent testimony so abundant and various? This crucial fact renders the Christian system invulnerable. Skepticism cannot live in the presence of an array of evidence so indubitable as that gathered from the four above named sources. Let the light of this quartet stream upon a man's infidelity and it will take the wings of the morning and flee away. Being interviewed by an Adventist to learn the grounds of my opposition to his system of doctrines, I remarked that the resurrection was the capstone of the Christian arch, and as such was well deserving of a memorial. When the couplet was quoted: "Twas great to speak a world from naught, But greater to redeem," he demurred, saying he was not so sure of that. To admit it would be to give to resurrection day a prominence which a Seventh Day Sabbath advocate could not endure. The truth is, that in the beginning God spake and it was done, he commanded and the worlds stood forth. But when sinful man was to be redeemed there must needs be a Gethsemane and a Golgotha. We must look upon the bloody sweat and hear the plaintive cry: "My soul is exceeding sorrowful even unto death," and witness the pathetic prayer: "Father, if it be possible, let this cup pass from me." Can any element of the crucifixion add to this agony of spirit? If so we must seek for it in that remarkable outcry: "My God, my God, why hast thou forsaken me?"

These are the marvelous things which the angels desire to look into. And this the utter self-abrogation which flings wide the everlasting doors to let in the King of Glory.

There are two ways by which we may know the will of God. All concede that he teaches us by precept. He as certainly teaches us by example. "If ye believe not me, believe the works." "Learn of me." "I have given you an example, that ye should do as I have done to you." An example of humility even to washing a disciple's feet; not that the practice should be elevated into a Church ordinance, but on occasion the disciple will gladly exemplify the mind of his Lord by washing a brother's feet, or doing for him any other needed service, and thus manifest the mind of Christ.

Our Lord met with the disciples on the day of his resurrection and said: "Peace be unto you," thus approving of their assembling together on that day.

Again, after eight days Jesus sought out the disciples in the same upper chamber and confirmed Thomas in discipleship. That such meeting had grown into a custom we learn from Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."
Writing to the Corinthians, St. Paul repeats an order which he had given to the Churches of Galatia. These are the words: "Upon the first day of the week let every man of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

St. John, in Rev. 1:10, says: "I was in the spirit on the Lord's day." Surely the day that witnessed the greatest miracle of all time is pre-eminently the Lord's day. In the language of Ignatius, it is "the queen and chief of all the days." On the Jewish Sabbath Jesus lay in the tomb. By wicked hands he had been crucified and slain. A great stone had been rolled upon the door of the vault that entombed him. It was a sad day to the disciples of our Lord. Their hopes had gone out in darkest night; they knew not the Scripture that he must rise from the dead.

But on the first day of the week so soon as they recovered from the dazed condition superinduced by the message of that seraphic woman, Mary Magdalen, he is risen from the dead, that day became joyous and memorable.

Dr. Philip Schaff, in his History of the Church, Vol. 1, p. 479, says: "The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in apostolic practice." Ignatius, who lived in the first century, delivers himself thus: And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days."

More than 200 years ago Sabbatarians were disturbing the faith of Christians in their efforts at proselyting when sturdy John Bunyan came to the rescue as Richard Baxter had done a few years before. Bunyan wrote: "As for the seventh day Sabbath, that, as we see, is gone to its grave with the signs and shadows of the Old Testament."

We have seen that faith does not make void the law. As the world is not a chaos, but a cosmos; so in the spiritual realm there is harmony and beautiful adjustment of means to ends. Great is the mystery of godliness, but this mystery is no sense infracts law. We see through a glass darkly; yet there is truth beyond our ken which is not at all dependent on our perceptions. A geometrical theorem is true whether thought out by us or not. God is the same yesterday, to-day and forever. One has but to know the rudiments of revelation to become somewhat acquainted with the exceeding magnitude of the work of redemption. I marvel at the work of creation, but my very soul bows down before the Lamb that was slain. "In the midst of the throne and in the midst of the elders, stood a Lamb as it had been slain. The marks seen upon his hands, his feet, his side, are the insignia of his destruction in heaven. Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. Worthy, ten thousand times worthy the Lamb that was slain."

JOHN FREEMAN NEAL.
Lytle, Texas.

Plainview District—Third Round.

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

NOT A PARTICLE OF SKIN ON BODY

Worst Case of Eczema Doctor Had Seen in 40 Years—For Six Months Father Expected His Baby to Die—Blood Oozed Out All Over Her Body—Had to Be Wrapped in Silk and Carried on a Pillow—Now She Is Perfectly Cured.

DOCTOR RECOMMENDED CUTICURA REMEDIES

"My little girl was born two weeks before her time and my wife died four hours after the birth of our child and I had to raise the baby on artificial foods. Six months after birth she broke out and I had two doctors in attendance. There was not a particle of skin left anywhere, and we had to wrap her in silk and carry her on a pillow for ten weeks. She was the most terrible sight I ever saw, and for six months I looked for her to go to her mama, but thank God and his agents, she is alive and well to-day and she will be three years old the seventh of December and has never had a sign of the dread trouble since."

I used every known remedy to alleviate her suffering, for it was terrible to witness. Dr. C. gave her up and then I went to C. F. and got Dr. B. and he and Cuticura Soap and Cuticura Ointment saved her. He recommended the Cuticura Remedies, or said we were right in making use of them. As nearly as I can remember, we used eight cakes of Cuticura Soap and three boxes of Cuticura Ointment; but you must take into consideration that hers was an exceptional case, for an old and good doctor said that it was the worst case that had come to him in forty years. I have always hinged on Cuticura Soap to keep her skin soft and to give her a pure complexion. James J. Smith, Wood and Metal Pattern Maker, Box 234, Buena Vista, Va., Oct. 14 and 22, 1906."

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 box of 60) to purify the blood. Sold throughout the world. Foster Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

Corsicana District—Third Round.

Mexia Sta., at Mexia, May 28, 8 p. m.
Eleventh Ave., at E. A., June 11, 8 p. m.
Mexia Cir., at Cedar Island, June 13, 14.
Coolidge Sta., at Coolidge, June 14, 15.
Corsicana Cir., at Pleasant G., June 21, 22.
First Church, at F. C., June 22, 23.
Wortham Sta., at W., June 24, 27.
Barry Cir., at Drake, July 4, 5.
Munger Cir., at Callina, July 11, 12.
Kerens Cir., at Roame, July 18, 19.
Thornton Cir., at Steel's C., July 22.
Purdon Cir., at Pursley, July 25, 26.
Richard Cir., at Grape Cr., July 29.
Rice Cir., at Chatfield, Aug. 1, 2.
Frost Cir., at McCord's, Aug. 4.
Hornhill, at Ft. Parker, Aug. 6.
Dawson, at Harmony, Aug. 8, 9.
Alma, at Oak Grove, Aug. 12.
Irene, at Emmett, Aug. 15, 16.
Brandon, at Bynum, Aug. 22, 23.
HORACE BISHOP, P. E.

Weatherford District—Third Round.

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

Her Father: "Young man, can you afford to marry?" Prospective Son-in-Law: "Certainly, I have a friend who has just been ordained a minister, and he is willing to perform the ceremony for nothing just for practice."—Chicago News.

Why Tone is so Sweet
The rich pipe tone of the Seybold Reed-Pipe Organ is superior to all other reed organs...
SEYBOLD REED-PIPE ORGAN
SEYBOLD PIANO AND ORGAN CO., ELGIN, ILL.

SUMMER SCHOOL OF THEOLOGY.

The finishing touches have been put on the program of the Summer School of Theology which opens at Georgetown next week. In addition to the regular class work provided for preachers and Sunday-school workers the program will embrace the following: Bishop Seth Ward will deliver two popular lectures as follows:

1. "The Prophet of the Kingdom."
 2. "The Shepherd of Souls."
- President H. N. Snyder delivers five addresses:
- 1 and 2. "The Moral Quality of Shakespeare's Interpretation of Life."
 3. "The Poetry of Social Evolution and Progress."
 4. "A Messenger of Faith to an Age of Doubt."—Robert Browning.
 5. "The Bible in English Life and Letters."

Editor S. J. Thomas is to give in two lectures an attractive presentation of the Holy Land.

Architect Harvey I. Page, using a stereopticon, will present in detail the best plans for the building of churches so as to carry on with greatest efficiency the work of the Church.

Pastor V. A. Godbey in a popular lecture will give practical instruction regarding the arrangement and management of a modern Church.

Prof. Thos. Carter will discuss in a series of four lectures the fundamental "Doctrines of the New Testament."

Dr. John E. McFadyen comes from Toronto, Canada, to introduce us to some of the great messages of the Old Testament. His general theme will be "Expository Preaching."

Mr. H. F. Cope, the expert in religious education and teacher training work, will lecture each day on important phases of Sunday-school work.

Devotional Hour. One period each day will be devoted especially to the development of spiritual life. During the hour there will be, joined with prayer, expositions of Scripture by Rev. J. L. Pierce and J. W. Moore, and Hymn Studies led by Dr. J. M. Barcus. The first day this hour will be used by Dr. W. L. Nelms.

Expenses.

Tuition fee of \$5 will admit one to all courses and lectures. No tuition will be charged supernuaries. Those taking the correspondence course will be admitted for half price.

Board for ten days can be secured in Giddings' Hall for \$4, in the Annex for \$5, and in private houses at from \$4 to \$7.

Railroad Rates.

Arrangements have been made with the railroads to furnish transportation to Georgetown and return at one and one-third the regular fare. Tickets will be on sale May 27, 28 and June 1, 2, with a return limit of July 31.

The opening lecture will be by Bishop Ward on Monday, June 1, 8 p. m. The regular class work will begin Tuesday morning, June 2. The closing lecture will be by Dr. McFadyen Thursday, June 11, at 11 a. m.

J. SAM BARCUS.

THE DANCE.

Our young people who have known me long will probably give me credit for being honest in my convictions, and also believe that I am their friend, and that I would not desire to see them deprived of any enjoyment that is rational, right, and for their good. I hope, therefore, they will allow me to suggest some reasons against the practice of dancing.

1. It is not likely to refine and cultivate manhood and womanhood. It is an exercise of the feet and body more than an improvement of the mind.

2. It is claimed by some to be a healthful exercise, but on account of its fascinating nature it leads to excessive exercise, overheating, taking cold, and premature death.

3. A few years ago I witnessed a trial of a man accused of murder. The murder occurred at a dance. His young wife and babe were present in the court house. It was the old, sad story of jealousy, possibly inflamed by one or more of the parties being under the influence of intoxicating drink. In the past few years I have read in the daily news of perhaps a hundred killings occurring at a dance. I have heard

told recently of a much respected young man being so much intoxicated as to almost fall over his partner in the dance. My memory recalls an incident at a dance occurring among respectable people when pistols were drawn, and great excitement prevailed. A few years ago I encountered a dancing master who came to me after my sermon to advise me of the merits of dancing, and to inform me that in Chicago it was considered very proper for a Methodist minister to attend a dance. He was probably under the influence of whisky at the time, and I was told shortly afterwards by a Methodist minister that the same dancing master died a miserable death, probably brought on by dissipation. At a hotel in a Texas town I sat at a table with a dancing master, who was politely called by some "professor." Shortly afterwards he was driven out of the town because it was discovered that he was a married man, when he was passing off as unmarried.

4. The fascinations of the dance are well known, and likely to grow upon a person, like the love of whisky or morphine, and lead to the neglect of the sober duties of every day life, and lead to extravagances and vanity.

5. The relation of the two sexes is a delicate one, and I need not say it needs to be carefully and prudently guarded. God declares marriage to be honorable, but he has warned us against an undue familiarity and intimacy between the two sexes on the part of the unmarried. Older persons understand human nature and the teachings of the Bible well enough to know there is a danger line, and that it is not wise or safe to approach too near that line. Many also know that in dancing, as it is commonly practiced, liberties are taken that would be considered dangerous, and would not be allowed under other circumstances among respectable people.

Why is it safe to make the dance an exception as to such freedom between the sexes? This writer has had reported to him, upon good authority, some sad instances of shocking immorality that grew out of a dance. Therefore I would like to persuade my young friends against taking a dreadful risk, when there is only a temporary pleasure to be gained, and when there are forms of amusement that are not so harmful.

6. The habit of dancing leads to neglect of religion. Christ and his teachings become distasteful; are often neglected, and sometimes a deep-seated prejudice against the Christian religion is the consequence; the Savior is rejected, or at least his claims are politely postponed until the thirst for worldly pleasure is fully satisfied, and many doubtless realize too late that they have forfeited their opportunities for securing salvation. I need not say that dancing is unsuitable for a Christian. The world itself often recognizes the inconsistency. A dancing member of the Church is not likely to have much influence to persuade his partner to become a Christian. It has often been remarked by experienced ministers that they have not known of a real earnest, spiritually minded and useful Christian that was given to the habit of dancing. How can such Church members be useful in the Church? They are not suitable for our choirs, for it seems like mockery to sing with sincere devotion in the church the praises of the Savior one day, and the preceding night to have been seen with great glee celebrating the praises of the dance. Such members would not do to teach a class in Sabbath school, for their frivolous example would tend to banish from the minds of the class all serious thoughts of Christ, and his salvation, and cross-bearing, and duty. For the same reason we could not appoint such persons to persuade their worldly relatives and friends to become Christians. Dr. Palmer, of New Orleans, once vividly expressed this idea by the painful contrast between "a dancing disciple and a crucified Redeemer." And logically it will appear that what is wrong for Christians is wrong for anybody.

7. The Church surely is of great benefit to society and mankind. Then it is an institution that ought to be encouraged and upheld by all. But dancing tends to undermine and antagonize the Church. Whenever dancing becomes very popular then the Church becomes very unpopular. The faithful and solemn warnings, and the gentle persuasions of the preacher, and the silent warnings of the Holy Spirit, and the admonitions of the conscience, are unheard, or unheeded, and their voices drowned in the giddy pleasures of the dance. Church members are weakened, or lost to the Church, by the fascinating allurements of the dance and others are prejudiced against becoming Church members.

The views I have expressed above are substantially those held by such men as Dr. Dabney and Dr. Palmer, of the Southern Presbyterian Church; Dr. James Brooks, of St. Louis, and Dr. Chapman, of Philadelphia, of the Northern Presbyterian Church; by Methodists, Congregationalists, Baptists and Episcopalians. Such men as Bishop Mellwaine, of the Episcopal Church, have spoken in no uncertain terms, and recently the Bishop of Lon-

don, at an Episcopal convention in this country, pointed out the dangers to the Church from worldliness in the Church. Dr. Chapman says: "For every good thing you can say about the dance, a hundred harmful things may be said, and as my work has constantly been with the public in the past ten years, I have been thrown so constantly in contact with all classes and conditions of people that I know you will permit me to say that I have heard from the lips of those who represent all grades of society, from the highest to the very lowest, that the dance had been the cause of their downfall. If that is true, and I believe it to be, then you will clearly understand that I can only say if dancing is simply questionable it is dangerous."

The highest court of the Presbyterian Church, its General Assembly, has testified thus: "The Assembly has uniformly discouraged and condemned the modern dance in all its forms as tending to evil, whether practiced in public halls or private parlors. Some forms of this amusement are more mischievous than others; the round dance than the square; the public ball than the private parlor—but all are evil and should be discountenanced. We further urge our Christian parents not to send their children to dancing schools where they acquire a fondness and an aptitude for this dangerous amusement."

As dancing is not a necessity, and there are many other forms of pleasure that are not harmful, would it not be well to drop the habit? "For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

S. F. TENNEY.

CHILDREN'S DAY.

To the Pastors of the North Texas Conference:

A little over half of the Sunday-schools of our conference have ordered programs for Children's Day, but many of the strongest schools are among the delinquents. I sent out last week return postals to all delinquents who have not ordered with an appeal for loyalty and activity in this great work. Some of you are pastors of strong stations whose schools so far have neglected this important duty. Others of you are pastors of circuits, some or all of whose superintendents are in the same category. Will you not see them at once and urge them to fill out the return postal and forward to me that I may order the programs at once? Over two-thirds of the schools of the Northwest Texas Conference have already ordered programs.

J. A. WYATTE, Sec.-Treas.

PICTURES AND BOOKS MAKE CHARACTER.

The pictures that hang on the wall and that are kept about the house have more to do with making character than is generally supposed. A woman was very much grieved because her son chose a sea-faring life and was puzzled to know what could be the cause of him making this strange decision. But the cause was not far to seek; the picture of a splendid ship which hung constantly in the dining room where the boy took his meals was the leading factor in determining the life work of the boy. While in Western Texas a friend told me of two boys who had run away from home. When finally found by the officers, the boys were well armed with pistols and knives. When asked what they were intending to do, they said that they were going out to be desperadoes like those they had seen in the moving picture show a few nights before.

This was some of the immediate fruits of bad pictures. A few evenings before they had attended a picture show where the display of pistols and knives had been a very prominent part of the show. Another Texas boy had read and reread a bad book which gave detailed accounts of the work of a prominent desperado, and the boy made up his mind to become a desperado and divulged his plans to another boy. These lessons teach us that we cannot be too careful about guarding against bad pictures, bad books and bad papers. We should be a great deal more careful about keeping vicious pictures and books out of the home than about keeping out rattlesnakes, vipers and tarantulas. The poisonous serpent may bring pain or death to the body, but the vicious picture will bring eternal ruin and anguish to both soul and body. While I write these words there are tens of thousands of homes which should have a bonfire and burn up all impure and immoral pictures and books on the premises. The indecencies that are carried on through the present post card fad are horrible in the extreme. In spite of all the precaution by the postoffice authorities in confiscating bushels of such filth, still thousands of them force their way through the mails either open or in sealed envelopes. Ask the matrons of girls' colleges and schools and they can tell

The Most Successful Treatment

For Inebriety in its various forms is the treatment that relieves surely and permanently such conditions without causing the slightest pain, nervousness, depression or danger. This, in a word, describes the method as used so successfully at the White Sanitarium in Dallas. This well-known institution is the home of the latest and best modes of combating Alcoholic, Drug or Tobacco Addictions; is ideally located, thoroughly modern, is perfectly equipped, and while an up-to-date sanitarium in every respect is quiet, secluded with all the comforts of home. Our patients are never permitted to suffer for a moment night or day and their stay with us is always pleasant as well as profitable. No disappointment and no failures follow our safe and dependable treatment for

Whiskey, Narcotic Drugs and Tobacco Addictions

Mr. W. M. Chambliss, Cleburne, Texas, Says: "I drank whiskey for 15 years and I had gotten to where I could not control my appetite for strong drink. When I was taken to your sanitarium I was in a very bad condition, but in two weeks' time I was sound and well and was feeling better than I had been for a long time, and I must say that since leaving your sanitarium that I have had no more desire for whiskey than I did before I ever touched the stuff. I have gained in both mind and body since leaving your place and I consider the White Sanitarium the very best institution of its kind in the world."

WRITE US TODAY for our literature descriptive of our methods of treating Inebriety as well as select Nervous and Mental conditions. Correspondence Confidential. Address:

WHITE SANITARIUM,

122 TYLER STREET. Telephone CLIFF 142. DALLAS (OAK CHIEF), TEXAS

REVIVAL HELP.

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

T. H. MORRIS,
T. R. PIERCE.

Denton, Texas, May 25.

San Antonio District—Third Round.

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

Huntsville District—Third Round.

Madisonville Miss., High Prairie, June 12, 13.
Madisonville Sta., June 14, 15.
Willis & Montgomery, Spring Branch, June 20, 21.
Waller Miss., at W., July 4, 5.
Graplend & Lovelady, G., July 11, 12.
Crockett Sta., July 15.
Dodge Miss, Black Jack, July 18, 19.
Huntsville Sta., July 19, 20.
Hempstead Miss, Kirby, July 25, 26.
Willard, at Glendale, Aug. 2, 3.
Groveton Sta., Aug. 1, 2.
Conroe Sta., Aug. 5.
Anderson Cir, Fairview, Aug. 8, 9.
Cold Springs Cir., at Point Blank, Aug. 15, 16.
Shepherd & Cleveland, C., Aug. 23, 24.
Augusta Cir., Aug. 29, 30.
Trinity & Onalaska, at T., Aug. 31.
Stonehame & Plantersville Miss., at P., Sept. 5, 6.
San Jacinto Cir, at Bay, Sept. 9.
Navasota Sta., Sept. 13, 14.
H. C. WILLIS, P. E.

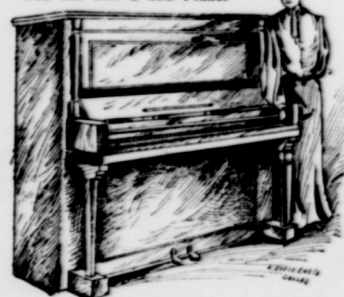
Clarendon District—Third Round.

Stratford Sta., May 23, 24.
Clarendon Sta., May 30, 31.
Texline Miss., June 6, 7.
Shamrock Cir., June 12.
McLean Cir., June 13, 14.
Memphis Sta., June 19.
Lakeview Cir., June 20, 21.
Claude Cir., June 26.
Panhandle Miss., June 27, 28.
Lella Miss., July 1.
Groom Cir., July 4, 5.
Miami Cir., July 9.
Dalhart Sta., July 11, 12.
Hansford Miss., July 15.
Ochiltree Miss., July 18, 19.
Higgins Sta., July 25, 26.
Canadian Cir., Aug. 1, 2.
Amarillo Sta., Aug. 7.
Canyon City Sta., Aug. 8, 9.
Channing Sta., Aug. 13.
Dumas Cir., Aug. 15, 16.
J. G. MILLER, P. E.

When a man enjoys freedom from thinking he is quite likely to believe that he is a free thinker.

HARTSHORN SHADE ROLLERS
Bear the script name of Stewart Hartshorn on label. Get "Improved," no tacks required. Wood Rollers Tin Rollers

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



THIS IS YOUR CHANCE.

To secure a fine new piano at prices easily within your reach.

W. L. WEAVER,
Dallas, Texas.

SAN ANGELO DISTRICT CONFERENCE.

As the brother who promised to write up the San Angelo District Conference for the Advocate has failed to do so, I will accept the old adage, "better late than never," and briefly mention the conference and its proceedings.

The 58th session of the San Angelo District Conference was held in Ozona, April 15 to 20, our presiding elder, Will T. Renfro, in the chair. It is needless for me to add that Bro. Renfro is in fine favor with his preachers, and was equal to the task as presiding officer on this occasion.

The conference was not so well attended from the fact that almost all the traveling we do in this part of the State is in our buggies, and the heavy rains just before and during the conference made the roads almost impassable. Notwithstanding the small attendance, to use the words of our presiding elder, at the close, "What we lack in numbers, we have made it up in quality."

The preachers seemingly were in fine spirits, and their reports were fairly good, taking into consideration the financial condition of this part of the State, together with the fact that the conference was held too early to have any reports from the revivals which are being held and will be held throughout the district.

Some of the most striking features of the conference were a paper, "The History of and the Phenomenal Growth of the San Angelo District," by Rev. Robt. Paine, and the well arranged program which was carried out to a letter and brought out valuable information by the discussion of the various problems that confront the pastor and the Church, both by the preachers and laymen. Also the strong, helpful and spiritual preaching of the brethren during the session of the conference which resulted in several conversions. The climax was reached in the love-feast Sunday morning, conducted by the venerable father, Rev. S. Crutchfield, of the North Texas Conference, whose presence was an inspiration to the conference, and following this, Rev. W. M. Crutchfield, President of the San Angelo College, in his own forceful style, delivered at 11 o'clock a. m., a most helpful sermon to a large and appreciative audience.

The business of the conference was finished on Saturday evening before, in which Revs. Shaw Miller Hull and Arthur Bascom Martin, of San Angelo, two bright young men, were recommended to the Annual Conference for admission.

Ozona is the county seat of Crockett County, a thriving little western town, and hospitality which seems to belong to West Texas was greatly manifested on this occasion by the people and citizens.

Bro. S. C. Dunn, pastor in charge of our Church here, is in fine favor with his people, and is comfortably located in the parsonage and has a magnificent little church building, which is a credit to the Church and town.

GEO. E. GLASSPOOL, Sec.

THE BEEVILLE DISTRICT CONFERENCE.

The forty-first session of the Beeville District Conference met at Rockport, April 29, 1908, with a full attendance of preachers and a fair representation of the laity. The conference was launched upon a high tide. Rev. F. B. Buchanan, presiding elder, opened the session by reading a lesson from the second and third chapters of 2d Timothy, and followed the reading with a most stimulating and practical talk, dealing mainly with the spiritual condition of the Church, as it is affected by worldliness, and showing the need of firmness and wisdom in maintaining a Bible standard of living among our people.

All the interests of the Church received careful attention. In making reports each preacher seemed anxious to give a conscientious account of the state of his charge. One of the older members congratulated the brethren on the apparent absence of a desire on the part of any to flatter either themselves or their people. The reports showed the district, as a whole, to be in fine shape. The preachers have worked faithfully, and their labors are bearing fruit. A number of good meetings have been held. Even in the cases where meetings have not succeeded so well, there was no note of discouragement, but a determination manifested to press the battle against sin the harder.

When the subjects of missions, Sunday-schools, Leagues, etc., were up, there were round table discussions, interspersed with a number of fine addresses and papers. Especially worthy of mention was the talk of Rev. W. H. H. Biggs on "Preservation or Rescue,

Which?" It was clear in statement and logical in its exposition of Scripture teaching. Bro. Biggs has given a life of study to the great doctrines of the Bible, and when the brethren get misty in their theology, can always be depended upon to clear up the atmosphere.

One afternoon was given to the Woman's Home Mission Society. Mrs. Newberry, of Alice, District Secretary, presided and a splendid program was rendered.

Bros. Beall and Albritten, of the San Antonio District, were visitors to the conference, and preached with great acceptability.

Dr. T. W. Carter, a presiding elder of the Mexican Border Mission Conference, was a welcome visitor. He asked permission to enter the various charges of the district to take collections to buy church property for the Mexican congregation at Eagle Pass. The permission was granted and voluntary offerings amounting to \$65 were made on the spot.

Bro. G. J. Swickheimer, of the Goliad charge, offered to give \$200 a year to educate any young man for the ministry whom the conference might select. This becomes a donation of \$200 a year to Southwestern University, as it is to be repaid to the University at such a time as the beneficiaries complete their education and become able to do so. Bro. Swickheimer stated that his pastor, Bro. Linn, had talked with him, and directed his attention to this way of aiding worthy young men and helping to build up our great central school at Georgetown. Revs. F. B. Buchanan, J. M. Linn and J. M. Perry were appointed as a committee to administer the benevolence.

A hopeful report was given in from Brownsville, our far away mission on the Rio Grande, where Rev. C. E. W. Smith is holding the field.

The Church at Corpus Christi is forging steadily ahead under the pastorate of Rev. J. M. Perry. This is the home of the State League Encampment, and a great resort both for summer and winter visitors. Although it is one of our best stations, Bro. Perry considers that he has the most important mission field in the conference. He is making full proof of his ministry.

There are things that deserve to be said about the work of each pastor, but lack of space forbids. The conference was deeply spiritual, and the preaching had the revival fire.

And now I will say what should have come first, that is, that our presiding elder, Rev. F. B. Buchanan, has become a past master in the art of holding District Conferences. He makes each one better than the last. In fact, it has been the settled conviction of the preachers and people of the district for some time that our Methodism has no better presiding elder. He knows his whole district as a pastor knows his own charge, and he carries every interest of the Church upon his heart. He combines splendid preaching ability with great diligence in administering the responsibilities of his office.

The following were elected delegates to the Annual Conference:

- J. A. MARTIN.
S. D. SEALE.
J. S. MCKAMY.
E. G. GILLETT.

Alternates:
Dr. S. M. Hubbard.
Geo. Kemp.

Bro. C. L. Roots, of the Kingsville and Falfurrias charge, was granted license to preach.

Rev. G. W. Miller, who comes to our Church from the United Brethren in Christ, was granted recognition as a local preacher, and recommended to the Annual Conference for recognition of orders.

The hospitality which Rockport extended was bountiful. Rev. M. Williamson, the host of the conference, seemed to have assigned all the brethren to the best place. He is in great favor with his people, and the outlook for the Church is hopeful. Rev. J. D. Scott had just concluded a meeting with them. He was present during the opening day, and preached at 11 o'clock. It was a season of spiritual refreshment. Our West Texas Conference has no man more gifted or consecrated.

The next session of the conference will be held at Kenedy.

J. W. BLACK, Secretary.

DISTRICT LEAGUE AND SUNDAY-SCHOOL.

The Gatesville District League and Sunday-school Conference will be held in McGregor, June 16, 17. The League sermon will be delivered the evening of the 15th. We are planning for a great occasion. It is our desire that every one whose name appears on the program will be present to fill the place assigned. Bro. and Sister Field will be with us on Sunday-school Day and will give wise instruction in their work. The preachers of the district are expected to be with us and help in the advancement of the kingdom.

W. A. MANLY, District President.
J. D. SHERMAN, Secretary.
Meridian, Texas, May 19, 1908.

MONTANA LETTER.

Come and go with me today and see a Montana valley. We will start on the Northern Pacific train and have a pleasant ride down beside the Deer Lodge River and the Hell Gate River as they wind their way down valleys to the Northwest and the Pacific Ocean. The train winds its way through canyon, valley and tunnels and each moment gives us a new view and each view with a charm of its own. As we come to Missoula, Mont., a wide valley bursts on the view and in it one of the prettiest cities in the West. We will now borrow an automobile from the Congregational preacher in Missoula and start up the valley.

Ten miles to the right, ten miles to the left and hid by the mountains in front, the Bitter Root Valley is before us. Looking south, up the valley the distant, purple-robed, white-capped peaks beckon their promise of shaded pool and noisy rapid till one can almost see the sudden swirl in the waters and feel the strain on the yielding rod, and one leans forward as if to hasten the already rapid speed with which we are rushing to the Southward. Conversation is mainly ejaculations as we look across the level valley, dotted with homes and bright with the promise of autumn wealth, the orchard blushing with perfumed promise of fruitage in time to come, to the rugged range of mountain guards that tower on either side. All nature is in gala attire that reveals through the realm of the greens and the purples and the radiant riot of color on flower-decked mountain, slope and vale. One becomes almost obsessed by the spirit of beauty and grandeur of our surroundings—almost, but through it all runs the thought of the prosperity evident in all the valley. This is not at all a discord, but just an added touch, revealing the lavish hand of nature in a smiling mood. At times the valley seems to broaden as if making room for still greater groups of homes, more of the good and beautiful things of earth.

Villages and towns are by the way, and the train that we might have taken is still outraveling us some, but we will try it a race again as we make a turn and our road is as straight as theirs, and they have to stop for the heavy business awaiting them at each station. At very frequent intervals we cross the canals of pure, cold water that has been enticed from the bosom of its own crystal river to carry life to thirsty land and bid defiance to any thought of drouth or failure. Here we pass an orchard of 60,000 trees—apple trees that bear apples without worms in them. Say! a home in this valley looks good to me; how does it seem to you? Would any one sell out in such a place? Yes, and if there is no change in them they will try to trade corner lots in the New Jerusalem with one another while the angel orchestra tunes the instruments for a new chorus. And I believe that we are ahead of that train now; yes, it is just whistling for Riverside and we are in Hamilton, and in a preacher's car, too! Will you tell me, please sir, the best place to get some fish? Well suppose you try back of the county farm. Won't the inmates have them all wild? No; one of them died about six months ago and the other one is too old to fish any more. And that canyon! that stream of water, and the fish! Well, words fail me when it comes to this.

But the best of things must come to an end, so we are back toward town. Just in sight of the Ravalli, when—snap! ss ss ss, that editor has shot a hole in a tire trying to hold his target gun and count fish at the same time in an auto. Well, what do you think of that? "Ain't fit to be trusted with a shooting stick." Guess we will stay all night again. (Editor, sotto voce.) I don't care 'I had Malvina and the kids here I'd stay for sure.

Come and see if you would stay.
GEORGE O. JEWETT.
Deer Lodge, Mont.

WHY DON'T THEY?

The editor of the Appeal to Reason, and the editor of Wilshire's Magazine, and the editor of the National Rinsaw are all three immensely rich, and, being preachers of socialism, it seems that if they really are in earnest about the poor being looked after, they should divide with the poor first, to set the example. Why don't they? Did you ever read where either of these rich socialists ever gave the poor anything except Socialism?
CLINT C. REYNOLDS.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 187, South Bend, Ind.

Where is Your Hair?

In your comb? Why so? Is not the head a much better place for it? Better keep what is left where it belongs! Ayer's Hair Vigor, new improved formula, quickly stops falling hair. There is not a particle of doubt about it. Does not stain or change the color of the hair. J. C. Ayer & Co., Lowell, Mass.

HILLS BUSINESS COLLEGE

Come to us and the world's best and most modern business education is yours. We teach business as no other school teaches it and demand success of our students. You'll be trained to walk right and over the heads of students of other colleges, and you will draw from \$18 to \$25 more salary a month right out of school. Positions secured for all who take our combined course or money refunded. Write for our proposition—it'll wake you up and put you to thinking. Address E. H. Hill, President, Waco, Texas, Memphis, Tenn.

QUEEN CITY BUSINESS COLLEGE

To earn more you must learn more and you can learn more with us and quicker than with others. We give you more attention and develop your talent and arm you with abilities that will command a high salary. Tuition \$10 a month or \$25 for three months. Address G. W. Hill, Principal, Dallas, Tex.

PILES

NO MONEY TILL CURED. Over ten thousand cases cured without the knife, clamp, cautery or carbolic acid injections. Write for pamphlet of testimonials. DR. S. DICKEY & DICKEY, Wilson Building, Dallas, Texas.

WHY YOUR CHURCH DID NOT GET AN APPROPRIATION.

The president of the Board of Church Extension frequently receives a letter like this: "Our Church made application to the Board for \$200, or \$300; we received nothing;" or "We received only \$50. Our people are in great straits. Why did the Board not help us? The people are hurt, and Church extension is at a discount with us. It will be difficult to raise the Church extension collection in this country." There is only one answer to this complaint, and that is: The Board has calls for about four times as much money as it has on hand to appropriate. This is an old answer, but it is the correct one. The only object the board can have is to give the money to those Churches that need it most. If they do not do this, it is because they were not properly informed as to the needs. Each Church making application can see its own needs, but is not in position to see the needs of other places. Having served ten years on the Board in the Northwest Texas Conference, I have learned that a Church never makes application except in extreme need. The Board appreciates this, and tries always to give the amounts they have in their hands to those Churches where the need is greatest. Being fallible, they may make mistakes, but where they do make mistakes, it is due to the fact that the pastor and presiding elder did not furnish full information.

Brethren, the trouble is not here, as you think, but it is that there is not enough Church extension money to go round.

I have recently been in correspondence with Dr. McMurry upon this very question. I urged the claims of the Northwest Texas Conference upon the General Board, and tried to show him that our conference is second in need only to the Oklahoma. He assured me of his interest in our territory, etc., etc. I see from the report of their work that they had applications for about three times as much money as they had at their disposal. In that correspondence I urged the necessity for a larger loan fund; and even suggested that for the next few years it would be advisable to put all the annual collections for Church extension into loan funds instead of giving the money out in small amounts as the Church has been doing since the organization of the Board. By doing this, we would soon have a loan fund of \$10,000. Then loan this money at a very low rate of interest—even below the present four per cent rate if necessary. What the average community needs when building a church is immediate help to tide over the strain. A loan will do this provided the rate of interest is low. Then in two or three years the strain is relieved, and payments on the loan may begin again. If these payments are properly arranged, the local Church will have no trouble in meeting the notes.

If this plan were adopted in our Church it would not be more than a few years until the Board of Church Extension would be able to grant to each applicant the full amount desired. No Church would then become dissatisfied and even disgruntled over the failure to get the money they actually need. With an arrangement like this, the Board may occasionally have an application so needy that it is advisable to make a straight gift instead of a loan. If so, let it be done.

This appears to me to be a solution of this vexing problem. When the board was organized a quarter of a century ago it was thought that the time would come when the funds in the hands of the Board would amply meet all needs. But with the growth of the Church there has come a proportional increase of need for Church extension money. The demand for this money seems now to be greater than it was twenty-five years ago. The

present plan is not solving the problem except in part. But the plan outlined above will solve it in less than a dozen years. A loan fund of one or two millions of dollars will place the board and the applicants beyond embarrassment.
W. B. ANDREWS.
Cleburne, Texas.

Strength and Endurance

Are factors of the greatest success. No person can do full justice to himself without them. In no season of the year are they more easily exhausted than in the spring. We need not discuss the reason for this. It's enough to say there is one, and that Hood's Sarsaparilla gives strength and endurance, as thousands annually testify.

WOLVES IN SHEEP'S CLOTHING.

Enemies of State prohibition are circulating petitions for the prohibition amendment, couched in such terms that, should State-wide prohibition fail to carry, all laws pertaining to prohibition or local option would be abrogated, and our State be again subjected to the merciless reign of the whiskey traffic. Let the friends of prohibition be alert, and not be caught in the gilded snares of the arch enemy of our civilization, through the chicanery of the liquor kings, who would rather reign over wrecked homes, ruined manhood, destitution and prostitution, than they might collect tribute to their diabolical realms. Let the promoters of peaceful homes, prosperity and a higher Christian civilization watch as well as pray that success may crown our efforts.
J. H. OWEN.
Tellico, Texas, May 17, 1908.

The most palpable dishonor of those citizens who ally themselves with the whisky forces is that they are joined with a movement that preaches irreverence for women in public and cruelty to them in private.

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heartburn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from biliousness, rapid liver with indigestion, and spleen. Dr. Pierce's Golden Medical Discovery is made up of the most valuable medicinal principle known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.

The "Golden Medical Discovery" is not a patent medicine or secret nostrum, a full list of its ingredients being printed on its bottle-wrapper and attested under oath. A glance at its formula will show that it contains no alcohol, or harmful habit-forming drugs. It is a fluid extract made with pure, triple-refined glycerine, of proper strength, from the roots of the following native American forest plants, viz., Golden Seal root, Stone root, Black Cherry bark, Queen's root, Bloodroot, and Mandrake root.

The following leading medical authorities, among a host of others, extol the foregoing roots for the cure of just such ailments as the above symptoms indicate: Prof. R. Barthelemy, M. D., of Jefferson Med. College, Phila.; Prof. H. C. Wood, M. D., of Univ. of Pa.; Prof. Edwin M. Hale, M. D., of Hahnemann Med. College, Chicago; Prof. John King, M. D., Author of American Dispensatory; Prof. Geo. M. Sander, M. D., Author of Specific Medicines; Prof. Laurence Johnson, M. D., Med. Dept. Univ. of N. Y.; Prof. Finley Ellingwood, M. D., Author of Materia Medica and Prof. in Bennett Medical College, Chicago. Send name and address on Postal Card to Dr. R. V. Pierce, Buffalo, N. Y., and receive free booklet giving extracts from writings of all the above medical authorities and many others endorsing, in the strongest possible terms, each and every ingredient of which "Golden Medical Discovery" is composed.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. They may be used in conjunction with "Golden Medical Discovery" if bowels are much constipated. They're tiny and sugar-coated.

AGENTS WANTED. \$50 PER WEEK. To sell the DR. HAUX famous "Perfect Vision" Spectacles—Sung on earth. State present occupation. DR. HAUX SPECTACLE COMPANY, Dept. 270 St. Louis, Mo.



NEW INVENTION!

NOTHING ELSE LIKE IT.

Ohioan's New Method of Cleaning Clothes.

Causing Great Excitement Where Exhibited.

UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF.

Cleans Family Wash in 30 to 50 Minutes.

No Rubbing—No Chemicals—No Motors No Washboard—No Wash Machine.

Over 35,000 Already Sold—Ladies Delighted

SEE HOW SIMPLE, different, easy. Put on stove—add water, then soap, then clothes—that's all. In 5 to 8 minutes clothes clean. Laundries clean clothes without rubbing—the EASY WAY does the same at your home. Dirt removed automatically except to move knob occasionally.



The EASY WAY. In one operation does the combined work of wash boiler, wash board and washing machine—less time, almost no labor—no injury to clothes.

The EASY WAY develops energy by mechanical manipulation, associated with hot water, soap suds, super-heated steam, and sending vapor, utilized as a compound force, all confined in a closed metal compartment. Special operating arrangements.

Cleans woolens, flannels, blankets, or colored clothes, as well as white goods, finest laces, curtains, bed clothes. Saves time, fuel, labor, clothes, buttons, strength, health and money.

EASY WAY IN 30 TO 50 MINUTES CLEANS WASHING WHICH BEFORE TOOK THE ENTIRE DAY.

No rubbing, wear, tear or injury. No soggy, bad-smelling heavy wood—but all metal, strong, durable, sanitary, light in weight. Easily used, cleaned, handled—always ready. Child can use it—no experiment. No motors. Saves 32 days' drudgery yearly.

Thousands Praise It. J. McGee, Tenn., writes:—"One young lady cleaned days' washing by old method in one hour with Easy Way—another in 45 minutes." Mrs. T. Bullen, Canada, writes:—"I washed bedding, heavy quilts, curtains, etc., without rubbing, and in a very short time." Lauretta Mitchell, O., writes:—"Done a big washing in 45 minutes—sold 3 already." A. D. Foppington, N. Y., writes:—"Gives perfect satisfaction. Washed bed quilts, greasy overalls and fine clothes. Greatest thing on earth." Walter M. Glenn, O., writes:—"Easy Way far superior to any other method—cleans clothes perfectly." J. H. Barrett, Ark., writes:—"I have used Easy Way 3 years. You have the greatest invention I ever heard of." J. W. Meyers, Ga., says:—"Find check for 12 Easy Ways. Greatest invention to womanhood, forever abolishing miserable wash day. Sells itself."

Price only \$6.00 complete—sent to any address. Not sold in stores. Send no money only send your name and address. We'll send you capital \$100,000.00. Everything proven. Guaranteed. Write today for 30 day trial offer, thousands testimonials, etc. Circulars Free.

FREE SAMPLE To Agents

Wanted Agents, Salesmen, Managers—men or women—at home or traveling, all or part time—showing, taking orders, appointing agents. "Easy Way" new. Nothing like it. World unsupplied—agents making big money. When operated, people stop—get excited—watch it as thing of life. 12 see—10 buy. C. O. Garrett, O., writes:—"Signed 7 families, sold 6. A. B. Verrett, of La., sold 8 one day. J. T. Peay, of N. C., been out 2 days, sold 12. W. R. Stephenson, Tex., ordered 24 in 60 days. N. Boucher, of Mass., ordered 75 more—says everybody wants one—best business I ever had. Write today for special agents plan, free sample, 1908 offer—act quick.

HARRISON MANUFACTURING CO., 692 Harrison Building, Cincinnati, O.

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

W. D. JONES, M. D.

Practice Limited to EYE, EAR, NOSE AND THROAT.

815 Wilson Building. Dallas, Texas.

Metropolitan BUSINESS COLLEGE

A SCHOOL WITH A REPUTATION. All commercial branches taught, including Cotton Grading. Full information free. State course desired. Darby & Ragland, Proprietors, Dallas, Texas.

DROPSY Cured: quick relief; remove all swelling in 1 to 20 days; 25 to 50 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circulars, testimonials and free trial treatment write DR. H. N. GREEN'S SONS, Box 6, Atlanta, Ga.

BELLS.

BLMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

MENEELY & CO. WATERVLIET, (West Troy), N. Y. The Old Reliable Meneely Foundry. Established nearly 100 years ago. CHURCH, CHIME, SCHOOL & OTHER BELLS

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

HONS.—Mrs. Dr. J. M. Hons was born in Washington County, Texas, on June 22, 1854, and died in the triumph of the Christian faith at her home in San Marcos, Texas, on Sunday morning April 26, 1908. Her maiden name was Sarah Ellen Hendley. She was the daughter of W. W. Hendley, who was one of the most highly respected citizens of that section of our State. On December 14, 1876, she was united in marriage to Dr. J. M. Hons, one of the most prominent physicians of Southwest Texas. Four children were born of this union: Miss Ethel Hons, Mr. Jno. L. Hons, Mrs. Alma Richards and Miss Mary Hons, who all reside in San Marcos, and still live to mourn their mother's death and to bless her holy memory. Mrs. Hons was converted when she was a girl seventeen years of age and at once united with the Methodist Church, of which she was a faithful and devoted member to the hour of her departure. She was universally beloved, and had a host of friends in this community, who all with one voice testify to the genuineness and the sterling worth of her Christian character. She was remarkable for her charity, her sweetness of disposition, and her kindly feeling toward others. Too long had she lived in communion with that Christ who is the embodiment of love to allow harsh and bitter feelings to find a lodgment in her heart. Her whole life was a manifestation of that unselfish love which is the chief of all the Christian graces. For several years before her death Mrs. Hons had been in very feeble health. But her sublime heroism and her Christian faith never failed her. In all her suffering she realized the truth of the blessed promise found in the most evangelical of the old prophets: "Thou wilt keep him in perfect peace whose mind is stayed on thee." She was sustained by her perfect trust in the Lord, of whose gracious presence and sweet sympathy she was always conscious. She firmly believed that there was a rest for the people of God on the other side of the river, and that she would have a triumphant entrance into that abode of the blest. Mrs. Hons was a Christian heroine of the highest order. She bravely bore the cross for Jesus' sake. She endured heroically all the suffering that befell her. Her life was the noblest expression of deathless devotion to her Lord and the most indisputable proof that the gospel of the living Christ is not a spent force in the lives of those who trust him. It was just as true of her as it was of Enoch in the olden time, that she walked with God. She lived her religion in her daily life. She exemplified the spirit of the Master in all her acts. Her spirit was singularly pure and sweet, amiable and lovely, and the secret of her beautiful Christian life was the personal influence in her own heart of the Christ whom she trusted and loved. Her life was holy and her death was peaceful; and while her friends feel that this world is poorer because of her going, they know that heaven is richer because one of the truest and purest of spirits has entered through the gates into the eternal city. She rests from her labors and her works do follow her.

H. M. WHALING.

CAPETON.—Brother James Capeton was born March 10, 1852, and departed this life May 14, 1908, at his home, three miles east of Weatherford. He was converted about fourteen years ago and joined the Methodist Episcopal Church, South, and remained a faithful member till death. Bro. Capeton was a good, consistent Christian. He was a true and good citizen, and stood well in his community as a faithful, true man. In 1872 Bro. Capeton was happily married to Miss Sarah Bedwell, who has been with him all these years as his loving companion, and who remains with us to weep and mourn her loss. To this union were born eight children, six boys and two girls, one of whom—little Beulah—preceded him to the glory world. The other seven remain with us. To the loved ones and friends, look up through your tears and behold the blessed Savior who is a sympathetic Christ and will comfort and help you in this dark hour. We will meet him again where no sorrows ever come and where no sad farewells will ever be said. His remains were laid away in the Zion Hill Cemetery to await the resurrection morn. Funeral services conducted by the writer. His pastor, LEONARD REA.

HENDERSON.—Dr. Wm. Henderson was born near Knoxville, Tennessee, September 22, 1857. When but a child his parents moved to Illinois, and at the age of sixteen he, with his parents, moved to Arkansas. He was married to Miss Artimissia Taylor in Searey County, Arkansas, October 15, 1881. In 1891 he chose the medical profession and entered Vanderbilt University and there graduated. He came to Texas and located in Blevins, Falls County, and entered upon his practice. Six years later he moved to Eddy, McLennan County, Texas, and there ministered unto the sick and suffering till two years ago when he was called to Vera, Texas, by an especial friend who was nigh unto death, and through much persuasion he cast his lot with this people. Dr. Henderson was born from above in early life and joined the M. E. Church, South, and grew up to manhood in the beauty of holiness and was ever loved and trusted by all. But his real value as a man and worth to the world was not realized till he entered upon the practice of medicine. Not only did he carry medicine for the sick, but he carried a message from God for the soul. He said to me, "Bro. Hill, I could not succeed as I do if God did not help me." He said that he always asked God's directions in every case before he gave treatment. Yes, he loved God and loved men. His life was given to God, the Church and humanity. He was for a number of years Sunday-school Superintendent and here he was teacher in Sunday-school. He was an expounder of Bible truth and a first-class teacher, and a wise leader among men. He was so pure that he could not tolerate anything that savored of indecency and a cardboard in his showcase forbade swearing in his drug store, and sometimes, as we know, men were sighted and shown the door. In trying to meet the demands of the sick and suffering he overtaxed the physical man, took pneumonia March 27, then followed tuberculosis, and the strong and great man ended his useful career, crowned with honor. The children, old and young, rise up and call him blessed. He died May 5 in great peace, leaving a noble Christian companion and the entire community to grieve their loss. We held the funeral service in the Church where he delighted to worship God, and the Masonic fraternity bore his body to the Vera Cemetery where we laid it away to await the resurrection morn. He is gone, but we know where to find him. We shall meet him on the evergreen shore. May the God whom he loved and served keep and sustain his sad and broken-hearted wife and brothers. We are better by having known him. We shall see him again. His pastor, M. D. HILL.

HUNTER.—Callie Hunter, daughter of Rev. and Mrs. J. H. Hunter (of the North Texas Conference), was born February 8, 1882, and died in the home of her parents in San Antonio, Texas, April 25, 1908. She was converted and joined the M. E. Church, South, in 1890. Twenty-six years—a short time when we look back; a long time when we look ahead; a short time when life is full of health and pleasure; a long time when full of toil and suffering. That is the view the world takes of it. But, thanks be to our heavenly Father, He has given His children a higher view than the world can give. And this young life demonstrated this fact. Her life to the world was one of suffering in the flesh. But every pain gave her spirit a new sight into the life of her suffering Lord, and enabled her to be more like Him, and thereby thrilled her precious life with joy and perfect peace. So that when the time of departure (not death) came, she simply stepped into the chariot and, like her blessed Lord, ascended and went "sweeping through the gates into the New Jerusalem." All things being ready, she called papa, mamma, brother and sister to her bed-side and taking each one by the hand cheerfully and triumphantly admonished them to meet her in heaven. She was not only willing to die, but as soon as her

Lord had seen she had suffered enough, she wanted to go. Such a victory as she won is out of the power of human calculation to estimate. She is not dead; she lives, shouts, and praises God with angels, archangels, with her suffering Lord, with a host of friends and loved ones who have gone before. And those whom she leaves behind are only looking forward with great faith when they, too, shall meet her, and join her in her praises to the Lamb of God. Thank God for such a life as she lived! She is missed from the Sunday-school, League, Church and home. But they think of her not as dead, but only gone to receive her reward and in a home where toil and suffering will be no more.

I. Z. T. MORRIS.

JOHNSON.—Ethel Johnson, daughter of James and Aital Johnson, was born September 19, 1894; died May 1, 1908. Ethel was taken while in the bloom of youth and prime of health. No one saw her when she met her death. She was preparing to mount a saddled horse. The saddle turned and she is supposed to have been thrown upon her head in attempting to jump to the ground. When found a minute or two later her neck was broken and she already dead. She professed religion and the writer received her into the M. E. Church, South, in the summer of 1906. She has ever since lived a conscientious Christian life. Ethel was dearly loved by her teacher and schoolmates; was a very bright girl, with a sweet disposition. She was carried to Shiloh Cemetery where her funeral was held in the presence of a large number of sympathetic friends. And many were the beautiful flowers that were laid on her grave. It is hard to give up our loved ones when taken so suddenly. But let her parents, grandparents, and others that miss her so much here not weep as those who have no hope. Ethel has crossed over to be with her Savior and the angels. Only let us live faithful and devoted to Christ here and he will some day bring about a glad reunion. Her pastor, C. P. COMBS.

JENNINGS.—Mrs. Elizabeth C. Jennings (nee Watson), niece of Rev. Samuel Watson, D. D., was born in Hickman County, Tennessee, June 21, 1830. Her parents lived for a while near the Hermitage, the home of Andrew Jackson, and her mother and Mrs. Jackson were friends. At fifteen she was converted and joined the Methodist Church, of which she continued a consistent member until her transfer to the Church in heaven. In 1852 she married W. P. Jennings and moved to Texas in the fall of that year. They settled at Jennings, in Lamar County, where, with the exception of a few years in Delta County, they continued to live until the death of her husband in 1893. Since then she has lived alternately with her daughters, Mrs. T. C. Morgan, of Prescott, Arkansas, and Mrs. F. E. Butler, of Arlington, Texas, at whose home she died March 11, 1908. Besides these two daughters two others died in childhood. She left three sons, W. W. Jennings, of Fort Worth; Dr. J. T. Jennings, of Ramona, Oklahoma, and Dr. J. L. Jennings, of Roxton, Texas. Mrs. Jennings was of a quiet and gentle disposition, unobtrusive in her manners, but strong in her conviction of right. She was a Methodist of the old type, and enjoyed as long as she could get to Church the services of the sanctuary. After she was denied that privilege by an accident in falling, she made the Bible her constant companion. She felt to the last an abiding interest in the work of the Church, and loved to read the letters from the preachers, as found in the Texas and Nashville Advocates. She had an unflinching faith in the goodness and mercy of God, and died in the sweet assurance that she would rejoin her loved ones from whom she had been separated by death, and that she would be with them and the Lord forever. She left us a good example of patience, faith and fidelity in service. We hope to see her again in our Father's home when our pilgrimage is done.

F. E. BUTLER.

STEVENS.—Mrs. Mercy Ann Stevens (nee McNeill) was born in North Carolina, April 29, 1833; moved to Mississippi when six years of age, where she lived until 1886, when she moved to Tyler, Texas. She was educated at the Baptist College in Grenada, Mississippi, where she afterwards taught. Sister Stevens was a consistent member of the Methodist Church, and a woman of excellent Christian character—her home being the chief sphere of its display. Through years of widowhood she played a mother's part with a heroism that won the admiration of all who knew her, and the influence of her beautiful Christian life is shown in the lives of her children who are all consistent and useful members of the Church. She lived neighbor to the writer and it was our privilege to see her almost every day, and her modest and unassuming manner and thoughtful consideration of the welfare of others made an impression that will

abide, and we share with the sorrow-stricken family their irretrievable loss. She died at her home in the triumph of the Christian faith on May 6, 1908, leaving seven children—Mr. T. N. and Miss Mattie Jones, Mrs. J. W. Adkisson, Mrs. E. W. Wild, Mrs. E. W. Godbold, Mrs. J. R. Christian and Mrs. L. B. Palmer—to mourn her death. May the memory of her consecrated life be an inspiration to them through coming years and the grace of their Heavenly Father comfort them in their sorrow.

NEW HARRIS.

KENDALL.—Rev. Andrew B. Kendall passed away at Bagwell, May 10, and was buried at his old home near Woodland. Bro. Kendall was a well known local elder and many who have been pastors will regret to hear of his death. Bro. Kendall came to Woodland in 1869, and was married the same year, September 15, to Elizabeth Mathis. To this union were born seven children three of whom are dead. The mother also died long ago. Two boys and two girls are living. For many years Bro. Kendall did faithful work as local preacher in our Church; was a preacher when he came here from Grayson County. For thirty-nine years was answered "nothing against him." We have all reason to believe that was the answer at the bar of God when his spirit returned to the God who gave it. His special Scripture for his own comfort was the 14th chapter of 1 John. His song, "The Far Away Home of the Soul." C. N. SMITH, Woodland, Texas.

JONES.—The death angel has again been in our midst, and called for an old soldier of the cross, Sister Minerva Frances Jones (nee McCage). She was born in Alabama November 29, 1829, and moved with parents to Kansas in early life; professed religion at twelve years of age and joined the M. E. Church, and lived a most devoted Christian life until summoned home by our heavenly Father, which call came May 3, 1908. She was married to Mr. Geo. Babb in the year 1858. To this union two children were given, one boy and one girl. The boy and father preceded her to the haven of rest. The daughter, now Mrs. Freeman, still lives. She moved to Texas in 1861 and was married to Bro. A. T. Jones in 1889, who still lives to mourn her death. This writer has spent many pleasant seasons in her home. She leaves a devoted husband, daughter, four step-children, a number of grandchildren and a host of friends to mourn her death. May the blessings of God rest on the bereaved ones. She rests in the Kosse cemetery to await the general roll call.

J. O. JORDEN.

FLY TO PIECES
The Effect of Coffee on Highly Organized People.
"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was distressed, and many times could not straighten myself up because of the pain. My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee served to him in the family where he boarded. He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again. That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." There's a Reason. Read "The Road to Wellville," in pkgs.

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

Capon Springs and Baths
A most delightful Mountain Resort with large capacity every year Capacity 600. 100 mm. One mile west of Washington, D. C. For pamphlet, rates, etc., address CHAS. F. NELSON, Capon Springs, W. Va.

CHURCH FURNITURE SCHOOL FURNITURE
Church Pews, Pulpits, Altars and Rails, Sunday School Seating, Portable Chairs, Auditorium Seats, Church Bells, Lodge and School Furniture.
W. C. HIXSON & CO., Dallas, Texas, 147 South Akard St.

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

Tutt's Pills
go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.
Give tone to the system and solid flesh to the body. Take No Substitute.

BLMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

MENEELY & CO. WATERVLIET, (West Troy), N. Y. The Old Reliable Meneely Foundry. Established nearly 100 years ago. CHURCH, CHIME, SCHOOL & OTHER BELLS

Metropolitan BUSINESS COLLEGE
A SCHOOL WITH A REPUTATION. All commercial branches taught, including Cotton Grading. Full information free. State course desired. Darby & Ragland, Proprietors, Dallas, Texas.

DROPSY Cured: quick relief; remove all swelling in 1 to 20 days; 25 to 50 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circulars, testimonials and free trial treatment write DR. H. N. GREEN'S SONS, Box 6, Atlanta, Ga.

W. D. JONES, M. D.
Practice Limited to EYE, EAR, NOSE AND THROAT.
815 Wilson Building. Dallas, Texas.