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Editorial.

THE OLD-FASHIONED MOURNER'S BENCH.

We confess to a liiking for the old-fashioned mourner's bench as a most excellent place at which to profess religion. Not that we think the Holy Spirit is shut up to any particular place or to any one special method in the accomplishment of his work. Such is far from the truth. He can reach people and convict them and convert them anywhere, at any time and under all circumstances, whenever the conditions of salvation are complied with. But for nearly two hundred years the Methodists have found the mourner's bench of the greatest importance in bringing earnest penitents into a realization of the truth as it is in Jesus. The great majority of the membership of our Church, nearly all of whom have already passed over and become affiliated with the Church triumphant, found the Savior and became conscious of pardon while kneeling at the mourner's bench. And we dare say that a large number of our members now living and leading useful lives made their start in the same way and under the same circumstances. The mourner's bench was once a great factor in our revivals.

But in modern times, when preaching has become less positive and repentance for sin is less bitter than in other days, the mourner's bench is passing into less use. Somehow or other it is easier for people to get religion and enter the Church than formerly. It used to be an agony of soul to pass through this radical experience. We have seen penitents at the altar for days and for nights in the deepest distress on account of sin, and around them would bow the consecrated old men and women praying for them and instructing them until finally they would "come through," and when they reached the point at which forgiveness was realized, there was a great shout in the camp. Such an experience was an event in the life of a penitent. And it was cause for great joy in the Church. It was like seeing dear ones snatched from the jaws of death and restored to life. It meant something to get religion then.

Well, we hear some one of our intelligent readers remarking that this was all excitement and that there was no necessity for any such agony and struggle, and that the demonstration following such a professed change of heart at the mourner's bench was the result of a lack of education and self-control. Maybe so; but some of the most flaming preachers our Church ever sent forth, and multiplied thousands of the best people whose lives ever blessed the Church, were converted in that way. They bowed in deepest sorrow at the old mourner's bench, and when they entered into their deep religious experience the people were made glad, and they shouted with an exceeding great shout. But in these latter days we do not seem to need the old altar. We are simply told of God's love; then we are asked to rise or to hold up a hand in token of our acceptance of the truth. After that we come into the Church, and nobody thinks much of it. In fact, those passing through this rote do not themselves seem to think much of it. It is a very quiet, undemonstrative sort of performance. It does not cost any bitter experience or any agony of spirit. In fact, we now have a very convenient and easy way of getting religion. It may be all right, and we trust that it is very genuine; but we have a liking for the old way—with the old repentance and at the old mourner's bench. When a convicted soul has the nerve to arise in a crowded congregation, go forward and bow at the altar and have people to pray for him, and then after a season of agony peace is found, it marks a distinct epoch in the life of that man. He never forgets it, and often in the years afterward he goes back to the experience of that time, and feels that it was the great turning point in his religious experience. We are glad to have people become religious in any way, just so they become religious; but, somehow or other, when we have seen them come through at the altar, we have always had the impression that getting religion is something more than a perfunctory business. The ordeal around the mourner's bench is a severe test, and he who passes through it knows that he has something that the world can not give and that the world can not take away.

WHERE THERE IS A WILL THERE IS A WAY.

We have been reading of late a biographical sketch of the late Dr. George Matheson, one of the finest preachers that Scotland has ever produced; and it has impressed us more than ever with the fact that whenever a young man feels his call to the ministry, that if he has the will he can find a way to prepare himself most thoroughly for these great and responsible duties. Where is the studious preacher who is not familiar with this wonderful man? What a wonderful preacher he was! And his attainments in learning were marvelous. In Greek, Latin, Hebrew and philosophy he was remarkable for his efficiency and thoroughness. And in all other branches of useful learning he was the peer of any preacher of his day. And he was an author of eminence. Some of the most luminous books in the leading religious libraries of this and his native country are the products of his brain. His industry was wonderful, and the results of his life-work are far-reaching. Yet, from his childhood, his eyesight was almost fatally defective. His mother made this sad discovery when he was only eighteen months of age. By the use of magnifying glasses and large type he was able to accomplish something as a student, but the great fact stood out before him that he was crippled at the very point where it was necessary for him to make progress. Right here is where he fought the battle of his life. But he conquered by patience and his fortitude. He resolved to make the most possible out of his gifts and his opportunity, and at college his progress was something extraordinary for one with such a handicap. But he overcame his lack of clear vision by his genius for application, and when he entered the ministry he was among the foremost of his day. He was called to a small town, almost unknown, Innellan, and for eighteen years he was its pastor; and he made it one of the best known towns in Scotland. It is said that his sermons, though short, drew to his ministry great multitudes from far and near. After this he was called to a large pastorate in Edinburgh. Here he did the preaching that made him known on two continents. For thirteen luminous years he labored as a preacher, a pastor and a writer, and made it a point to visit his congregation of fifteen hundred members, each family in turn, every six months. He was a great admirer of Joseph Parker and thought him the greatest of living preachers. He made him, in some sense, his model, and adopted his method and style as a public speaker. He did not hesitate to say that he owed much to this great master of assemblies for the success of his extempore preaching. He learned from Dr. Parker the great art of throwing off the shackels of tradition in the preparation and delivery of his sermons, and this accounts in a large measure for the spontaneity, freshness and originality of his style as a great preacher. He did not wait to wear out in the ministry, but retired of his own accord while yet in the real prime of his ability and strength of intellect, and the remainder of his life he devoted to authorship. The religious public knows something of his great success in this field, for he has given to us some of our most inspiring volumes. A few weeks ago he died at a ripe age, but still bright in his mental faculties and elastic and consecrated in his spiritual experience. Nothing daunted him in his determination to make full proof of his ministry, not even the almost total loss of his vision; and the world is his debtor as a painstaking student, a fertile scholar, a great preacher and an able and perspicuous writer. And as one of our exchanges says about him: "He remains an example to the industrious, a rebuke to the indolent, a type of the conqueror of difficulties and a prophet of the seraphic beauty of holiness."

HAPPINESS IN SERVICE.

Only the vicious man finds happiness in idleness. Even then he uses his opportunity to devise schemes of mischief. The normal state of man is activity in some department of service. If he is right with God and with himself he wants to be accomplishing something in the world where he lives. He is only happy when engaged in some useful employment.

Take, for instance, the old minister whose vital force is exhausted from persistent work. Age has crept upon him and the infirmities of life have gradually come upon him, until those with whom he has long labored see that he is no longer able to gird himself and go forth to spiritual battle. They tell him that his work is done and that he must step aside and take a nominal position. The very thought of such a course shocks him. He does not realize that he is no longer able for service. He is almost nettled at those who presume to tell him that he is worn out. Though depleted in energy and reduced in strength, nevertheless he feels as strong as the strongest and just as able to work as in his younger days. Why is this? Because he is only happy when in the front rendering valiant service. It has become the law of his life. Retirement has no attraction for him. Rather it is irksome and repulsive.

So it is in all departments of life. It is very rare that the ruler of a country ever voluntarily lays down life's burdens. He wants to hold on as long as life. Is willing to die out of office, but he does not want to retire from it. The man of business rarely ever gets the consent of his mind to turn his affairs over to another, not even to the son whom he has trained and learned to trust. The professional man does not see why he is not of greater use because of his age and matured experience. Two old people who have spent their lives rearing their children, see the last one of them married and gone; but they prefer to live in their own home, do their own work, rather than to surrender and live in ease and comfort with their children.

True happiness is in service. It diverts the mind from the ills of life and keeps it fresh and sparkling. There is nothing that so keeps the spirit young and buoyant. It drives away lethargy, hedges the encroachments of disease, keeps the thought from brooding over the past and inspires the mind with the hopes of the future. The thought of old age is often rendered gloomy because it associates with it the idea of being pushed aside and left with nothing to do. Then it behooves us to invest our energy wisely while it is yet day and the energies of manhood are capable of productiveness. Whatever may be our field, let us cultivate it with assiduity, make its soil bloom with beauty and fruitfulness. However promising may be life, every day but shortens our existence and brings us nearer and nearer to the stopping place. No opportunity ought to go by unimproved, for the night cometh when no man can work. Our time, our talent, our energy, all belong to God, and in using them for him we are using them for others. As much as some of us may resent it, we are growing old. The most of our life is behind us. We are turning down the western hillside, and the valley is not too far away. What we do, we must do quickly. And since our greatest happiness is found in useful service, then let us serve while it is called today, and permit no talent to go unimproved, no energy to stagnate, and no possibility to remain dormant and undeveloped. If we are to get the most out of life, wholesome service is the means to that important end.

Sins never come singly. Where one finds an entrance into the heart there are others to follow. All they need to help them to come in droves is, open the gate or lay down the gap. The whole moral area will soon be occupied just as soon as access to them is permitted.

A Layman's View of the Presiding Eldership.

By M. S. Brown, M. D.

So much has been said lately about the presiding eldership that one might infer that this office is the "Sick Man" of Methodism.

As a layman, interested in whatever concerns my Church, I have read with more than passing interest what has been published in your paper. With some things I most heartily concur; with others I do not.

I do not believe that as an office the presiding eldership has outlived the day of its usefulness. It has been a mighty power for good in the past, and, to my mind, if it ever ceases to be such it will not be the fault of the office, but because of its abuse by incompetent men who may be intrusted with its duties.

There seems to be a thought in the mind of the people that a protracted term as presiding elder disqualifies a man for the regular pastorate.

There are many reasons why this is true, and it is a fact that should be avoided and may be easily overcome by the judicious use of the authority vested in the Bishop and his refusal to appoint men continuously to the place.

We are glad to note that this authority is being exercised in some parts of our Zion, and with very helpful results. Let the good work continue. Change men from the presiding eldership back to the ranks, thus keeping them in touch with the work of the pastorate, and take others from the rank and place them in the office of the sub-Bishop, thus giving us a well-rounded ministry.

Another charge is that the presiding elders are not giving the people service commensurate with the amount of salary which they receive; that they hold some of the Quarterly Conferences in mid-week and that the people see but little of them. These things are probably true. But why charge the office or the man in the office with that for which neither is responsible? Let us be perfectly fair and place the responsibility where it properly belongs. If the appointive powers make it necessary to hold eighty Quarterly Conferences per year we should not hold the presiding elder responsible and censure him for holding Quarterly Conferences in mid-week. It would be just as fair to demand that he make eighty Sundays for the year.

The remedy is in making smaller districts, enabling the presiding elder to reach his Quarterly Conferences so as to include Sunday, thus enabling him, if necessary, to assist in holding protracted meetings. In this way he can get acquainted with the people and it will become unnecessary for the preacher in charge to spend time explaining away the defects of the presiding eldership.

Another good resulting from smaller districts is that the expense of travel will be reduced and the necessity of large salaries will be obviated.

It is also charged that the salaries paid the presiding elders are out of all proportion to that paid the preachers. From a study of the facts in the case, I think there are just grounds for this complaint. By an examination of the record I find that in seventeen districts from two of the Texas Conferences, the presiding elders receive an average salary of $2250, while possibly eighty per cent of the preachers of these districts receive less than $800, and to my certain knowledge some of them receive less than $500. And eighty per cent of the people to whom they preach have an annual income of from $300 to $600. And yet it has been my misforutne to hear most of the presiding elders in the district where I have lived for the past fifteen years complain of their hardships and meager salaries and that, too, in the face of the fact that scarcely has anyone in that time received less than $1500 per year.

Only one of two things, to my mind, has kept down rebellion at this point: The proverbial good nature and unselfish spirit of the average preacher, or the fear of losing his scalp at the hands of the presiding elder.

Nothing here said is meant to apply in the most distant disrespect to the office of the presiding eldership, nor is objection made to those who fill the office, receiving a respectable salary. I think the presiding elder should be paid a salary equal to that he would merit in any charge upon which he would be an acceptable pastor, and to this should be added an amount equal to his traveling expenses; only this and nothing more.

The money question has much to do with the adjustment of the social status of the people, both in Church and State. Every man realizes the social line drawn by the money question. Try as we may to avoid the thought, the fact remains that there cannot be a feeling of fellowship between the man with a salary of $300 and the one with a salary of $4000. A vast majority of our people belong to the class of moderate means; many of them very poor people. There is a great danger that there may be made between the high-salaried preacher, be he Bishop or presiding elder or preacher in charge of the flock, and the masses of the people, a social gulf that cannot be spanned. The laborer who receives $300 a year will feel outclassed by the Governor of the State receiving $4000 a year. We may be compelled to endure classes in our political fabric, but from the class feeling in the Church of God may the good Lord deliver us.

Another ground for complaint, especially in Texas, because here is where the grounds for it seems to obtain to the greatest extent, is the method by which the presiding elder's salary is assessed.

The usual method in most places is for the District Stewards to simply assess for the presiding elder a certain per cent (fifteen or sixteen per cent in most places) of the assessment for the preacher in charge.

There are three objections to this method: First, it is not according to the law governing the District Steward (see Discipline p. 196). Second, here is where rests the responsibility for the vast difference between the salaries of the presiding elder and the preacher in charge.

For instance: Some time in the past the presiding elder's salary was set at a living figure—say $1500. At this times the preacher's salary was possibly at a starvation rate. It does not take a mathematician to find what per cent this is of the entire amount paid in the district. It is easy, then, for it to be suggested to the next District Stewards' meeting that the presiding elder's claim be made this per cent of the amount of the preachers' salary. But now the people begin to wake up to the necessity of paying their preacher a better salary, and by this process the presiding elder's salary goes to an unreasonable rate, while the preacher gets a mere living.

It is with pleasure I note that some of our District Stewards are learning at this point, and the hope is entertained that all will return to the Disciplinary plan.

Another difficulty with this method of assessing the presiding elder's salary is that it ties the hands of the presiding elder so that he cannot insist upon the duty of the people to increase the salary of the preacher in charge. If he should undertake a duty of this kind, be he ever so honest in his purposes, the people are not slow to believe that the secret of his interest reaches beyond the preacher and is centered in the per cent of the increase which comes to him.

For one, I see in the office much good. It needs to be used and not abused. Let our most devout and unselfish men be placed in the office. Let living, but not excessive, salaries be paid. Let the districts be smaller, thus giving the presiding elder a chance to give the people something in return for what they pay him, and it will come to be the mighty force for good that it has been in the past.

Goldthwaite, Texas.

LETTER FROM GILDEROY.

My long-time friend, Rev. E. H. Casey, of Greenville, Texas, reminds me that I am due the Texas Christian Advocate a letter. I will pay that debt now. He says, "There are Mississippians all over Texas who would be glad to hear from you." Well, there ought to be, for friends and acquaintances of mine have been going to Texas ever since I can remember—for full sixty-four years—to my certain knowledge. Not a few preachers have gone to that great State from my own conference. The North Mississippi Conference is well represented in both Texas and Oklahoma.

Bro. Casey is yet laughing over an occurrence in Macon, Miss., more than twenty-five years ago. We two were spending the night at the parsonage with Rev. S. D. Long, the pastor, now President of Martha Washington College, at Abingdon, Va. I was the presiding elder and Bro. Long, then a young man, gave me quite a serious and extended lecture as to my duty in telling the young preachers what I thought wrong in them. When he paused I said:

"Well, I will begin with you," and with that I took him down several button holes. Casey laughed all over the room and lay down on the bed and rolled over and laughed, and he is laughing about it yet.

He said, "That dose took effect quick." Bro. Long was dumb with silence for an hour or two.

When Bro. Casey was a young man he put on a high-topped silk hat and went to Arkansas to visit some friends and relatives, and they made much of him. They made him preach all around over that country and bragged on him and gave him a good many things. When he got back home I went to see him to hear the story of his visit. He gave it to me in full, and wound up by saying, "I do love people who brag on my preaching and give me things." In this he was very human. It helps a preacher, young or old, to say kindly words to him about his preaching, particularly so when it has been helpful and instructive to them. It encourages him in his work.

The Baptists are the best people I know to brag on their preachers and to hold them up before the public as the best of preachers. Some places I have lived the Baptist pastor could not have held his own in our Methodist congregation a year to have saved his life, and yet the Baptist people boosted him and held on to him for years. I have often wondered why and how this was. One reason of it, no doubt, is in the fact that they call their pastors after a trial sermon and they are bound to stand up to him or else admit that they were mistaken in the sample he gave them at the trial.

I have thought our Methodist people were given to more captious criticism of their preachers than any other people in the world, and expected more of them as preachers, as pastors and as financiers. They must stand up to the rack, fodder or no fodder. It may be that this is one reason why they are such good pastors, preachers and financiers; it is expected of them. Perhaps I know more of Methodist preachers and people than of others. Some years ago I was talking to a splendid Baptist woman about this difference between the two denominations, when she said, "La, my brother, you don't know. When we Baptist people get off to ourselves we skin our preacher from head to heels." I replied, "Anyway, my sister, I am glad you do so in close communion and not in open communion as our Methodist people do. It is well enough to keep your troubles to yourself and not blab them out to the world." Family matters ought to be kept at home and under lock and key. No preacher is above criticism in some particular, but in picking a mote—a mere speck—out of his eye, many people forget the beam—a log of wood—in their own eye.

I suppose I have some peculiarities, some oddities, but I am wholly unconscious of them and I do not mean to have them, so I am not guilty of them. If I ever find a man or woman entirely without peculiarities, quirks or oddities, I am going to have him or her to sit down and unravel me and get all the kinks and knots out of the hank of yarn of which I am made. It is difficult for me to be any other than myself, but so far as I know I am myself wholly for God. If anyone wants to make me over I am sure it is rather late to begin for I am now sixty-nine, and not as flexible and pliant as I was the first five years of my life. The marks of the making are still on me and will be till I am made over in the resurrection of the last day. Then all the flaws will be taken out. I care but little for the criticisms of me and talk about me until people begin to tell the truth on me, then they get me every time. All which things are an allegory of pretty general application.

GILDEROY.

Srtong, Miss.

FROM MINUTES OF THE FIRST MISSIONARY SOCIETY OF THE TEXAS CONFERENCE.

Prepared By Rev. E. L. Shettles.

La Grange, Jan. 4, 1849.—This being the second day of the session of the Texas Annual Conference, agreeably to the requirements of the Constitution of the Conference Missionary Society, the Board of Managers held a meeting in the conference room at 5 o'clock p. m. Present, O. Fisher, Pres.; H. S. Thrall, Sec.; J. W. Whipple, Treas.; M. Yell, J. W. DeVilbiss, L. D. Bragg and D. Carl, Managers.

The Secretary was called upon to read the annual report, which was adopted and ordered to be read at the anniversary of the society. The Treasurer then read the financial report, which was adopted.

Saturday night was agreed upon as the time for holding the anniversary of the society. On motion, the Committee on Public Worship was appointed a committee to make arrangements for the anniversary. Bros. Bragg and Card were appointed a committee to nominate officers of the society for the ensuing year. Board adjourned.—M. S. Thrall, Sec.

Saturday night, Jan. 6, 1849.—Agreeably to previous appointment, the Missionary Society of the Texas Annual Conference met for their anniversary in the Court House. The President commenced the exercises by singing the hymn, "Jesus Shall Reign Where'er the Sun," etc. and offering up an appropriate prayer to the throne of heavenly grace. The society then went into the election of officers for the ensuing year, which resulted as follows: R. Alexander, President; J. E. Furguson, Vice-President; H. S. Thrall, Secretary; J. W. Whipple, Treasurer, J. W. Phillips, J. W. DeVilbiss, M. Yell, J. Haynie and George Rottestein, Managers.

The eighth annual report of the Board of Managers was then read by the Secretary, adopted and ordered to be printed in the Texas Western Banner. The missionary hymn was then sung. The Treasurer's report was then read, from which it appears that the sum of $310.25 had been collected from all the circuits and stations.

Rev. J. W. Phillips was then introduced to the congregation and proceeded to give them an effective missionary speech. Rev. R. Alexander was then called upon to lift a collection. He commenced by reading a draft drawn by Major James P. Caldwell for $100. The following contributions were then made to make Bishop Andrew a life member of the parent society: Mrs. Wesson, $5; Mrs. Fisher, $5; Mrs. Morton, $5; Mrs. Dr. Manley, $5. To constitute M. Yell ditto: Rev. J. M. Follanster, $20. A. Thomson then presented the society 75 acres, $100 to constitute Rev. R. Alexander a life member of the parent society. Gen. James Mayfield and others, $20 to constitute Gen. Mayfield ditto; I. G. John, $5; D. Carl, $5; J. G. Johnson, $5; Mrs. Bragg, $5; total, $20. To make J. W. Whipple ditto: G. Rotterstein, $5; H. S. Thrall, $5; W. W. Whilby, $5; J. E. Furguson, $5; total, $20. To make Mrs. J. O. Andrew life member of parent society: M. Yell, $5; C. Richarson, $5; J. W. Whipple, $5; A. B. F. Kerr, $2.50; J. E. Furguson, $1; J. M. Follanster, $1; R. H. Belvin, 50 cents; total, $20. To make J. W. Phillips a life member: R. Alexander, $5; J. E. Furguson, $5; R. H. Blevin, $5; J. W. Whipple, $5; total, $20.

Thirty-four persons became annual members by the payment of one dollar each; forty old subscribers responded to the call—$40. Hat collection $9. Among the Germans, $4.40. May Harlan Chiliwith $2. Amount brought forward, $130.65. After anniversary closed T. Moore gave Egyptian missionary pony, $5; Rev. J. Applewhite, pony; Mrs. Ruter, $20. Total amount collected in 1848, $800.65.—H. S. Thrall, Sec.

Thursday evening, Jan. 8, 1846.—This being the second day of the conference, the Missionary Board met, the following members being present, viz: R. Alexander, President; C. Richardson, Secretary, J. W. Whipple, Treasurer; M. Yell, D. Carl, Managers. The Secretary's report was read and approved. A public meeting was appointed on Saturday evening, the 10th inst. Bros. Jesse Hord and O. Fisher were appointed speakers on the occasion. The Secretary was instructed to prepare resolutions to be offered by the speakers.—C. Richardson, Secretary.

Western Texas Missionary Society of the Methodist Episcopal Church, South. This society held its fifth anniversary in the city of Houston, Jan. 10, 1846. The President, Rev. Robert Alexander, being in the chair, opened the meeting by reading the thirty-fifth chapter of Isaiah and singing an appropriate hymn. A fervent prayer was then offered to the throne of grace by the Rev. Daniel Carl. The Secretary then read several extracts from the twenty-sixth annual report of the Missionary Society of the Methodist Episcopal Church, pertaining to the Texas missions. He then proceeded to read the annual report of the Board of Managers. The Rev. Jesse Hord then arose and offered the following resolution:

Resolved, That the report of the board be adopted and published, which resolution he sustained by an interesting and forcible address; after which Bishop Heber's missionary hymn was sung.

Rev. O. Fisher presented the following resolution:

Resolved, That the missionary enterprise merits the zealous and untiring patronage of the patriot, the philanthropist and the Christian; which resolution was adopted; after which a collection was taken up, which, in connection with the annual subscriptions, paid at the call of the Treasurer, amounted to $——. The whole amount raised in the conference the year past is $——.

An interesting communication was read from Alexander Thompson, Esq., tendering a donation of seventy-five acres of land near Rutersville, which was approved. In response to a proposition made by Rev. T. M. Williams, $20 was contributed, mostly by the ladies, to constitute Rev. J. W. Whipple a life member of the society, Mrs. N. McKinney, by the payment of $20, was constituted a life member. The assembly was large and deeply interested in the services of the occasion. The election of officers for the ensuing year resulted as follows: Rev. R. Alexander, President; M. Yell, Vice-President; O. Fisher, Secretary; J. W. Whipple, Treasurer; C. Richardson, J. W. DeVilbiss, Daniel Carl, Isaac Tabor, T. M. Williams, Managers. The society adjourned with the benediction.—C. Richardson, Secretary.

The Board of Managers of the Texas Missionary Society met at Cedar Creek, March 14, 1847. Present: Rev. R. Alexander, President; M. Yell,

Vice-President; J. W. Whipple, Treasurer; C. Richardson, J. W. DeVilbiss, D. Carl, T, Tabor, Managers; O. Fisher, Secretary. Meeting was called to order by the President and the Secretary read his report, which was accepted and adopted, and ordered to be read in the congregation at the anniversary of the society. The Treasurer's report was then called for and read by him, and on motion was accepted and adopted, and on motion a committee was appointed to make arrangements for the celebration of the anniversary. Bros. Whipple, Carl and Alexander were appointed that committee. On motion tomorrow (Sabbath) evening was agreed upon as the time of the society meeting at Cedar Creek Chapel. Whereupon the meeting adjourned.—O. Fisher, Secretary.

Sabbath evening, March 15, 1847.—The Missionary Society of the Texas Annual Conference met in the Cedar Creek Chapel, according to adjournment. The President being absent, Rev. M. Yell took the chair and called the meeting to order immediately after the Rev. Gilbreath had delivered an excellent discourse full of Christian benevolence. First, the Secretary's report was called for and read, and on motion adopted. Second, the Treasurer's report was also read and on motion adopted, and the Rev. H. P. Young, German missionary at Galveston, was called upon to address the meeting and responded in a short but impressive speech, in which he detailed a few stirring incidents in the society of his work in Galveston, and closed with an affectionate appeal in behalf of his countrymen in Texas. After which Bishop Paine was called upon to address the meeting and did not excuse himself, though, as he remarked, he was called upon unexpectedly. He desired the people to know that all the moneys contributed by them for missions were expended within our own country, and, therefore, they need not be afraid to give, as it could not injure the finances of their country. He represented the want of our country as extensive, beyond all our present operations, especially among our German and colored population, and made a stirring allusion to the condition of our red men on our borders. He alluded to his acquaintance with this portion of our race, and expressed his conviction that those tribes bordering upon our settlements who are without the gospel are melting away and must soon become extinct unless we send them the gospel of salvation to lay the foundation among them. He represented in thrilling sentences the contrast between the converted and unconverted Indian in the missionary work in the past where he had been in his domestic and social relations, exhibiting especially the Indian female, through the influence of the gospel rescued from her degradation and vassalage and exalted to the dignity and comfort of women. He closed by appealing to Texans in behalf of their own lately rescued country, he hoped as they had nobly obtained its liberty and would not fail to maintain it, that they would make its foundations strong by amply sustaining the missionary and giving the gospel to every portion of their interesting country. He appealed to the preachers themselves to give the gospel to all the land, and made a touching allusion to our departed brethren, Fowler and Sullivan. The appeal was stirring in a high degree.

Immediately after the close of the Bishop's address, on motion a collection was taken up from the congregation, after which the members of the society were called upon for their annual contribution, and the following brethren responded: I. W. Williams, 87½c; C. Richardson, $1; H. S. Thrall, $1; W. W. Whitte, $1; J. W. DeVilbiss, $1; J. W. Whipple, $1; J. M. Wesson, $1; W. S. Hamilton, $1; J. Haynie, $1; T. Collard, $1; T. Tabor, $1; H. P. Young, $1; W. C. Lewis, $1; R. B. Wells, $1; L. M. Yell, $1; M. Yell, $1; D. Carl, $1; O. Fisher, $1; Elizabeth Fisher, $1; H. H. Allen, $1; P. L. Outlaw, $1; Sarah M. Whipple, $1; public collection, $35.65.

The society then went into election of officers for the ensuing year, whereupon C. Richardson was elected President; R. Alexander, Vice-President; J. W. Whipple, Treasurer, O. Fisher, Secretary, and M. Yell, H. S. Thrall, D. Carl, T. G. Johnson, J. Haynie, Managers. The Treasurer then called for donations to constitute Bishop Paine a life member; T. D. Pitts, $5; H. H. Allen, $2; whereupon the society adjourned. Copied and sent to Texas C. A. March 25, 1847.—O. Fisher, Secretary.

Cedar Creek, Washington County, December 30, 1847.—The Texas Annual Conference being then and there in session, the Texas Board of Managers of the Texas Conference Missionary Society was called to order by Rev. C. Richarson, President, and adjourned to meet again tomorrow p. m., immediately after the adjournment of conference.

Friday p. m., December 31.—Society met, C. Richardson in the chair, manager. Present: R. Alexander, Vice-President; J. W. Whipple, Treasurer; D. Carl, M. Yell, J. Haynie, H. S. Thrall, T. G. Johnson; O. Fisher, Secretary. On motion a committee of arrangements was appointed; Bros. Alexander and Haynie were the committee. On motion the time of celebrating the anniversary of the society was fixed for three o'clock p. m. for tomorrow. The Treasurer's report was then read and on motion adopted and ordered to be read before the society. On motion the Secretary was ordered to furnish each preacher in charge with a list of the annual subscribers. On motion the board adjourned.—O Fisher, Secretary.

Saturday, Jan. 1, 1848, 5 p. m.—The board was called to order by the President and Secretary's report was read and adopted and ordered to be read before the society. On motion Bros. Alexander and Haynie were appointed a Committee on Nomination, whereupon, on motion, the board adjourned.—O. Fisher, Secretary.

Sunday, p. m. Jan. 2, 1848.—The board met in the church, C. Richardson presiding. Meeting opened by appropriate religious exercises by the President. On motion the society went into the election of officers for the ensuing year, which resulted in the election of O. Fisher, President; C. Richardson, Vice-President; J. W. Whipple, Treasurer, H. S. Thrall, Secretary, and M. Yell, D. Carl, J. G. Johnson, J. W. DeVilbiss and J. P. Bragg, Managers. The Secretary's and Treasurer's reports were severally read and adopted. The President, C. Richardson, addressed the meeting in a brief but pertinent speech and was followed by Bishop Capers, who remarked that he was not able to make a speech, he having labored much during the forenoon, but he favored the meeting, notwithstanding, with some very appropriate remarks. Immediately after the Bishop took his seat, five ladies, by the contribution of $5 each, constituting him a life members of the parent society. R. W. Chappell, Rev. R. Alexander, R. J. Hord, Rev. J. Haynie and Rev. O. Fisher were severally constituted members by the congregation. A public collection was then taken up, amounting to $——.

The annual subscription was called for and resulted in $45.50 from the following members:

R. Alexander, Oscar M. Addison, Mrs. Eliza Alexander, C. Richardson, Jesse Hord, John Haynie, Orceneth Fisher, Elizabeth Fisher, J. W. Whipple, Sarah Whipple, H. S. Thrall, Amanda Thrall, J. W. DeVilbiss, Martha L. DeVilbiss, L. D. Bragg, Mrs. Bragg, D. Carl, Matthew Shook, J. P. Sneed, J. W. Kenny, A. B. F. Kerr, W. C. Lewis, Jas. G. Johnson, Samuel Millett, Clementine Millett, J. E. Koller, Wm. R. T. Cutton, J. R. Furguson, J. M. Williams, James M. Wesson, Wm. S. Hamilton, P. M. Yell, Mordecai Yell, H. H. Allen, D. Thomson, Mrs. E. A. Thomson, Isaac John, Geo. Rotterstein, Wm. Young, R. M. Belien, Daniel Rose. The meeting then adjourned.—O. Fisher, Secretary.

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Have You Kidney, Liver or Bladder Trouble?

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Lame Back.

Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, being obliged to pass water often during the day and get up many times during the night.

Catarrh of the Bladder.

Inability to hold urine, smarting in passing, uric acid, headache, dizziness, indigestion, sleeplessness, nervousness, sometimes the heart acts badly, rheumatism, bloating, lack of ambition, may be loss of flesh, sallow complexion.

Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalency of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, *who content themselves with doctoring the effects*, while the *original disease* undermines the system.

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In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

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Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

SAMPLE BOTTLE FREE—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Dallas Christian Advocate.

Devotional—Spiritual

THOUGHTS FOR THE QUIET HOUR.

(Compiled by Mrs. Mary R. Lesesne.)

February 6—What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him and to serve the Lord thy God with all thy heart and with all thy soul?—Deut. 10:12.

To shape the whole future is not our problem, but only to shape faithfully a small part of it, according to rules already known.

It is perhaps possible for each of us who will with due earnestness inquire, to ascertain clearly what he for his own part ought to do; this let him, with true heart, do and continue doing. The general issue will, as it has always done, rest well with a higher intelligence than ours. This day thou knowest ten commanded duties, seest in thy mind ten things which should be done for one that thou doest.

Do one of them; this of itself will show thee ten others which can and shall be done.—T. Carlyle.

Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness and desolation with both thy hands, as a true opportunity and blessed occasion of dying to self and entering into a fuller fellowship with the self-denying, suffering Savior.

Look at no inward or outward trouble in any other view; regret every other thought about it, and then every kind of trial and distress will become the blessed day of prosperity. That state is the best which exerciseth faith in and fullest resignation to God.—Wm. Law.

We take with solemn thankfulness,
Our burden up, nor ask it less;
And count it joy that even we
May suffer, serve or wait for Thee,
Whose will be done.
—J. G. Whittier.

February 7—The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.—Nahum 1:7.

February 8—In all these things we are more than conquerors through him that loved us.—Rom. 8:37.

February 9—With good will, doing service as to the Lord, and not unto men.—Eph. 6:7.

February 10—He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake.—Ps. 23:2-3

Not slothful in business; fervent in spirit; serving the Lord.—Rom. 12:11.

February 12 — Then shall we know, if we follow on to know the Lord.—Hosea 6:3.

JESUS ONLY.

Jesus is the way, and the only way, the truth, and the only truth, the life, and the only life. There is none other. Science is good in its place, but it has no power to awaken or develop the spiritual life. One may study science all his life, and his spirit will be dwarfed and dormant unless the light that was kindled on Calvary shall shine in. Reason is good, but reason can not show us the way of life. Friends may be wise and good, and may offer us all the assistance in their power, but they can not give us the light of life.

In a Sunday-school periodical we are told of a Western farmer, driving home from a distant village, one winter day who lost his way on the prairie. He drove about diligently but fruitlessly searching for the road until night came and found him weary, cold, hungry and almost in despair. Presently he struck a track over which a sleigh had gone before him, and said to himself: "Now I have found the right way." Eagerly listening, he heard sleigh bells just ahead, and was greatly encouraged. "I will follow that man, and he will lead me home," said he. He drove on mile after mile, the road becoming more beaten as he proceeded, but nothing came in sight but the wide waste of prairie. He began to fear that his brain was becoming dizzy and reason reeling. He urged his weary horse faster and faster until he came up with the man ahead of him, and shouted: "Where are you going?" "I am following you," was the answer that came back.

The two men were both lost, and in their bewilderment were following each other round and round in the dark in a circle, and making no progress. They held a hasty consultation, and for the first time it occurred to them to look to the sky. Looking up they saw the north star shining bright and clear. It had been shining there all the time, but had never thought to look up. Taking this new lamp for a guide, they made a fresh start, and soon arrived at home in safety.

There are thousands of men and women lost in this great wilderness world, following each other round in a circle. They are pushing on through the night and the cold, hoping soon to find rest and peace. They are no nearer after twenty years of weary search than they were at first. But all the time there shines a star in the sky. It is the Star of Bethlehem. That star will guide the soul safely to the city of rest. But they never think to look up. They are evermore looking down. Unconsciously we are leading others into error if we fail to follow Christ. We may not aspire to be leaders. We may not try to be leaders, but we are all leading others upward to the light or downward into the night. Jesus only is our guide.

He alone can corrrect our spiritual vision. A celebrated artist always kept a few bright, fine gems on his easel. To the inquiry as to his reason for doing so, he replied: "I do this to tone up my eyes. Working in pigments impairs the delicate sense of color. By having these pure colors before me to refresh my eyes, the sense of color is brought up again, just as by the tuning fork the musician brings up his voice or the strings of an instrument to the standard pitch."

We are also working in things which tend to impair our spiritual vision. If we look always and only to the things of this world insensibly we shall lose that delicate sense of the pure, the good, and the holy, and life will degenerate. But Jesus is the highest ideal, the perfection of all good This gem is pure. This ideal will tone up our spiritual vision and elevate our spiritual life.—The Christian Advocate.

Facts for Catarrhal Sufferers.

The mucous membrane lines all passages and cavities communicating with the exterior.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane.

Hood's Sarsaparilla acts on the mucous membrane through the blood reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

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PROF. JOSHUA H. HARRISON.

The funeral of Prof. Joshua H. Harrison was held at West End Methodist Church, San Antonio, Texas, January 19, 1908. The congregation taxed the capacity of the church building. In the congregation were the teachers and students of the Harrison School, the San Antonio Female College and the Peacock Military School. For several years Prof. Harrison was the Superintendent of the Sunday-school at West End, and was held in high esteem in the community.

As the body was placed in the church the choir sang, "Abide With Me."

Following this the congregation joined in singing "How Firm a Foundation," which was a favorite hymn of deceased. The male quartette of the Harrison school sang "All Is Well."

The services were conducted by Rev. J. N. Snow, the pastor, and Rev. A. J. Weeks, presiding elder of San Antonio District.

Following is the address of Rev. A. J. Weeks:

"I think it is seldom ever appropriate to speak of our departed friends on occasions like this. We should not desire to speak of their faults and frailties, and no man could make the dead man's friends love him more than they do when they stand around his remains.

"When, however, we come to consign to the earth the body of one who was conspicuous for any virtue or virtues, it is not inappropriate that we refer to these not merely in praise of the departed, but that the living may be exhorted to emulate them and be inspired to a higher and better life thereby.

"We are concerned with the living, rather than with the dead.

"I do not come today to warn you to prepare for death, but to exhort you to prepare for life, for I cannot think of any preparation for death other than a holy life.

"I take advantage of this occasion when we have all been arrested in our mad rush after material things by the fact that another death—the death of a strong, conspicuous man—has occurred, to direct you to the most important things that can engage the attention of thoughtful minds. May the Holy Spirit use this solemn hour to call you to a better and a higher life.

"It is not pleasant to think of death, and yet we must think of it, for it is all about us. Howoftenduringthelastta all about us. How often during the last few weeks have we been shocked by the announcement that another strong man has been called away from the walks of men! The graves of friends and loved ones are thickening about us. Everywhere may be seen our mother earth with her dead children in her arms.

"Happy if the ashes of friends we have lost, the lessons of buried decades and centuries, and the dead dust of all the ages past shall teach us the moral of our being.

"That is a wonderful exhortation of St. Paul with which he closes that marvelous chapter on the resurrection and immortality:

"'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'

"He has said, 'This corruptible must put on incorruption, and this mortal must put on immortality.' Now, instead of saying call the reapers from the field, the plowman from the furrow and the children from their play, for we must all die, he cries: 'Steadfast, unmovable, always abounding in the work of the Lord.'

"As if he should say: 'Rapidly your dying moments are dropping into eternity, the banners of death are waving about you—death everywhere. All must die—therefore work! 'Always abounding in the work of the Lord.'

"He whose body rests in this casket I counted as a friend. During some years of intimate acquantance and closest fellowship, two of these years, he the Sunday-school superintendent and I the pastor of the Church, I never knew him to do an unmanly thing.

"I never saw him to be guilty of a single act of unfaithfulness, and I have seen him put to the test time and time again. Working under difficulties, however great, he was always at his post doing his best.

He was no ordinary man. Possessed of a keen intellect, a well trained mind and an educated conscience, he consecrated all these to God with singular fidelity. In point of mental endowment and intellectual equipment you have rarely seen his equal. He devoted his life to a noble work.

"He did not give his life to the work that would have brought the largest selfish gain, but to the training of the young.

"The training of the young for God and humanity is not less holy than the noliest work that can engage the thought and toil of the sons of men.

"In many sections of our land there are strong men who owe him a great debt for the preparation they have for life. Scores of these will cherish his memory and keep his grave green while they live.

"He was a painstaking and persistant student of the Bible. He studied it not as a critic but as one who desired to know his Father's will.

"Being a man of broad and exact scholarship there were to him many fascinating fields of study, but he gave the best years and strength of his life to the study of this book.

"We did not always agree about interpretation.

"Each, however, accorded to the other honesty of purpose and a sincere desire for the truth. In common we felt that it was the only word that ever sounded like it came from across the wave.

"A good man is the noblest work of God. I thank God for this strong, caste, honest, gentle man. For the mother who bore him and nurtured him, and in her distant home mourns him today; for the home that sheltered him and for all tender influences and holy ministrations that touched and fashioned his life.

"I hesitate to speak even in this presence of that which is too sacred for unsympathetic ears—his beautiful home life. There was culture and refinement without display or ostentation; gentleness without restraint; government without tyranny or oppression, and withal a peace like the peace of God. The patient stricken sufferer who hand in hand walked with our brother through so many years said last evening: 'O, it was all so beautiful, so gentle.'

"It seems to me fitting that he passed away as he did. After a day spent in the classroom at the work he loved so well, and the evening in his library where so much time was spent among his choice books; then the night of rest. Now, just as the gates of morning are opening in the east the summons comes. It is indeed daydawn to him. The sun rises upon his cold and lifeless clay, but he has gone to the city that hath no need of the sun, neither of the moon to shine in it, for the glory of God lightens it and the Lamb is the light thereof.

"The pilgrim is safe. No storm has pursued his ship, or can, in that land where no wave breaks upon the shore, and whose air is distempered by no storm or wind.

"'Think of him still as the same, I say;
He is not dead—he is just away.'"

A NOBLE MAN AT REST.

The Rev. Ethelbert Spencer Smith, long a member of the Texas Conferenced, passed from the experiences of earth into that "rest that remaineth to the people of God" on January 13, 1908. In his death Texas Methodism lost one of its saintliest spirits and one of its noblest characters. He was born in Georgia nearly eighty years ago, the son of a local Methodist preacher. That home gave to Methodism four ministers, two for the local ranks and two to the great army of itinerants. While the son of whom I write was yet an infant his parents removed to Alabama. There he grew to manhood. His conversion was in early life. While but litle more than a youth he entered the ministry and by diligent application and earnest labor rose to a position of prominence in the Alabama Conference, then, as now, a body of strong, trained men. In 1874 he was transferred to Missouri and stationed in one of the important pastorates of that State, but the rigor of the climate made it necessary for him to seek a more southern latitude, and in the following year he came to Texas. His first work in Texas was the presidency of Andrew College, at Huntsville. After a short time spent in educational work he reentered the ranks of the regular itinerancy and soon attained a position of commanding influence in the councils of his Church. He filled the most prominent charges in his conference and acquitted himself with conspicuous ability alike as pastor and presiding elder. Four times he represented his brethren in the General Conference. For years he served on the Board of Curators of Southwestern University. Everywhere he was recognized as a wise counselor and a safe leader. Modesty was a marked characteristic of the man. He was never suspected of seeking prominence for himself or of courting a place in the public eye. But modesty is usually coupled with strength. When occasion required, no knight of old was more loyal to his cause than was this man to the principles for which he stood. Dr. Smith was an earnest student through all the years of his ministry. After advancing age had made it wise for him to retire from active service he still kept in sympathetic touch with the great living world of truth from which his soul drew constant inspiration. He read great books and was at home with great thoughts. As has been beautifully said of another: "He loved great things and thought but little of himself." He was a preacher of marked ability and of unusual helpfulness to those who heard him. Mere sensationalism was utterly foreign to his nature. Irrational dogmatism was repugnant to him, but in his sermons there was ever heard the clear notes of a great faith in the living God and in a saving gospel. Thoughtful, strong, convincing, persuasive, blessed was that congregation that heard him from week to week. I shall never forget a remarkable sermon that he preached from my pulpit in Houston a few years ago. It was an exposition of the twenty-ninth Psalm and one of the greatest presentations of the doctine of a divine Providence over human life that I ever heard. On the great truths uttered by him in that hour my heart shall feed for many a day. For twenty-five years I knew him well. Despite the disparity in our years our association was unusually intimate. I honored him, trusted him, loved him as I did but few men in this world. Such lives make the world rich. A gospel that can produce character of that type is the world's greatest need today. May God give us more men of like saintly spirit and heroic mold. SETH WARD.

TO THE MEMBERS OF THE TEXAS CONFERENCE:

Brethren: The minutes were mailed out last week and doubtless you have received them before you read this.

There are some explanations that should have been incorporated in the minutes, but were overlooked through a misunderstanding and did not go in. The picture of Bro. Geo. S. Sexton was to have been incorporated in the cut of the "hosts of the conference," but his photograph could not be obtained in time and he wrote to just go ahead and leave him out. I regretted very much to do so, but it was necessary to close the job.

The resolutions adopted by the Conference asking that the minutes be issued not later than January 15th could not be complied with. There was no one at fault. There was no unnecessary delay. It just took that much time. In proof of that, our minutes were no longer in issuance than the other Texas Conferences.

In the table of assessments for 1908, on page 2, the printer has omitted the block headings which show what each set of figures stand for. The headings were cast separately and in making up the form the printer failed to attach the heading. The assessments, however, run in their usual order. Those who take the trouble to investigate will find that in a number of instances the totals will not agree with the assessments made, and the payments will not argee with the amount reported by the Conference Treasurer. This has always been the case. Brethren often make their reports from memory and often do not make their reports duplicate each other. It is not an uncommon occurrence for brethren to fail to make their reports to the Statistical Secretary coincide with the stub they keep. I have the original tables and all the reports of the preachers that can be referred to for correction.

These inaccuracies will never be remedied until there is an auditor for the reports of the brethren, who will compare their reports with the assessments and their payments to the Conference Treasurer. And this will prove very diffiult and very unpopular.

The district totals, in some instances, do not coincide with the assessments, for several reasons; one of which is, some times a brother leaves his assessment blank. In one case a brother refused to report any of his assessments, just reporting amounts paid. This changed every total of assessments in his district. Again, a brother sometimes gets mixed in his figures and substitutes one figure for another, and there are several other reasons. In a number of cases the Conference Treasurer reported more money from a brother than he reported to the Statistical Secretary, and vice versa.

Now, these totals have been made with all the care and accuracy at my command in the time I had to make them. I had the assistance of the best talent of our conference, and my thanks are due them for their willing labors in this very arduous work. I used a machine to make the totals, and used all the care I could exercise. I believe them to be accurate. After conference I had no time to go over them again, for they went immediately to the printer. The proofs were read twice by myself, figure by figure, besides the printers did so too. I think the tables are exact copies of the originals.

The "totals of last year" could not be put in the footings for the districts for the reason that the districts had been changed, and it took too long to remake the totals of 1906 so as to conform the ten districts of 1906 to the nine districts of 1907. But the totals of 1906 are in the recapitulation tables, which will have to be satisfactory.

The assessment for the Texas Methodist Orphanage was raised from $2250 to $2506, and it seems as if this raise was not noticed, and perhaps some of the districts based their assessments on the old assessment. You will notice the assessment on page 2 for the Orphanage gives the assessment for the districts, but I find that it is incorrect, as the Joint Board of Finance made a change in the scale of which I was not aware, and in my endeavor to get the proper assessment, I used the old scale. But I suppose all the assessments have been made anyway, and it can do no harm.

There were some changes made in the appointments after conference. Bro. W. W. Graham was changed from San Jacinto Circuit to Wills Point Circuit, and Bro. S. W. Stokely was placed on San Jacinto Circuit in his place. I am informed that Bro. M. J. Hammond has been placed in charge of Davilla Circuit as a supply. Davilla Circuit was combined with Thorndale at conference, but I am informed that it has been restored to its original condition.

Since conference, Bro. Ellis Smith, presiding elder of Jacksonville District, has organized Athens Circuit in his district, out of five or six unsupplied Churches, which relieves the minds of many good people. Bro. D. F. Pulley is preacher in charge as supply.

Now, brethren, I have mailed a bundle of minutes to every preacher who is in charge of a work and to all the superannuates and supernumeraries, and everyone else that needed them, and if you should fail to get them, or if you should need more, drop me a card at once. Do not write to the Publishing House for them, for they will not have them to send. I have several hundred reserved for losses and to fill out. Remember that the average to each charge is about fifteen. I have not sent less than ten to any charge and not over forty to any charge.

GUS GARRISON.

TO THE PASTORS OF THE TEXAS CONFERENCE.

In spite of the most urgent appeals for advance the General Board of Missions is facing a probable shortage, and in this probable shortage the Texas Conference has a very conspicuous, unenviable part. For the Tresurer, Bro. Hamilton, to be able to report as much as he did last year at the close of the fiscal year, $38,001 must be sent in by March 31 next. If the Texas Conference is credited in the report with as much as in the fiscal report of last year we shall have to make Bro. Hotchkiss able to send in the next sixty days $7,401 to our Treasurer at Nashville. This sum is a large one compared with the stream now flowing toward the Conference Treasurer. Practically two months have passed and the missionary remittances have reached the enormous sums of $12.50 for foreign and $24.50 for domestic missions.

I beg to insist that this situation has a very serious side.

The General Board cannot appropriate a sum larger than was received from charges for the previous year. Our Missionary Secretaries and Bishops insist that it will be a serious hindrance to much of our work to be unable to increase our appropriations over last year. Dr. Lambuth urges for $25,000 above last year. Now, to be forced to appropriate less than last year will be a positive calamity.

Certainly every pastor can see how he may be personally responsible for crippling our missionary enterprises for next year. Even the sum of $100 allowed to loiter between now and March 25 means $100 cut out of the appropriation for next year. Can any preacher consent to so serious a neglect? This is a case in which the time element plays an important part. To wake up about March 25 and send in a nice remittance about the second week in April will not relieve the situation for next year. It is hoped every pastor will take this situation to heart and collect his missionary assessments in full and at once. Please remit by March 15 to the Conference Treasurer, L. L. Jester, Tyler, Texas.

JOS. B. SEARS,
Conference Missionary Secretary.

GATESVILLE DISTRICT.

The Gatesville District is moving on to a successful year. Rev. A. C. Smith, our pastor at Gatesville, has just been housed in a nice, new parsonage, at a net cost of two thousand dollars; and it is in a much better resident location of the city. Our Church at Copperas Cove is fast going up; the walls are about completed. They have ordered the best of furniture and expect to get in the house in May. The church, when completed, will cost between five and six thousand dollars.

The church at Turnersville is moving on to completion, and will be ready to occupy by the first of April. When it is seated and properly furnished the cost will be about three thousand dollars.

We dedicated the church at Fort Gates yesterday. It was a good day for that community. This church is on the Gatesville Mission and was built by Rev. W. E. Caperton last year.

The three new stations launched have made a fine start, namely: Hamilton, Killeen and Clifton. The men fit the places and the people are well pleased.

All of our preachers have been kindly received and have made a fine start on the new year.

There have been a healthy increase in the salaries and the outlook is hopeful in every way.

We now have three good strong circuits that take care of their men well and are paying salaries that a man with a family can live in.

We have three others that pay six hundred dollars each and provide well for men with small families. Our missions are being raised to self sustaining circuits as fast as possible.

Rev. G. F. Campbell (at Meridian) is working at the school and we hope to break dirt soon for our main building.

We thank God for the success of the past year. We expect this one to be a greater still in the history of the Gatesville District.

We have the Preachers' Meeting and Missionary Institute this week, and the District Conference the last of March. We invite the Advocate force to be with us.

Rev. John B. Andrews will be with us two weeks in May at Gatesville; and our own M. S. Hotchkiss at Clifton next month. We expect revivals and such added to the Church as shall be saved.

Rev. G. F. Boyd, of the North Texas Conference, is doing a great work at the State Reformatory with the boys out there. He needs our prayers and sympathy. We have no better man in Texas Methodism.

J. M. SHERMAN.

LLANO DISTRICT.

I have just completed my first round on the Llano District this year and found that all the preachers were cordially received, and most of them were duly pounded, while the Llano preacher's pounding overflowed even to the district parsonage. If there was any objection to the work of the Bishop and his cabinet, as it pertained to this district, I failed to hear it.

The stewards of seventeen out of twenty charges increased the assessment for their pastor's salaries, the increase aggregating $1773.

Some of the pastors have their collections secured in cash and good subscriptions, while others have the bulk of them so secured. Dear brethren, let us get all these collections up, and out of the way before the District Conference, which will meet in Marble Falls June 24-29. The Epworth League District Conference will meet at the same place and time, having all day Saturday for its work. I hope that all the pastors will make their arrangements to be on hand at the opening session and remain to the close. We will elect delegates to the district Conference on his round, and I trust you will consult with one another and select men that will go.

One day will be given to missions, and one-half of which will be turned over to the Woman's Foreign and Home Mission Societies. Let the District Secretaries prepare their programs accordingly.

THEOPHILUS LEE.

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Makers of Good Organs Since 1846
From smallest reed instrument to Pipe Organ of greatest capacity we can meet your Church or Chapel needs. Special home styles. Nearly 400,000 Estey Organs in use.
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PIPE & REED ORGANS

PANTRY CLEANED

A Way Some People Have.

A doctor said:—

"Before marriage my wife observed in summer and country homes, coming in touch with families of varied means, culture, tastes and discriminating tendencies, that the families using Postum semed to average better than those using coffee.

"When we were married two years ago, Postum was among our first order of groceries. We also put in some coffee and tea for guests, but after both had stood in the pantry about a year untouched, they were thrown away, and Postum used only.

"Up to the age of 28 I had been accustomed to drink coffee as a routine habit and suffered constantly from indigestion and all its relative disorders. Since using Postum all the old complaints have completely left me and I sometimes wonder if I ever had them."

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

Notes From the Field

Browndell and Brookland.

We began our first year on this charge in great hope of a great year for the Lord's Church. We have been kindly received by the people here, and many tokens of their appreciation and kindness have reached us. We are praying faithfully for a great revival at both places. We have a very good Sunday-school and prayer-meeting—John C. Campbell.

Sadler Circuit.

I am in charge of the Sadler Circuit, having been appointed by my presiding elder December 25, 1907. I have made one round and find some encouraging signs. I am not a stranger on the charge, as I have served as preacher in charge at three appointments on it. I shall have six classes or societies. I have not been pounded yet, but am fearful that I shall be soon.—B. T. Hayes, Jan. 30.

Waelder.

I left many good friends and brethren on the Bertram work. I have found a splendid people to serve in my new charge. The pounding reached the parsonage before the preacher did, and still they pound. Already some good improvements have been made. The pastor that preceded me had wrought so well that most all the church property was left in fine condition. Possibly no pastor was more loved than he (John McCarley). The people here are not going to forget soon the untiring, zealous, courageous, loving service of such a man as he. Some of the best members of the Church here were brought into the Church last year during the Birdwell meeting. I am expecting to reach others this year. The salary has been fixed at $865, which is more than the work has paid for some time. Waelder hopes to be a station some time in the near future. Our presiding elder has just been with us and preached to the delight of our people.—J. A. Pledger, Jan. 27.

Mount Calm.

No preacher, I am sure, who received an appointment at the hands of Bishop Candler, at Amarillo, has been more kindly received or had more tokens of appreciation than this scribe. From the first day that he became installed in the parsonage the good people of Mount Calm began to send in those things that are needed most after a long and muddy move. Then the pounding came in due time, and such a pounding as it was! Of course, we thought that this was the last, but on Christmas Eve we were soon convinced that we had placed by far too low an estimate on the people called Methodists in Mount Calm. That Christmas dinner that those good women brought would have tickled the palate of the most fastidious epicure. A mammoth bronze gobbler, baked "good and brown," and all the appurtenances thereto, and cakes, jellies and pies enough to last for more than a week. I am sure the Advocate force can form a pretty correct estimate of the quantity sent in by what you observed of the way this preacher conducted himself at Amarillo when in the presence of something good to eat. Then, that beautiful plush lap robe given us by our Official Board was just simply a 'dandy." We were even remembered by the senior member of the Advocate force. It was a beautiful Christmas card that he sent us, but we appreciated it. These many tokens stir our hearts to their very depths, and we breathe out to God a prayer that they may all be blessed of him this year. We are planning for a forward move along all lines. We are expecting Brother Field and wife to be with us the first Sunday in March, and then, if a little later, we can secure the editor of the Advocate for a lecture, we shall count ourselves fortunate, indeed.—Claude B. Smith, Jan. 30.

Wallisville.

On our return Christmas from Northern Texas with my bride we were met at the boat-landing by Brother Wallace, that prince of laymen, in a buggy, and he landed us safely at the parsonage, where the noble, good ladies had prepared a most excellent dinner, to which, of course, we did ample justice. The ladies had also renovated every room, and everything was nice, clean and inviting. You preachers tell of your poundings, but our pounding was here in the parsonage when we arrived, and they are still pounding, too. We have been most cordially received by these good, kind-hearted people, not only at Wallisville, but at each point on the work. We are looking forward for a gracious revival all over the entire charge. May God grant it.—Pierce S. Wilson, Jan. 28.

Ozona.

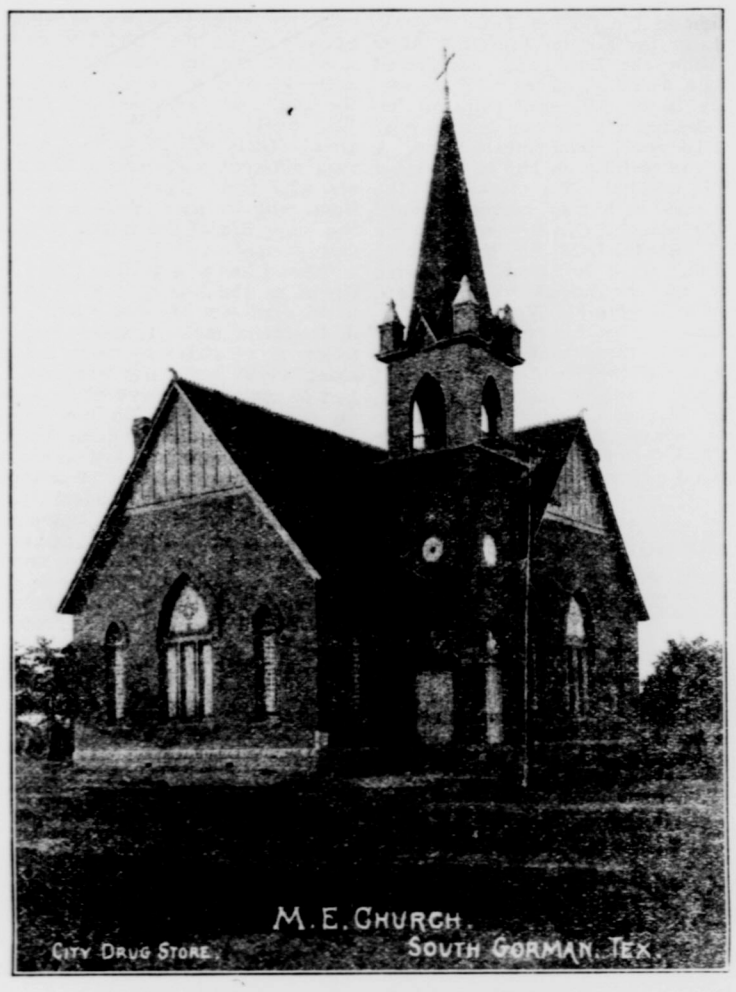
Our work is in splendid condition. Since arriving here November 15, we have found that the Ozona people are, as some told us before we came, up to the standard. It was rainy and bad for two weeks after we arrived, and we were slow in getting acquainted; but now we are getting in touch with all the people, and we rejoice more and more because of our pleasant field of labor among co-operative and responsive people. We have organized a Junior League with more than seventy members, and it is thoroughly alive in every particular. We have from ninety-five to one hundred and fifteen present at Sunday-school every Sunday. And the teachers' meeting in the week is no small thing. It is well attended, seldom ever a teacher being absent. Our prayer-meeting is fine, also. We have long since paid our foreign and domestic missionary assessments; the total was $124. We have also paid $28 on the furnishing of the district parsonage at San Angelo. At our first Quarterly Conference the pastor received $186.50 and the presiding elder received $25; besides, the people have looked to the welfare of the pastor and the interest of the Church in many other ways. We have secured eighty-five new song books for the Sunday-school and League. We have secured the services of Rev. R. G. Mood, Commissioner of Education Southwestern University, to speak for us at 11 and at night on the second Sunday in February. We are all elated to have him with us, and anxiously await his coming. Our revival meeting will begin the fourth Sunday in February. Brother T. N. Lowrey, of Merkel, Texas, will do the preaching for us. Our hopes and prayers are for a great meeting. Will you join us? The conference for the San Angelo District will be held at Ozona this year, and will begin April 15. We want every delegate to begin now to get ready to attend, for we will insure an enjoyable time, and we know the meeting will be profitable. We want you to visit a real city in West Texas. Come, all of you; we have room and to spare! We are wonderfully blessed this year. It seems that all good things are coming our way, for which we are truly thankful and give God the praise and glory. Our presiding elder is making the district hum. We must make more than an "all-up" report this year. May the whole district have a great revival this season. Let us do our best and trust God for it.—Sidney C. Dunn.

Paducah.

After a move of six hundred and thirty-eight miles by rail and a thirty-five mile drive overland, we reached Paducah November 27, about 8 p. m. As our freight wagons were a day behind us, we found two of our brethren waiting and watching for us in order that they might care for us over night. Upon coming to the parsonage the next day we found that the house had been "plundered," and that the guilty parties had placed a new matting on one of the floors, a new heating stove, six new dining chairs, a rocker, a folding couch and a center table in the house, which in their haste they evidently "forgot"(?) to take away. Then, in the kitchen were eatables which space would not permit mentioning. Anyway, it looked like they were expecting a real preacher. We knew nothing of our charge until we reached it. Then, when we began to run out its boundaries, we found that we were "Bishop" over two whole counties and embraced territory in the corners of two other counties. We, like Rhode Island, have two capitals in our province — Paducah and Guthrie—the capitals of Cottle and of King Counties. We have two other preaching places, respectively, twenty-two and twelve miles from our home. So you see by covering all the ground we have plenty to do. Our first Quarterly Conference was held last Saturday and Sunday, January 25, 26. The "beloved" was present and preached two very helpful and inspiring sermons. The brethren caught the forward movement, and raised the salaries $117 and pledged themselves to the raising of the same in full, which means a raise of $224. Our charge needs two new churches, which we hope to be able to erect before the year is gone. We are also contemplating making some needed improvements on the parsonage. Our congregations are good, and hardly a week passes that we don't find some new Methodists moving into our charge. We have taken in twenty-three members since conference, and are expecting many more soon. We are planning for a meeting at each preaching place and expecting God's blessings to rest on the efforts, and know that victory will be ours in his name. Our motto: "An Advocate in every Methodist home." May the Lord give us many souls for our hire, is our earnest prayer.—J. B. McCarley, Jan. 28.

Gorman.

After more than five months of anxious waiting about the bedside of a sick wife and two sick children, grappling with one of the most obstinate attacks of typhoid fever, we came to face the closing days of the conference year on Stephenville Circuit. Thinking perhaps a change in location would be helpful to my sick ones, I asked my presiding elder to recommend a change for me to our Bishop. As my family was in too delicate a condition for me to leave them, I was deprived of attending our Annual Conference at Amarillo. So, after about six days of indescribable suspense, I read in the daily papers: "Gorman Station, R. A. Clements." Within about three days' time we were aboard the train, moving to our new appointment, with Stephenville fading from our gaze. We must say here it was with sad hearts we bade farewell to the good and loyal people of that charge. While we could do practically nothing for them during the last half of the conference year, yet they stood nobly by us in our afflictions, and, though in the clutches of the awful financial panic, everything was "paid in full." After a few hours of travel we reached Gorman. A committee composed of W. A. Waldrop and wife, Mrs. E. M. Kimble and others, with conveyances met us at the depot. We soon found ourselves resting in the hospitable home of Dr. and Mrs. E. W. Kimble. The following evening found us comfortably domiciled in the cozy little parsonage hard by the beautiful new church. At 6 o'clock, under the auspices of the Woman's Home Mission Society, our supper was spread, and it was a veritable feast. After family devotion, a couple of hours later, we flung ourselves upon downy beds of slumber and indulged in sweet dreams of "that rest that awaits the people of God." The pounding came in due time and in great proportions. Two months have sped by. Wife is rapidly regaining her former health and vigor. Dr. Rankin came to us, as reported in the Advocate of January 30, 1908, and dedicated our new church. He preached a great sermon on Saturday night to a crowded house, on the great theme of "The New Birth." Sunday at 11 o'clock the Doctor certainly was at his best. He took for his text John 14:9: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou, Shew us the Father?" For an hour the Doctor stood before the enchanted congregation and flung out thoughts most sublime relative to the mission of Jesus Christ as a revelation of the fatherhood of God, after which the officers of the Church presented it, and the Doctor in a very solemn and impressive manner read the sentence of dedication. This service was certainly a time of refreshing from the presence of the Lord. The Doctor, having consented to deliver an address on the prohibition question, was greeted at 7:30 by a packed house of enthusiastic hearers. For an hour and a half he held us spellbound as he discussed the various phases of the prohibition question in Texas. Our presiding elder held our Quarterly Conference on Monday night. Finances are all in full.—R. A. Clements, Jan. 31.



REV. R. A. CLEMENTS, PASTOR.

Orange.

Like most of the preachers of this and other conferences, we came back to find our town passing through the troublous waters of financial depression, but at this writing I think I can say we are safely through. The great lumber interests of this city are now resuming, and the "full dinner pail" of the workman is seen going through the streets. This means everything to a town like Orange, which is almost wholly a mill town. Despite financial flurries, however, our Church affairs continue to prosper. Our Sunday-school is phenomenally good, the average attendance being about two hundred, with fifty more studying the weekly lesson in the Home Department. Brother Malone, our superintendent, and a most efficient corps of officers and teachers are laboring faithfully and intelligently in this work. Our Leagues, Senior and Junior, under the respective presidencies of Miss Annie Sells and B. H. McMinn, are doing a fine work, the attendance at the devotional exercises filling our League room. And what shall we say of the dear women? Why, this: They are everlastingly at it. Now it is the parsonage that is to be thoroughly overhauled and made "a thing of beauty and a joy forever." Besides this, the home and foreign mission work is studied, and as a result these societies show well to the front in collections. These societies are presided over by Mesdames W. H. Malone and C. E. Slade, and they are supported by loyal officers and members. They expect to make this a banner year, and Sister George Call, of home mission fame, is keeping her north eye open to see that it is done. Our official brethren, too, are keeping up with the procession, and expect to have their reports come up in full, as in past years. And what about the folks that live in the parsonage? Why, they are reasonably well, and are trying, by the grace of God, to live religiously themselves and to get others to do the same. The preacher is doing his best to preach the gospel, the whole gospel and nothing but the gospel. O that through his lips it may become to many souls the power of God unto salvation. Our brand-new presiding elder (an old friend of this scribe) is moving around, getting acquainted and planning and pushing the work of the district. He is being well received and is much liked. May God bless him and give him a good year. Last Monday was a big day for Orange, Port Arthur and Beaumont—the opening of the Sabine-Neches Canal, which gives these places deep water to the Gulf. On Wednesday the United States Revenue Cutter "Windom" came up the Sabine River to Orange, after previously visiting Beaumont, thus demonstrating to the world that the waterway is open. It means much for this great lumber, oil and rice section. The Texas Christian Advocate is in high favor among our people here.—C. J. Oxley, Jan. 31.

Woodbine.

We are moving along nicely. Good things still find their way to the parsonage. Had one conversion the third Sunday in January; three accessions to the Church. Had one accession last Sunday on profession of faith. Our League at Collesburg is in condition to do well with right care. We intend to organize a Junior League, also, at Collesburg soon. We are getting up the Orphanage and missionary collections; hope to raise these collections right away. Our first Quarterly Conference is in the past. Collections fairly good. Brother Aston presided to the delight of all. Brother Aston is one of our strongest preachers.—A. C. Sterling, Jan. 31.

Couts Memorial, Weatherford.

We are in the midst of a gracious revival at Couts Memorial Church, Weatherford. We began in prayer-meeting last Wednesday night, having another Thursday night. Brother J. A. Walkup came to us Friday, and has been doing the preaching. Yesterday (Sunday) was a great day. Had ten or more conversions and many reclamations. The "love feast" had the old-time ring in it, so said the older people. The Lord is surely with us in prayer.—Leonard Rea, Jan. 27.

Higgins.

This is our second year at Higgins; however, our first year for Higgins Station. Higgins jumped from a mission to a station last year and raised the preacher's salary about two hundred dollars. Higgins is a town of from eight hundred to a thousand people. It is located on the Santa Fe Railroad, in the northeastern county of the Panhandle of Texas. We have the best town on this railroad from Amarillo, Texas, to Wodward, Okla. As the readers of the Advocate know, from an article by Dr. Rankin a few weeks past, Higgins and all of Lipscomb County went into the dry column. Methodism is in the lead up here, and by the grace of God we are going to keep her there. We have a splendid church building for the size of our town, and as the demand grows the building will grow. It is well furnished outside and in. We have new pews, and they are the best. Also we have a good lighting system. The Home Mission Society is ever mindful of our comfort at home. The parsonage is nicely furnished throughout. Yes indeed we have been pounded. Our first Quarterly Conference has come and gone, and it was the best one that has ever occurred in this preacher's experience. The presiding elder seemed well pleased with the occasion, too. Of course, I am not able to see from the viewpoint of the other brethren. But I know, as I see it, this preacher in charge and especially these people, could not get along without a presiding elder. We all love him and we look for his coming as a time of blessing and encouragement. This people and pastor have another great benediction in the form of a dear old brother who is on the retired list. However, Brother B. F. Gassaway is still on the firing line. His motto is: "Fight on, my soul, till death shall bring thee to thy God." We have a live Sunday-school, two Leagues and a Wednesday night prayer-meeting. We are adding members to our roll nearly every Sunday. We are expecting to have a revival meeting in the near future.—George F. Harris, Jan. 31.

Ardmore, Okla.

I am at Ardmore in a meeting with Brother J. W. Sims. Much good is being done. The outlook is fine for greater things. Brother Sims is very popular with the people. A number of additions up to date. I am on my third year at Burnet, West Texas Conference. We were well received and well pounded. $13 paid on parsonage home, $13 on Orphanage, $20 on domestic missions and $10 on foreign missions.—M. J. Allen, Jan. 31.

Santo.

The appointing power sent us to Santo, and we have been on the go ever since. Our first Quarterly Conference is a thing of the past. It brought us blessings, temporal and spiritual. Brother M. K. Little was with us in a good humor, preaching two fine sermons and looking well after all the interests of the Church. We think him a noble character and a great preacher out here. I believe that I have my work well in hand. Have organized three Epworth Leagues and one W. H. M. Society and revived another one. Had a fine day at Lipan yesterday. Lipan is, beyond doubt, coming to the front. We have a host of nice young people on our work whom we hope to reach for the Lord and the Church during the year. We are doing all in our power to get the Advocate into every Methodist home on the charge. This paper should by all means be in every one of our homes. We are expecting good things of the Lord this year. Thank God for a great Church and a place in it to work.—S Q. Bass, Jan. 27.

Geneva Circuit.

We arrived here on December 19, but our household effects did not get here till about ten days later. In the meantime we were received and taken care of at the home of Brother George R. Matthews, whose father and wife's grandfather were Methodist preachers. So you see we were in a truly Methodist home. After a few days in the home of Brother Matthews we borrowed enough housekeeping utensils to get along with until ours came. Just as soon as we got to the parsonage the real interesting part began. They came loaded with backbones and spare-ribs, flour, sugar and coffee, canned fruits, dried fruits, jellies, preserves, etc., etc. In a few days Sister Gellatly came up from Milam with another load of good things. One brother, in the absence of anything else to pound with, put in that commodity, the love of which is the "root of all evil." So we are prepared to sing that erstwhile popular coon song, "I'm a-Living High." We have a large circuit, thereby having room for lots of good people, and we have them. We have been received so splendidly and had so much kind encouragement that we are determined by the help of God to give them the best service of which we are capable.—Thomas C. Sharp.

Campbell.

We arrived here December 3, and have been pleasantly received and pounded. We are among a kind people and expect a good year. We have reorganized the W. H. M. Society. O that we never had to say reorganized, but could always report one as doing the best of work. These women are a great help to pastor and family. They are starting off well, and we expect great things of them. Our parsonage and church are very much in need of repair, and we hope to have the work done at no distant day. We have a Sunday-school of which we can justly feel proud, with B. R. Brown as superintendent and an able corps of teachers. In this school the lessons are actually prepared before coming. We want to see all the members of the Sunday-school who are unsaved brought into the fold ere the year closes.—Mrs. C. W. Glanville, Feb. 1.

Brownfield.

On January 18 the first Quarterly Conference of this charge was held at Brownfield. Brother G. S. Hardy, our presiding elder, preached three very helpful and inspirational sermons for us while here. He occupied the pulpit twice on Saturday and again on Sunday morning. The congregations grew larger with each service. The conference was held Saturday afternoon. It was well attended, and everything was up in good shape. We have a most excellent Sunday-school at this point. Heretofore it has been a union school, but on January 1 it was put under the control of our Church, and it has continued to prosper and increase its sphere of usefulness. We have now an enrollment of about seventy. Our plans are for more effective work and a large increase in atendance. There is one other Sunday-school on this charge—at Central. This school is also in good shape and is doing fine work. With the reorganization of our school

Continued on Page 16

PRONOUNCED HIS CASE INCURABLE

Whole Body Raw with Eczema—Life was Intolerable—Was Even Incased in Plaster—Discharged from Hospitals as Hopeless.

SUFFERED 14 YEARS CURED BY CUTICURA

"From the age of three months until fifteen years old, my son Owen's life was made intolerable by eczema in its worst form. He was all right until a red rash broke out on his forehead, but we were not alarmed at first. Very soon, however, the rash began to spread over his head and shoulders, and it caused him great discomfort. I took him to a doctor and tried half a dozen other treatments, all with the same result: no improvement at all. The disease gradually spread until nearly every part of his body was quite raw. We had to strap him down in bed, for he used to tear himself dreadfully in his sleep. The agony he went through is quite beyond words. No one thought we would rear him. The regimental doctor, a very clever man, pronounced the case hopeless; at least, he said the only hope was that he might, if he lived long enough, outgrow it to some extent. We had him in hospitals four times and he was pronounced one of the worst cases, if not the worst, ever admitted. From each he was discharged as incurable; in fact he got worse under the successive treatments. At one hospital they incased him in plaster, and this seemed to aggravate the soreness terribly. He looked so badly that no one liked to go near him and his life was a burden to him. We kept trying remedy after remedy, but we had got almost past hoping for a cure. Six months ago we purchased a set of Cuticura Soap, Ointment, and Resolvent Pills and persevered with them. The result was truly marvelous and to-day he is perfectly cured, his skin not having a blemish on it anywhere. Mrs. Lily Hedge, 51, Vaughan Road, Coldharbour Lane, Camblewell Green, Eng., Jan. 12, 1907."

Send to nearest depot for free Cuticura Book on Treatment of Skin Diseases.

Cuticura Remedies are sold throughout the world. Depots: London, 27, Charterhouse Sq.; Paris, 5, Rue de la Paix; Australia, R. Towns & Co., Sydney; So. Africa, Lennon, Ltd., Capetown, etc.; U. S. A., Potter Drug & Chem. Corp., Sole Props., Boston.

The Home Circle

OTHER CHILDREN.

Oh, little Wing Wee, far over the sea,
Eats soup with two chopsticks and maybe his tea!
He waves a red flag and flies a bat kite,
And sleeps very well on the floor every night.

Katinka is Dutch, oh, ever so much,
She lives with the windmills and tulips and such,
Her shoes are of wood, and they clatter so gay,
As 'Tinka runs over the cobbles at play.

'Mid icebergs and snow, where nothing may grow,
Lives fur-coated Peter, the small Eskimo;
His own little kaiah he'll paddle and steer,
And rides on his sled every day in the year.

Giuseppe's wide eyes, like Italy's skies,
Look out on the world with a happy surprise—
A world of confetti and lush grapes above,
And no one says "Don't," and they all say "I love."

So, far, far away, contented are they,
You small rose-leaf, cousin of Boston, Back Bay,
With dollies and ruffles, I wonder, I do,
Now, which is the hapier, they, dear, or you?

—Churchman.

THE BOY SAMUEL.

There is nothing striking in the comments on this lesson in the Quarterly; there is a symposium of the substance and an exhortation to parents to develop "young souls to a point where they can hear God speaking directly' to them. It seemed to me there was nothing more to be thought out in the lesson; then a desire went up from my heart to get something from the depths, and a voice said, "Let down your net, for a draught," after the command, "Launch out into the deep;" so I have taken my pen and launched out not knowing what thoughts will come to me from the deep. God's Word is inexhaustible—the thoughts can never all be drawn out by one net nor by one generation of thinkers. There is always something new to be found in what seems an exhausted portion.

The first verse that impresses me now is that "Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him." This seems strange, when the child had been ministering "unto the Lord before Eli," hearing the law and the commandments, yet he did not know the Lord whom he served. Is not this often the case with children in a Christian home? They hear the Word and reverence it, but do not know the Lord in a consciousness of his presence. There is hope for parents that if they consecrate their children to God and do not hinder them in his service, they will, even before they are grown, come to know the Lord in truth.

It seems to me, now, that the whole lesson is full of instruction to parents, especially to mothers. If Hannah had kept her son from God's services and surrounded him with worldly allurements, perhaps he would never have known the Lord.

Another thought: The voice of the Lord was interpreted to Samuel by the priest; even so when children are brought "up in the nurture and admonition of the Lord," it seems needful that the voice of a preacher called of God must reveal the Lord to them by his Word. Therefore, we should encourage children to hear sermons and attend upon the ordinances of the Church. In the exhortation to godfathers and god-mothers it is wisely enjoined that they shall call upon the children for whom they stand to hear sermons as well as learn "the Lord's prayer, the creed and the Ten Commandments and all other things that a Christian ought to know and believe to his soul's health.'

The house of God is a sure place for good instruction, and unless we had the Churches in the homes as at first, the children need to be taken to the house of worship to hear the Word of God from the lips of his ministers.

The more I think of Hannah's giving her son to the Lord in infancy, the more deeply does the lesson to parents impress me. If we would have our children know the Lord and his Word, we should surround them with holy influences instead of giving them a love of the world and the things of the world by procuring all for them that tends to create and foster that love. If our ambition be to have them know the Lord, we must renounce the ambition for the high places of the world, for wealth and fame and the applause of the people.

How great to be called of God to be chosen by him to do good and to bless the world! If this be our desire for our children, and we appeal to our Father in the name of Jesus Christ, and believe we shall have our desire. Blessed are those parents who have this ambition in the infancy of their children, when it is so much easier to add to faith for them than when the barriers of habit must be broken down in them before faith can increase to perfection.

Night—In my net to-night I find thought on the Golden Text: "Speak, Lord, for thy servant heareth." After we know the Lord and understand that he would speak to us, it is necessary to be still—still from all human desires and wait on him to hear what he would communicate to us. A season of waiting on him to know his will is esential. We must still the turbulence of human suggestion until in "the peace of God we can learn his will." "Speak, Lord, for thy servant heareth," must be from a passive heart, and he knows when we are ready to receive his Word and his directions.

I submit these thoughts with the hope that mothers will be encouraged in a holy ambition for their children while they are young and hearing the Word in quiet hearts will do their part in bringing them up "in the nurture and admonition of the Lord."

VIRGINIA GURLEY.

THE MOTHER'S REST ROOM.

Fame.

What shall I do lest life in silence pass?
And if it do,
And never prompt the bray of noisy brass,
What need'st thou rue?
Remember, aye, the ocean's deeps are mute:
The shallows roar:
Worth is the ocean—fame is but the fruit
Along the shore.

What shall I do to be forever known?
Thy duty ever.
This did full many who yet slept unknown—
Oh, never! never!
Think'st thou perchance, that they remain unknown
Whom thou know'st not?
By angel-trumps in heaven their praise is blown—
Divine their lot.

What shall I do to gain eternal life?
Discharge aright
The simple dues with which each day is rife?
Yea, with thy might
Ere perfect scheme of action thou devise
Will life be fled.
While he who ever acts as conscience cries
Shall live, though dead.

—Frederich von Schiller, 1759-1805.

The Rest-room was beautiful yesterday afternoon with the warm, soft glow of the sunshine through the pure white draperies at the windows; the warmth, the comfortable chairs, footrests, lounges, cheerful faces and the beauty and fragrance of the tall Chinese lily on the study table. It paid the Secretary to put that bare, brown, dead-looking bulb away, in its bowl of water and shells, into the dark closet for the month of November. We all stood over the score of blossoms of pure white, with the undivided, wheel-shaped, yellow corona in the center of each, and admired the sturdy stalks and strong linear leaves as we moralized and sniffed the fragrance and then moralized again.

The lily told a parable of the loves we think are dead, and how we tenderly shelter the dried husks and nourish them in the warm darkness, bringing them to the light and sunshine until they blossom again in all their beauty and fragrance. "Did you ever cease to love a friend?" asked Mrs. Blocke, a farmer's wife, who often comes among us. Mrs Cleft, the minister's widow, looked at the questioner in silence for a minute and then said in her quiet way: "It is pitiful that we can not do as much for love as we can for the unsightly brown bulb of our lilies."

We all breathed the faint, delicious odor of the lily, and we said in our hearts: "Oh! it pays to take trouble to bring forth beauty in the plant, the child, the husband, the wife, the friend. We can turn them gently, so the light will fall on them with more glow and warmth: we can look for the signs of beautiful blossoming and declare to them we see the unfolding and we know there will be honey within. Why, love and the tender care which love can give, will work miracles, often even restoring life."

The philosopher seemed to know what was in our minds, and as she sat back on the davenport, with her feet dangling under her gown (for our philosopher is not a very tall woman), she sententiously remarked: "Yes, friends, as well as the family, do need the same loving care we give our house plants. And it is true that we can make exactly the kind of friends we want by taking the trouble to be exactly to others what we want them to be to us."

"The same is true regarding our children," said Mrs. Cleft, quietly stroking her grandchild's soft hair as the child leaned against her. "If we would only take the trouble to make ourselves exactly right in the inner life, it would be easy to educate children. Every bright child has keen observation, and a parent can not deceive that child in regard to the inner purpose of the life. Whether we wish it or not, we are educating our children for good or evil by every word we utter and every act we perform. The world says, 'Oh, girls will be girls.' Girls will be women, and not very different women from the mothers who train them to womanhood. Boys will be men, and of the sort the inner life of the father measures daily before them."

"That I know is all true," said Mrs. Green, as she leaned forward to look more earnestly at Mrs. Cleft. "But it frightens me! I know woe will follow if we strive to reach the goal along wrong lines, but how can I be just as good and beautiful as I want my daughter to be? Oh, how can I?"

"There is an old Egyptian 'Book of the Dead,' in which lost souls are spoken of as 'children of failure,'" said the presiding euder's wife, thoughtfully, "and to my mind anyone who is not willing to make any sacrifice and to struggle for success constantly, must be, of course, a child of failure; but that, we know, no child of God need be. Wisdom is promised if we will ask and earnestly desire that for which we ask. It is of more consequence to me that the children should become pure, holy men and women than anything else in all the world. To have them that, I myself, as well as their father, must be exactly right in our inner lives every day we live."

"We can quote from the poem what we ought to be," said the philosopher.

"'Discharge aright
The simple dues with which each day is rife.'"

"Live aright, minute by minute," said the Secretary; adding, as she took a letter from her package to open, "I was thinking of a circumstance in the life of Schiller, the author of the poem quoted today, which might be a lesson to American parents who do not study their children as they do their house plants, their stock, their farm, their merchandise. Schiller's parents, without considering their son's bent of mind, destined him at first for the Church, and then for the law. When the son was thirty-one years of age, he decided for himself to become a surgeon, and went into the army. He early composed poetry and dramas, and got into trouble because he went off without leave to see one of his own plays on the stage. After some time time spent in hiding he married and became a teacher as well as writer of history. His love and friendship for Goethe has left the world what was, at the time it was written, the richest epistolary treasure that literature contained. Perhaps, to us, Emerson's and Carlyle's letters are as much enjoyed. I have no knowledge of the translator of this poem, 'Fame,' but I am glad to have it where I can read it and teach it to my children."

"Do you want to hear this letter?" continued the Secretary. Without waiting for an answer, she began: "My Dear Rest-room: Last evening I read your last wise and helpful page in our Church paper. I usually read this page as soon as I can after the paper comes into the house. This morning, after the children had gone to school, and after I had observed the quiet hour, as you have suggested to the mothers of the Rest-room it is well for us to observe, I thought of the poem which you quoted from Burns, and the three Japanese 'Don'ts.' Something came to mind about a woman who lives in our little town, and, as I went about the house picking up a garment here, a book there and putting things in place, the scandal followed me, making me uncomfortable. All at once, there seemed a voice that said—from your last poem you know—

"Then gently scan your brither man,
Still gentler sister woman!"

I felt like a new person. The dirty waters that had begun to roll over me all passed beyond sight or sound. Life seemed clear again, and wholesome. Thank you for all the good thoughts you give, not only to myself, but to other women. We take your poems, and children's sayings, and your helpful suggestions, and the things you gather together for us, and read and discuss them in our Aid Society. You may be glad to know that they help us—all these things you say—just as though you knew us and our needs, and have been over the same road we are traveling, and knew how to show us the very best path. This is the first time I have ever come into a Rest-room, but I think I am trying to make one in our own home, and if I succeed I shall always bless the one who first put it into my heart to do this thing.'"

"Gibbon says that gratitude is expensive," remarked the philosopher; but he forgot to think how cheap a postage stamp might become."

"That letter is not like the roses sent after we are beyond the enjoyment of them" said the invalid. "Nor like the pardon after execution," added Mrs. Gray.

"Let's read our quoted poem for today over again, to see if we have something that will be as helpful as the poem we quoted from Burns," said Mrs. Blue, who sometimes looks on the dark side of what is before us.

The Secretary read it aloud, just as she wanted all to do at their homes. It had long been a favorite with her, though she was made to groan over it in her school days, when she had to translate from the German, and had never seen this fine translation.

"Why, it has all the Beatitudes!" exclaimed Mrs. Cleft, when the Secretary ceased reading. "It means meekness, poverty of spirit, self-abnegation, hunger after rightness, purity of heart and loving the neighbor as one's self. I am glad you read it again."

"'To do with your might, quick as you, what's next to be done, 'cause you'll die if you stop to plan and plan a nicer way,'" rendered the bright grandchild, who had listened, with wide-open eyes, to the reading of the poem by the Secretary. Mrs. Cleft put her hand again softly on the fair head of the child as she said, "We often put poems into prose, in the evening, when I am mending jackets or stockings, and it is wonderful the pleasure the little ones get out of the 'game.'"

"Here is a card from Seattle," and the Secretary read: "'I have taught my little boy some of the songs in the Baby Opera. Among others, he has selected as a favorite one that has a big moral. Whenever I touch the piano, he comes to sing. After waiting for me to ask him, he sometimes selects the following:

"There was a lady loved a swine,
'Honey!' says she—"

and here I run my fingers up into all the sweet, soft notes on the piano. Then, suddenly I strike with full force the bass tones, and my boy sings the words,

"'Hune!' says he."

"'The lad, three years old, jumps and laughs when he uses the coarse tone of the swine; but, alas and alas! in hovel and in palace is found the lady—and the swine."—Mrs. Charlotte F. Wilder, in Central.

WHITTIER'S HANDY BOY.

Once there was a little boy who lived in Amesbury, near the home of the poet Whittier. He had another name, but we will call him "Willie Dewie," because that is what the parrot called him.

The parrot lived a little way down the street, and whenever he saw the boy he would call: "Willie Dewie! Willie Dewie! Willie Dewie!"

The parrot was a handsome bird, and his name was Charlie. He liked Willie Dewie because he gave him peanuts.

Willie Dewie was a faithful little fellow, and whatever he did was done well. Mr. Whittier liked faithful boys; he used to ask Willie Dewie to run errands for him.

Willie often brought in water from the pump that stood just outside the back door. It was a chain-pump, and chain-pumps are not like the pumps we have nowadays. It is pretty hard to get water from a chain-pump.

And then in the winter Willie Dewie shoveled the paths for Mr. Whittier, and he split the oven wood and the kindlings. Mr. Whittier used to call him his "handy boy."

One day, when Willie Dewie was splitting the kindlings, the hatchet slipped and cut his finger. This made him feel faint, and Mr. Whittier's mother brought him some medicine. He swallowed it at once, and then exclaimed, rather disgustedly, "There wasn't any sugar in it."

The good woman smiled, and remarked dryly: "I think thee will recover, William."

The wounded finger was, of course, tenderly cared for, and when all was done, Mr. Whittier said in reproof: "Thee must be more careful next time."

While the finger was healing, Mr. Whittier had to split the wood himself. One day he cut his finger, just the same as Willie Dewie had done.

When Willie Dewie's finger healed, he went over one day to split some wood. Mr. Whittier came out, and held up his sore, bandaged finger and said: "Thee were not so bad after all, William."

Mr. Whittier loved to tell stories, and Willie Dewie loved to listen to them, and so they became fast friends. When Mr. Whittier had told a good story he would bring his right hand down upon his knee with a loud slap, then he would laugh silently, with a twinkle in his eye. He very seldom laughed aloud.

After a while Willie Dewie went away from Amesbury and stayed a long time, but Mr. Whittier did not forget him.

It happened one day, when Mr. Whittier was helping paper a room, that the border fell short. He went downtown to get some more border and brought it home and put it on the wall. When his mother and sister saw it they began to laugh. A friend was visiting them, and she laughed, too.

Just then Mr. Whittier saw Willie Dewie going by the house. He went to the door and called:: "Come to my rescue, Willliam! These women folks are too much for me."

So Willie Dewie stopped and went into the house, and Mr. Whittier asked: "Do thee see anything wrong with the paper, William?"

And, when William looked up at the border, he burst out laughing too—because one part of the border was red and the other part was green!

Then Mr. Whittier said very reproachfully: "So thee will turn against me, too, William. I must give in."

Mr. Whittier was color-blind! He could not tell red from green, and so, as the figure matched, he thought the border was all right.

When he was a little boy his mother did not know he was color-blind. One day she gave him a pail and sent him to pick some wild strawberries. He came back and told her he could not find any. She went into the field with him, and there were strawberries in plenty. And that is how she found out that her little boy was color-blind.

Willie Dewie has grown to be a man, and he still lives at his boyhood's home in Amesbury. For a number of years Mr. Whittier lived at Oak Knoll, Danvers; but when he came to Amesbury he would always "drop in for a chat with William."

—Juliet P. Combes, in Little Folks.

THE PATH THAT SHINETH MORE.

Have I begun this path of heavenly love and knowledge now? Am I progressing in it? Do I feel some dawnings of the heavenly light, earnests and ante-pasts of the full day of glory? Let every affliction it may please Him to send be as the moving pillar-cloud of old, beckoning me to move my tent onward, saying, "Arise, ye, and depart, for this is not your rest." Let me be often standing now on faith's lofty eminences, looking for "the day of God"—the rising sun which is to set no more in weeping clouds. Wondrous progression! How will all earth's learning, its boasted acquirements and eagle-eyed philosophy, sink into the lispings of very infancy in comparison with this manhood of knowledge? Heaven will be the true "Excelsior," its song "a song of degrees," Jesus leading his people from height to height of glory, and saying, as he said to Nathanael, "Thou shalt see greater things than these!"—John R. Macduff.

A life without hard work would be flat and stale. "The salt of life is work," it has been said; and the salt that each one most needs is the particular work that God has laid upon that one. It is well to remember this when one's own work seems to be a misfit—and probably no one ever lived who was not, one time or another, tempted to feel that about himself. This is part of the very saltiness of work; it puts tang and life and temper into character to keep at a thing when only dogged self-forcing can hold one to it. Let us be glad that the salt of our life is chosen for us. If we made our choices, we should too often take sugar instead of salt, and the system could no longer stand that.—S. S. Times.

I do believe in simplicity. It is astonishing as well as sad how many trivial affairs even the wisest man thinks he must attend to every day; how singular an affair he thinks he must omit. When the mathematician would solve a difficult problem he first frees the equation of all incumbrances and reduces it to its simplest terms. So simplify the problem of life, distinguish the necessary and the real. Probe the earth to see where your main roots run.—Henry David Thoreau.

God is as much at the mercy of man as man is at the mercy of God. It is a shame—it is cruelty itself—the way thousands of His creatures treat Him!

THE WORK OF BISHOP MORRISON DEFENDED.

A friend from South Carolina sends us an article in defense of Bishop Morrison's work in South Carolina, which article appeared in one of the secular papers of that State, and was written by one of the leading members of that old conference. We are asked to reproduce this article inasmuch as we made some editorial reference to the way in which Bishop Morrison jolted the "beloveds" in his appointments over that way at the late session of that body. The Advocate does not mean to be unfair to any official in the Church, and we gladly reproduce the article referred to.

To the Editor of the State:

I start out by thanking you for the courteous attention you uniformly show the South Carolina Conference. You always provide for full and intelligent reports of our annual sessions. You not only did this lately at Gaffney, but Mr. J. E. Norment—your affable and accomplished reporter—visited the conference, took a sympathetic interest in our work and wrote one of his fine letters over his own signature about us. Writing for myself and my compannions, I sincerely thank you. But I candidly confess that I am not in like good humor about the interview you published yesterday (4th inst.) as to what I may style the "Conference Aftermath." I here and now protest against the inferences drawn from that interview. Your reporter is all right as to newspaper enterprise. What I except to is his alleged information and the anonymous sources of his information. I am equally at issue with your reporter because at issue with those who inspired his sensational report.

As to the complimentary references to ex-Presiding Elder Browne and the new presiding elder, Dr. J. W. Daniel, I have nothing adverse to say; and I am heartily in sympathy with the kind words anent Mr. P. F. Kilgo and Messrs. Brunson and Turnipseed. As I recall it, there was only a passing but complimentary reference to Mr. Cauthen—one of the new presiding elders. All right so far.

As to the disaffection of the rank and file of the Methodists throughout South Carolina—well, I am sure you make too much of that. I grant that in many cases there are painful separations between pastors and congregations. This is honorable to both sides. But that there is any very general dissatisfaction or the slightest approach to rebellion on the part of our people at the removal from office of eight out of twelve presiding elders, I am not ready to admit.

I have been present at our conference sessions since 1859; have been a member of the body for forty-five years and have missed only one session in all that time. That is a good, long record—and yet in all that time I have never known a more harmonious or a more distinctly religious and spiritual session. Indeed, our last was the very best session I ever attended. There was a cumulation of spiritual enjoyment and of sympathetic, intelligent interest in the work of the conference up to the very hour of adjournment, when the conference, by an enthusiastic rising vote expressed appreciation of Bishop Morrison and his work among us. "But this was before the appointments were read." Yes, and yet the preachers were confidently expecting just about what did take place; at least so far as the removal of so many presiding elders is concerned. I quote from your interview: "It had been expected that he would turn things upside down, but no such displacement and displacing was expected," etc. The preachers were all well aware of the late record of the Bishop in this manner. At the Kentucky Conference, early in the fall, and later at the Holston Conference, in West Virginia, and only a fortnight ago, at the Western North Carolina Conference, he had in each case in making the assignments removed a majority of the presiding elders; removing, I am told, all who had served in the office for four consecutive years, besides such as he might have removed for cause. Now, is it not reasonable to presume that the preachers would expect a like procedure here? Was there anything in South Carolina Methodism (is there?) to lead the members of our conference to think that he would likely reverse his usual way of doing? I tell you, no. And yet in the face of the probabilities impending, they confidently affirmed the good time they were having at conference and registered and recorded a vote of confidence and thanks.

But why am I confining myself to the removal of the elders, seeing that many pastors were also moved? Well, simply because the removal of the presiding elders is the milk in the cocoanut in all this business. No doubt about that. Many pastoral changes are made at every conference—they are inevitable; and it is the pious desire of all, from the Bishop down, that these changes be made with the least possible friction and under circumstances most favorable to the pastors and their families. In the case of presiding elders the changes are not so frequent and the tenure of office is generally longer than the pastoral term. Of the presiding elders lately retired, one had served thirteen years; two nine years; two eight years; one five years, and others for shorter periods. And yet there is a great hue and cry about the Bishop's iconoclastic procedure. For one, I take no stock in it. That is, in the hue and cry.

I quote again from your interview: "Fit men have been removed from positions of trust and men who have not the qualifications have been placed in their places. The denomination has suffered in the exchange." Now, about this matter, I beg leave to show my opinion:

"Many men of many minds"—

And to complete the couplet,

"Many birds of many kinds."

I claim to know about the outgoing presiding elders. I quote with endorsement what Bishop Morrison said of them just before reading his appointments, namely, that they have proved efficient in their places. This will be everywhere conceded. But I know also about the incoming presiding elders. I know every one of them and I firmly believe they are good men for the places to which they have been assigned.

I don't arrogate for them superiority over their brethren, but that they are peers of the best of us I emphatically assert. Taking them somewhat in the chronological order of their connection with the conference, J. Walter Daniel, Charles B. Smith, Mark L. Carlisle, Whitefoord M. Duncan, Walter I. Herbert, Pierce F. Kilgo, John C. Roper—the eight new presiding elders—along with those who remain in office, the stately Waddy T. Duncan, the magnetic and gifted E. Olin Watson, the strong and growing Robert E. Stackhouse and that gentle man (gentleman) John E. Carlisle—I say these twelve Christian gentlemen constitute a Board of Presiding Elders who, as a board, have not had their superiors in all the history of the South Carolina Conference. Go on, gentlemen, in your good work; go on humbly and bravely and prepare, unless death should prevent the inevitable experience, prepare for taking up in due time. "Farewell, Bro. Crafford!" so familiar in recent South Carolina political history. They haven't the experience of thirteen or nine or eight or four years' incumbency in the eldership; but, in the name of common sense, how could they ever get it if men who have had this useful experience for so long should continue to stand in their way?

Let me quote you again: "One very conservative Methodist itinerant, or usually he is conservative, but yesterday he spoke plainly, said it would be ten years before the Methodist ministry of the State could recover from this handing out of the appointments." Well, what I have to say about this brother is that "conservative" is a very mild term to describe him with. Sometimes for a moment I run out of words to express my indignation in which I simply say, "tut, tut, tut." And so Methodism is to lose ten years because of the appointments (not to say, the disappointments) of certain men of the South Carolina Conference. Why Methodism will not more than lose ten days between the going of our preachers from their old appointments to their new. What's the matter with South Carolina Methodism? It's all right.

"Man may come, and man may go,
But it goes on forever."

Thank God for our secure past! And blessed be his holy name for the promise of the future and the immediate future! We were never in better shape, in better hope, than right now. Never. I look forward to the incoming year, please God, as the best we have yet had. Methodism to lose ten years in the cataclysm of the late conference! Fudge! It is utterly ridiculous. It is sublimely grotesque.

And now for a final quotation from this interesting interview, for say what you will of it, it is interesting: "There are several Methodist preachers in Columbia. They returned from conference yesterday and there were many visiting preachers here also. They were almost unanimous in saying that Bishop Morrison had acted in an arbitrary manner and had disregarded his cabinet entirely." Let non-Methodist readers understand that the "cabinet" mentioned is the body of the presiding elders in session as the counsellors of the Bishop. Nobody but a presiding elder could give out this part of the interview, as no one else could know this alleged fact. Well the great body of a conference must remember this, that the Bishop called his cabinet together day after day during the entire session of the conference. And we all remember this, too, that he invited us all—clerics and laics—to call to see him if they (we) desired to consult with him about the appointments for the coming year. He seemed to invite information from all interested quarters, but to reserve the right to make the final decision in any pending case. Now, all Methodists know that the final decision is with the Bishop, as a constitutional right and prerogative. It is left with us to make up our judgment as to his wisdom or motives in any particular case. I quote for endorsement the Southern Christian Advocate of this week (December 5): "We are fully satisfied that Bishop Morrison made no appointment with any spirit of unkindness. He is a Christian gentleman, and any mistakes he made were mistakes of the head and not of the heart." And all this leads me to say that if the Bishop is a dangerous autocrat, he has a most taking way of hiding his arbitrary will behind the externals of the courtesy and fraternity of an honorable Christian gentleman. On the other hand, he is a simple Methodist elder on the level of his brethren and a primus inter pares ((first among equals) in the use of his espiscopal office. I feel quite sure (I know it) that he would not knowingly afflict one of the humblest of his brethren. He has a high conception of duty and will be found doing his duty without any thought or fear of adverse criticism.

And now, Mr. Editor, I have written freely and unconventionally what I thought and think ought to be written, with the utmost confidence in the Christian integrity of all my brethren. Bishop Morrison is not infallible. Nor do I profess to be. But he is my ideal of a Bishop and I do hope that he may return again and again to hold the sessions of the South Carolina Conference. He has never been here before as a Bishop. He frequently visited our conference as Missionary Secretary before he was made Bishop On one occasion he preached the commencement sermon at Wofford College, of which he was for several years a patron. SAMUEL A. WEBER.

Yorkville, S. C., Dec. 5, 1907.

EVANDER A. BAILEY.

It is interesting to know the early history of an individual. I knew Bro. Bailey, not in his boyhood, but in his early young manhood. In the late 50's there came a young man to McKenzie College, tall and well grown; but unassuming and deeply intent upon learning. That was Evander A. Bailey. He very soon earned the reputation of being a diligent sudent. If there were many things he did not know, he knew well how to redeem the time. He had gone to college for a purpose, consequently he could not be decoyed away from his books to engage in the dissipations of night suppers, or any illicit amusements. His conduct as a student was so exemplary that there were never any demerits registered against his name.

What is remarkably important, he carried his studious habits through the whole course of his career as a minister of the gospel. For the benefit of the younger brethren I will state that I met him after he had passed life's meridian to find him studying a memory system. He told me that he was thus strengthening his memory and was being enabled to introduce the heads of discourse without refering to transcribing notes, only the open Bible lay before him. His constant study of the Word made him a preacher of no mean ability. He did not take a text for a pretext, nor did he often select a subject and fit a text to it.

But he chose an ample portion of Scriptures and gave to his hearers an exposition of it that was always edifying. Consequently he never subjected himself to the charge of wresting the Scriptures. He brought out the meaning of the passage, for it was evident he had the mind of the Spirit. Evander A. Bailey was "safe and sane." May we emulate his virtues.

JOHN FREEMAN NEAL.

Lytle, Texas.

The grave of a friend may be a gateway to heaven.

Sorrow becomes joy when it leads to His comfort.

Pure Food

No Food Commissioner of any State has ever attacked the absolute purity of

GRAPE-NUTS

Every analysis undertaken shows this food to be made strictly of Wheat and Barley, treated by our processes to partially transform the starch parts into a form of Sugar, and therefore much easier to digest.

Our claim that it is a **"Food for Brain and Nerve Centres"** is based upon the fact that certain parts of Wheat and Barley (which we use) contain Nature's brain and nerve-building ingredients, viz., **Phosphate of Potash,** and the way we prepare the food makes it easy to digest and assimilate.

Dr. Geo. W. Carey, in his book on "The Biochemic System of Medicine," says:

"When the medical profession fully understands the nature and range of phosphate of potassium, insane asylums will no longer be needed.

"The gray matter of the brain is controlled entirely by the inorganic cell-salt, potassium phosphate.

"This salt unites with albumen, and by the addition of oxygen creates nerve-fluid, or the gray matter of the brain.

"Of course, there is a trace of other salts and other organic matter in nerve-fluid, but potassium phosphate is the chief factor, and has the power within itself to attract, by its own law of affinity, all things needed to manufacture the elixir of life. Therefore, when nervous symptoms arise, due to the fact that the nerve-fluid has been exhausted from any cause, the phosphate of potassium is the only true remedy, because nothing else can possibly supply the deficiency.

"The ills arising from too rapidly consuming the gray matter of the brain cannot be overestimated.

"Phosphate of Potash is, to my mind, the most wonderful curative agent ever discovered by man, and the blessings it has already conferred on the race are many. But 'what shall the harvest be' when physicians everywhere fully understand the part this wonderful salt plays in the processes of life? It will do as much as can be done through physiology to make a heaven on earth.

"Let the overworked business man take it and go home good-tempered. Let the weary wife, nerves unstrung from attending to sick children or entertaining company, take it and note how quickly the equilibrium will be restored and calm and reason assert her throne. No 'provings' are required here. We find this potassium salt largely predominates in nerve-fluid, and that a deficiency produces well-defined symptoms. The beginning and end of the matter is to supply the lacking principle, and in molecular form, exactly as nature furnishes it in vegetables fruits and grain. To supply deficiencies—this is the only law of cure."

BRAIN POWER

Increased by Proper Feeding.

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

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.

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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.

TAKE NEITHER.

In a Government like ours, between a well-meaning man with flighty notions on the one hand, and a sharp-witted fellow with plausible pretensions on the other, we are sometimes asked to choose. But we may as well remind ourselves that there is no compulsion, technical or moral, that compels the support of either stupidity or trickery in our public servants.

O. P. FITZGERALD.

January, 1908.

We are in receipt of a copy of the printed minutes of the late session of the West Texas Conference. It is well gotten up and a very convenient arrangement of all the proceedings of that body. We are much obliged to the editor for this copy. It is useful to us.

Dr. John M. Moore in writing "Observations" for the Nashville Advocate says that in his round of conferences he hears a great deal of criticism of the long tenure of men in the office of presiding eldership, and also of the disposition of the General Conference to keep a few men forever on the general boards of the Church. He gives this as one of the reasons why there is much restlessness throughout the conferences.

The North Carolina Legislature has just passed a bill submitting to a vote of the people a constitutional amendment, wiping the saloon out of that old State. The bill pased without a dissenting vote in the Senate, and but three against it in the lower House. The Governor has already signed the bill, and the election will take place next August. If it carries, which it surely will, prohibition will go into effect January, 1909. So prohibition is steadily marching on.

It is earthly freight that spoils many a sprint in the heavenly race.

CLUBS THAT KEEP LIQUOR IN DRY TERRITORY.

When the prohibition law went into effect the first of January, in Georgia, quite a number of liquor dealers in the cities proceeded to open "lockers," or social clubs, like the ones we have in Texas, for the purpose of keeping liquors for the special use of its members. These lockers, or clubs, were incorporated by a charter from the State, with the belief that this fact would exempt them from the operation of the prohibition law.

But to their consternation, Judge Emory Speer, of the District United States Court of Georgia, gave out an interview on that question. He intimated that all such club managers would have to have a United States permit, usually called a revenue license, in order to be exempt from the operation of the revenue laws of the United States, and that it would have to be displayed in a conspicuous place in the club rooms. He furthermore stated that this permit did not give the holder immunity from the State law, but that its existence would be prima facie evidence of the sale of liquors in such places, and could be used by the State in the prosecution of its holder. This is also the case in Texas, under the construction of our courts. Judge Speer went further and stated that not only would the manager of the locker, or the club, have to hold one of these permits, but that each member of the club would have to provide himself with the same document. This is the part of his statement that has wrought havoc among the members of the locker or the club. He points out the penalty to be a minimum fine of one hundred dollars and the maximum is much greater, coupled with an imprisonment. His apology for giving out the interview was that he was a Georgian and did not want to see his Georgia friends, in their ignorance, taxed up with heavy costs and then sent to prison. Now the very same conditions exist in Texas, and why not take the matter before the United States Courts and secure a similar ruling? These Texas clubs are run, not for "scientific and literary purposes," as their charters state, but as a place for keeping and dispensing liquors and they are doing this to the hurt of local option.

Awhile back we had a strong letter from the Secretary of State at Austin, the Hon. L. T. Dashiell, in which he stated that he had already taken the question of these liquor dispensing clubs up with the Attorney General to see if their permits can not be canseled on the ground that they are using their permits, not for "literary and scientific purposes," but merely to keep and distribute liquors. Inasmuch as they are thus abusing their charter rights, the State ought to cancel all such rights and not aid them in this way to override the will of the people expressed at the ballot box. By and by we will settle all these vexed questions. The liquor devil is hard to head off. He has money and he has lawless adroitness, but we will get on to all his devices sooner or later. Every step he takes only shows the necessity for smiting him with a State campaign. He has forfeited all his delegated right to further live in Texas. He has back of him the breweries, the saloonists and a few politicians who are his financial beneficiaries, but the masses of the honest people of the state have their eyes opened and they are after this unmitigated scourge of the race. Between the United States government and the State government, backed by a virtuous people, we ought to exterminate this liquor club subterfuge. On with the battle!

EDITORIAL NOTES.

Recently Bishop Seth Ward spent a Sunday in Galveston and preached to his old parishioners at Central Church in the morning. He was given an enthusiastic welcome by the pastor, Rev. W. J. Johnson, and the congregation. His sermon was good to use of edifying and the service was greatly enjoyed. In the afternoon the Bishop delivered a special address to the Y. M. C. A., as it was the anniversary of that organization. A great audience was present and the Bishop's address is said to have been a masterful deliverance. The Galveston News made complimentary notice of the occasion and of the discourse. Bishop Ward is rendering the Church valuable services throughout the State as he has opportunity. He is now in Mexico and will not return until next month.

Rev. C. O. Jones, at one time a member of the North Texas Conference, and in charge of First Church, Dallas, but more recently a member of the Louisville, the Holston and the North Georgia Conferences, has gone to the Methodist Episcopal Church and is stationed at Trenton, N. J. He reports a most cordial welcome to that congregation and he seems delighted with his new field and his new Church affiliation.

The Alabama Advocate gleans the following interesting figures from the Methodist Hand Book, just issued by Dr. Ivey, of the Raleigh Advocate: From statistics given in the Southern Methodist Hand Book we note that the Northwest Texas Conference shows the largest gain in membership for 1907, the net increase for that conference being 7732. The North Mississippi comes next, with a gain of 3560; the Oklahoma Conference, 3250; and the Western North Carolina, 2875. Other conferences with a gain of more than two thousand are: Virginia, 2469; North Georgia, 2368; Florida, 2334; Alabama, 2206; Arkansas, 2060; Little Rock, 2025.

An exchange gives us the following report of the increase of membership in the two great Methodisms of this country since 1900 and 1901 respectively: The total gain in membership of the Methodist Episcopal Church since 1900 is 374,338, or more than twelve per cent. The figures of our own Church show that since 1901 the net increase in membership has been 196,044, or about thirteen per cent for six years.

The Bishops of the Methodist Episcopal Church, in their recent annual meeting, made the following deliverance concerning the circulation of their church papers, and our own people can read it with profit: "Hence, the paramount importance of a Methodist paper in every Methodist home. To secure this, let every subscriber be a missionary, let every official member be especially active, let every pastor make this his personal and constant concern, let the presiding elders unceasingly urge its importance, and let each Bishop add the whole force of his effort and influence. The circulation of Methodist periodicals is only a fraction of what it ought to be. Not one of them is unworthy of an instant and generous increase in its subscription list. No larger thing could be done for the local Churches nor for the general Church. What better time than the opening of the new year to make the most zealous canvass we have ever conducted? Shall we not make it?"

Think of it! Will wonders never cease? The editor of this paper was partially pounded the other week. Brother John McCamy, of this county, came to town and delivered twenty pounds of old-fashioned country sausage to "ye" scribe. We had to pinch ourselves to see if it were really true. The idea of anybody taking it into his head to pound an editor! Well, it is true, for we have been living about ten days on the meat.

Rev. I. W. Campbell is moving things at Corrigan. He has already received twelve accessions to the Church, his Missionary Society has raised $250 for a window in the new church in memory of Miss Lucinda Helm, sent a box worth $25 to the Orphanage, his Sunday-school is taking on new life and the Church generally is in fine condition.

Rev. W. H. Vance, of New Boston, is entering upon his third year with those people and he has met a brotherly reception. The stewards have raised his salary one hundred dollars over last year, and at the first quarterly meeting reported more than one-fourth of it paid. Rev. R. A. Burroughs, the presiding elder, is also in great favor with the people of that charge. The good women of that charge are rendering most efficient service in their sphere, and, as one result, the parsonage is in a most comfortable condition.

Rev. Henry F. Ratcliff is serving his first charge at Justin and Roanoke, and his people are giving him a cordial welcome. He found a new church, but it was not finished inside, neither was it seated. So his people got together about the middle of last month, and, by the help of the Church Extension Board, they bargained for new pews, and paid off a note of $362, and arranged to complete the interior. By the first of April they expect to have everything completed and ready for permanent occupancy.

Rev. James H. Averitt was met with a pounding when he arrived at Marysville, and the experience has been repeated at intervals several times since. His stewards have raised his salary $187 over last year. Rev. D. H. Aston, the "beloved," has been with him and gave him great encouragement. He is looking to a year of good material and evangelical work.

Rev. J. B. Gore, the man who once upon a time rattled a dry deer skin with telling effect, is far out west in the Gomez Mission, and though his section is not thickly settled, yet there are Methodists out there and they have already given him a pounding. He has organized a Senior and Junior League and a prayer meeting. His Woman's Home Mission Society is rendering good service, and he is anticipating a good year. Brother Gore always brings up a good report.

Rev. T. N. Barton is at Kerrville for the second year. Until this year that appointment has been a claimant upon the missionary fund of the conference, but those good people voluntarily went off that list at the beginning of the present year. They are now a self-sustaining charge. For the support of the ministry they have increased their assessment $250 over previous years, and the pastor has nearly all the conference collections provided for. The Home Mission Society is an active factor in the work. Why do not all our pastors have these Home Mission Societies?

Rev. G. C. Cravy is on the Caldwell Mission this year. He did not more than get settled until a long list of substantial tokens from every appointment on the work found its way to his home. Rev. A. A. Kidd of the Caldwell station started it and it keeps lengthening. He already finds evidence of a spiritual awakening among his people; and he promises the Advocate good service.

Rev. J. P. Lowry is delightfully situated at Wolfe City. The pounding got to the parsonage before he and his family arrived and its effect still lingers. He has already sent a box and his collection to the Orphanage, his people have built a new barn, and the outlook for a good year is inviting. He and his people have been interrupted in their work on account of the smallpox scare, but this is passing and the work is again moving out. Brother Vinson left things in good case at that point, and Brother Lowry had no trouble in starting his year's work.

Rev. Jos. P. Calloway moved from Lubbock to Rotan by private conveyance and the distance is one hundred and forty miles through that western country. That is a new town, only about one year old. So there is no parsonage. But the Woman's Home Mission Society had a house rented and furnished when he arrived and a full pounding followed. Brother Calloway found a church house under way, and he is working to have it finished. He also hopes to secure a parsonage before the year closes. He is far out on the firing line, but he has a promising field.

Rev. J. C. Gibbon is fixed at Bonita this year. He found things in good condition on his arrival. He has been remembered kindly by his people. His Sunday-school has collected his assessment for the Orphanage. Good spiritual signs are manifest and the year's work opens up encouragingly.

Rev. J. M. McCarter, after a good term of service at Whitt, was changed at conference to Wayland, and he has already made one hundred pastoral visits, formed the acquaintance of nearly all of his people, and had his first Quarterly Conference. His presiding elder, Rev. M. K. Little, was on hand and rendered admirable service. His salary has been raised nearly one hundred dollars over last year and his charge is full of hope.

Rev. J. U. McAfee had a long move from Thornton to Groom, a town on the Rock Island, about forty miles from Amarillo. He also sweeps across the country and takes in Jericho, Allenreed and Goodnight. His membership is not large, but the scope of country embraced in his charge has large proportions. Since his arrival, he has finished the parsonage, had a pounding, has the body of a good cement structure church building in course of erection, and he hopes to finish it soon.

Rev. W. T. Gray is at Crowell, in the Vernon District. This is its first year as a station, but it starts off well. The town has a population of 1500. He has a membership of 263, a Sunday-school enrollment of 240, a good Home Mission Society, and his parsonage has been increased in its furnishings. His salary has been fixed at $900 and twenty-five per cent of his general collections have been raised. Brother Gray expects to project a new parsonage and a new church structure soon, and when these are completed his work will be to the front. It will not be long until Crowell will have a railroad and then its growth will be accelerated.

Rev. C. D. Pipkin was returned for the third time to the Turkey Mission. Two years ago, by the aid of his good women mostly, he built a parsonage and he is comfortably located. His salary has been slightly increased and the poundings began early and have not ceased. He has material on the ground for a new church to cost $1000, and he is contemplating the improvement of his other two at a cost of $250. He is happy in his appointment and devoted to his people.

Rev. H. G. Holland was pastor of the Cumberland Presbyterian Church at San Angelo until his congregation and property were absorbed by the Northern Presbyterian Church. He could not conscientiously go with that denomination, so he turned toward the Methodist Church. Presiding Elder Renfro needed a man for Garden City and Styles, a work covering Glascock and Reagan Counties. Brother Holland went at once to the charge. He started a meeting, nearly all the town was converted, and the Methodist Church had a large increase. His people have put $75 of improvements on the parsonage and they are taking steps toward the erection of a handsome church. Brother Holland is all right and he is now with a Church that will never be absorbed or disintegrated by another body.

Rev. C. E. Garrett was sent to Glenflora where he has organized a new charge composed of that town and Lane City. This is away down in the Wharton country. He is making headquarters at Glenflora, and the people have given him a kind reception. He speaks well of the outlook for a good year, and he is much pleased with his charge and its prospect.

Uncle Ben Bounds is happy on the Floyd charge. He is always happy

when he has a good people and a place to preach the gospel. His work takes in Caddo Mills also. He has been greatly pounded, his parsonage furnished with everything needful and his table is made to groan. He is expecting a good revival and it will surely come. We have no bigger-hearted old men than Brother Bounds. He deserves good treatment and we are glad that he is receiving it.

Rev. S. B. Horger was returned by the Texas Conference for the fourth year to Silsbee, in the Beaumont District. His is a mission field and he has done hard, though substantial work on his charge. He has a new church building, not quite completed, but in condition for use. He has organized a Sunday-school in it. He has a good Woman's Home Mission Society and to them he owes much for their service. Rev. D. H. Hotchckiss, the new presiding elder, has already been to that charge, and his preaching and manner of conducting his part of the work gave great satisfaction. The people are greatly pleased with him.

Rev. L. B. Saxon is at Shelbyville this year. He found the charge in good shape, but the parsonage and two or three of the church buildings are incomplete. He proposes to finish and furnish them and then his charge will be greatly aided in its work. He has some good Sunday-schools and the good women are organized and at work. He is in the enjoyment of a perpetual pounding, and he seems to think that he has the best circuit in the conference.

Rev. G. V. Ridley is in high clover at Mount Pleasant. He was returned there for the second year and his people were so delighted that they scarcely waited for his arrival until they stormed the parsonage, filled the larder, crowded the chicken coop, put turkeys in the barn, raised his salary two hundred dollars over last year, to be paid monthly, and then to cap the climax the good women presented him with a very handsome and costly suit of clothes. Why should not that sort of a pastor be happy? That kind of treatment would make any preacher happy. But we know of no more worthy recipient of such tokens than Dr. Ridley. And we venture the assertion that this will be a very useful year in his ministry, but all his years are useful. These people are blessed with the ministry of such a man and they fully realize it.

Rev. G. L. Clark is serving his first charge on the Huckabay Circuit. His parsonage is in the town. Not long since the good women, aided by the men, took charge and when they had departed it took some time to bring the order out of the disorder. Things, good things, were scattered everywhere, and the preacher and his wife could scarcely restrain their tears of gratitude for love shown them by these tokens of appreciation. He is counting on a good religious year on his charge and at conference give a good account of his pastorate.

Rev. C. T. Tally has met a most cordial welcome at Lone Oak. The people greeted him with open arms. When he got settled in the parsonage, the pounding came with force and abundance. His congregations have increased in numbers, his Sunday-school is growing, he has organized a good teachers' meeting, and he has had a glorious revival. Dr. McLean, the presiding elder, dropped in with his preaching and quarterly meeting in time to render excellent service. Erother Tally is expecting a fine year.

Rev. Jas. A. Duncan, of the Protestant Episcopal Church, died near Temple recently at a very advanced age. He was born in Scotland in 1821. He came to this country in 1844. In 1855 he located in Grimes County. He joined the Methodist Church and entered the traveling ministry. For twenty years he preached and organized Churches in Grimes, Madison and Leon Counties. Before coming to Texas as he was an Episcopalian, but finding no Church of his own, he came to our Church, filling various appointments with satisfaction for twenty-two years. He then returned to his former communion in which he labored until a few months before his death. He was true to the Methodist Church during his connection with it, and when he left it, did so with the respect and esteem of his brethren. He was a good man and lived a useful life. Many of our old preachers and old members in South Texas remember him with pleasure.

Rev. Angus Johnston, of Ellis County, an aged Presbyterian minister died a few weeks ago, lacking only a few months of being one hundred years of age. He was born in North Carolina, but had lived in Texas a great many years. At the time of his death he was actively engaged in the ministry, having the charge of three or four country congregations. He craved to reach one hundred years before passing away, and he only lacked till next August realizing his desire. He was a most useful man, full of faith and of the Holy Ghost. Few men are blessed with such longevity as Mr. Johnston, and fewer still retain their mental and physicial powers to the end as did he.

Bishop Key has transferred Rev. J. M. Glazner from the Denver to the Northwest Texas Conference, and he is now stationed at Wortham, in the Corsicana District. Bro. Glazner is a young man, a graduate of Emory College, Ga., and is in his fourth year in the itinerancy. He was transferred last fall from Florida to Denver, but the climatic change was greater than was agreeable, so he strikes the medium in Northwest Texas. We trust he will find it to his interest to cast his lot permanently in Texas.

Rev. Horace Bishop, D. D., of the Corsicana District, is starting off well on his large charge. The support of all his preachers, mostly, has been advanced over last year and their several works give fine promise of good results. Dr. Bishop is a most efficient man in whatever sphere he is placed by the Church. He has alternated so regularly in pastoral work, in the missionary department and in the presiding eldership that he has not become common in any of them. For two years he did splendid work as Conference Missionary Secretary, and following this he was equally successful at Ennis as pastor; and now he is doing some of the best work of his life on the Corsicana District. He has his hand on all the details of the district and lives in close touch with his preachers and his people.

The men of the Oak Cliff Church met last Tuesday and organized a Methodist Brotherhood, whose object is the mental, moral and spiritual upbuilding of the Church. The Young Ladies' Auxiliary Society served an oyster stew and more than forty men joined the movement. The next meeting will be March 2d, at which time Judge M. H. Gossett will deliver a lecture on John Wesley, his life and work. Rev. J. M. Peterson is a live pastor and ever on the alert for something to help his people.

PERSONALS.

Rev. J. W. Goodwin and his little son of Lott paid their respects to the Advocate family this week.

Dr. and Mrs. Jno. M. Moore are now started on their long journey around the world.

Prof. Webb, of Polytechnic College, was in the city this week and gave us the benefit of a pleasant visit. He reports the college in good condition.

Bishop and Mrs. James Atkins are now in Oklahoma City and will spend some weeks in that city. For quite a while they have been on the Pacific coast.

It is with sorrow that we announce the death of Rev. S. L. Burke, a member of the West Texas Conference and a useful minister of the gospel of Christ. He died on January 17, but from some cause we failed to receive the notice until a few days ago. We had not even learned of his illness. Some one of the brethren will send us a full obituary of him. Brother Burke was a consecrated man, full of faith and of the Holy Ghost.

Bishop Candler is in Cuba looking after our mission interests on that island. The Bishop is one of our busiest men and his work is always of a high order.

Bishop and Mrs. A. W. Wilson are back from their trip to Japan and China, and they are at their home in Baltimore. They were absent several months.

Rev. J. F. Anderson, of the Sulphur Springs District, was in to see us last week. He reports his work in good condition, and everything is very encouraging for a fine year. His preachers are all hopeful, and their work is moving off finely.

Judge R. F. Cofer, of Gainesville, dropped in to see us this week. He is one of the leading lawyers of North Texas, a man who stands straight on all moral questions, and he is not afraid to let it be known that he stands for prohibition, whether precinct, county or State.

Rev. Ed Barcus has taken hold of things with buoyancy and hopefulness at Commerce. He has a good congregation, a handsome new Church edifice and a delightful parsonage, and he and his people are a good fit. We hear the best reports of his work.

Rev. D. F. Pulley, who has served quite a number of charges faithfully and efficiently, thought he would take a rest this year, but Rev. Ellis Smith, the presiding eldero of Jacksonville District, knowing his worth, has placed him in charge of the Athens Circuit. He will do a good work.

Our venerable brother, Rev. G. S. Sandel, of the Texas Conference, is living quietly in this city. He calls often at this office, and still feels a deep interest in the preachers and their work. And he often helps the pastors in their services, holds prayer-meeting for them occaionally and attends all the services regularly.

The Nashville Advocate says that Bishop Galloway has all the matter in hand for the preparation of a biographical volume of the late Bishop H. N. McTyeire. We are glad to hear this, and when completed it will be one of the most valuable volumes issued in a long time from our Publishing House.

Rev. E. W. Alderson has made a most favorable impression on his people at Terrell. His preaching is of a high order, and his congregation is in hearty sympathy with him. He went out of the eldership into the pastorate with ease, and he has adjusted himself to his pastoral duties with success and efficiency.

FROM OUR FIELD EDITOR.

Our New Year's meeting in Grapeland was a splendid success. Bro. J. C. Cameron, who enjoys the confidence and good favor of his people, had made ready. The meeting started off well from the first. The field editor, after a month's rest, felt refreshed and ready for the fray, but how frail at best we mortals are! On the fifth day of the meeting down went this preacher in the toils of la grippe. Two days he was confined to the bed, "but prayer was made without ceasing of the Church unto God for him." The pastor held the fort one day. Then came Presiding Elder Willis, who is always seasonable. He preached two strong, timely sermons. By that time good Dr. McCarty, under the blessing of God, had me on my feet again. I re-entered the fight to press the battle on to signal victory. We had a great revival, a number of conversions and thirty-one accessions to our Church on profession of faith. A good Quarterly Conference was held during the meeting. The stewards increased the assessment for the support of the ministry. We raised a good part of the conference collections. The pastor and people were left in fine spirits.

Grapeland is a good town. Some fine fruit and cotton lands adjacent. The bank did not put on any limit during the panic. The merchants worked well together and managed to have ready cash for every bale of cotton brought in.

The financial matters of our Church are in the hands of solid business men who will look carefully after the interests of Methodism in the community. I found the Advocate very well circulated. With a copy of the paper in hand before the congregation, I tried to fairly represent its claims. I also made private appeals. A few cash subscriptions were secured. I find where the Advocate is installed in a Church and community it proves a help, not only to the pastor, but to the evangelist.

My next meeting was to begin next Sunday in a big Missouri town, but the pastor writes that an epidemic of la grippe and some pneumonia make it necessary to postpone the meeting. I have a few engagements ahead. Panicky times prove to be good revival seasons. It's easier to make men feel their need of the Lord. I started out to make this the best year of my life. The first meeting was, indeed, a fine beginning.

The train on which I returned from Grapeland was carrying the remains of Dr. E. S. Smith, who was a leader in the Texas Conference many years. Dr. Smith was our pastor when I was a little boy in Tuskegee, Ala. I have known him a long time. He was a strong, level-headed, all around Methodist preacher. He was exemplary in his life and faithful to every trust. Him the Texas Conference delighted to honor. Several times he represented us in the General Conference. As pastor and presiding elder he did first-class work. We thank God for his long, noble life and his high order of service.

Since coming home I have met Rev. D. H. Hotchkiss, presiding elder on Beaumont District. This is a new role for "Dewitt." We felt sure he would take hold of the work with the hand of an adept. He speaks encouragingly of his new charge. Congratulations for Beaumont District are in order. That was a wise appointment.

Bro. C. F. Smith, our own "beloved," says he has just had the most satisfactory district stewards' meeting of his life. The work was done altogether by the district stewards without any suggestions from the preachers. The meeting was well attended. The Houston District is certainly in safe hands. Brother Smith still grows on us down here. Despite panic and politics we hope for a good year in South and East Texas.

JNO. E. GREEN.

DR. J. E. HARRISON'S STATEMENT.

I have been asked several times lately what attitude San Antonio Female College takes towards theater-going. Please let me answer through the Texas Advocate to say: No boarding pupil or teacher is permitted to attend theaters at any time while in the school.

I take no control of day pupils out of school hours except on road to and from home.

I take the school to hear the great pianists, violinists and singers when not in opera. The only way I know to be true to Christ in this matter is to make no exceptions.

J. E. HARRISON.

A CORRECTION.

In my article in the Advocate last week I said Bro. R. M. Morris built the First Methodist Church at Childress, when I should have said J. R. Henson, who followed Bro. Morris. Bro. Morris commenced the work in the way of securing lots, appointing committees, collecting funds, etc. Bro. Henson completed the church and had some precious meetings therein. Honor to whom honor is due. W. P. JONES.

Corpus Christi, Texas.

NOTICE.

With regard to special for missions of the Colorado District, in support of our "living link," Rev. Ottavia Neyros, the Italian missionary at Thurber, Texas, Hon. J. P. Billinsly and myself were appointed Treasurers of this fund last August at the camp-meeting at Dunn. We are still acting in the same capacity. Those in the Dunn community who subscribed to this worthy cause will pay to Hon. J. P. Billingsly and he will receipt them and send the money to me. I will receipt him and send the money to Rev. J. H. Wiseman, our Conference Missionary Treasurer. Those who are not in the Dunn community will send the money direct to me. I will receipt them for same. With this explanation, I hope the money will be sent in at once.

JOSEPH B. DODSON.

PREACHER WANTED.

I want a man, single or with small family, for a circuit with several points on railroad. Will pay about $500 and furnish a house. Have your pastor or presiding elder write me.

D. H. HOTCHKISS,.

Presiding Elder, Beaumont District.
1174 McFaddin Avenue, Beaumont, Texas.

POSTOFFICE ADDRESSES.

Rev. J. T. Bloodworth, Sta. A, Ft. Worth, Texas.

Rev. Jas. W. Albritten, 133 Porter Street, San Antonio, Texas.

Churches interested in adopting the individual communion service will be interested in the announcement of the Thomas Communion Service Co., Lima, Ohio, found elsewhere in our columns.

The Size of Your Dining Room

Will not increase your appetite. One way, and we think the best way, to do that is to take Hood's Sarsaparilla, which gently but surely tones the stomach and digestive organs, purifies the blood and assists assimilation so that the food is made properly to nourish and build up the entire system. It is truly a great medicine.

Dyspepsia—"For six months my system was out of order with dyspepsia and impure blood. Spent lots of money in vain, but Hood's Sarsaparilla cured me." JOS. S. ZAUBA, Genoa, Neb.

Had No Appetite—"I was troubled with dyspepsia and had no appetite. I had a faint feeling after eating. My constitution was all run down, but Hood's Sarsaparilla has fully relieved me." FLORENCE STOWE, Sniderville, Wisconsin.

Hood's Sarsaparilla is sold everywhere. In the usual liquid, or in tablet form called **Sarsatabs.** 100 Doses One Dollar. Prepared only by C. I. Hood Co., Lowell, Mass.

BONHAM DISTRICT.

I guess it will not be out of place for a presiding elder to write a few words for the Advocate.

Things are moving along in these parts at no lightning-like speed, yet they are moving nevertheless. Doubtless no part of the State has suffered more than we by the financial depression of the last few months.

We have had a number of successive crop failures which wonderfully depleted our "cash reserve." With it all we have faith in God and perfect confidence in the Gospel of His Son. With all the disadvantages, financial, our Boards of Stewards are holding up the salaries of the preachers and in some instances making an increase over last year. And this in the face of the worst money conditions known. Our preachers are hard at work preaching, visiting the sick and planning for great things. We feel confident that our Father will bless the work of their hands and that His work shall prosper with them.

Now listen, will you, and tell it out. A few days ago Bro. Lovell called me by 'phone to come to Whiterock and preach for him on Thursday night. I went, asking no questions. Was greeted by a good congregation and after the service Bro. Lovell, for the congregation, presented me with an elegant pounding, which they had concealed behind a curtain in one corner of the church. Oh, it was great! Well, we carried the things over to the parsonage and Bro. and Sister Lovell helped box them up and provided a way to carry them to the railroad station next morning. Just as we got into Petty and were preparing to express our box home, Sister Fielding came with an additional load from the people of Petty. My! My! How we have lived. Come to see us if you want to. We can give you something to eat.

May the richest blessings of our Father God be upon the donors. These tokens of esteem quicken our sense of responsibility and increase our desire to be useful.

M. L. HAMILTON.

Bonham, Texas.

The poorest people in this world are those who can think only in terms of profit.

MOVED From Big Springs, Tex., To Hamilton, Texas,

But brought with me my
"S. C. RHODE ISLAND REDS."
And have gone into the business for which they are peculiarly best fitted of any chicken we know, that is, to laying eggs.

WINTER AND SUMMER,
SPRING AND FALL,
CHRISTMAS TIMES AND PICNIC TIMES,
IN FACT, ALL THE TIMES.

Now is the time to look your orders for Eggs for February and March. First orders with cash, first served. Eggs, $3.00 for 15, delivered to Express Company here. A fine lot of Cockerels for sale.

C. A. EVANS, Hamilton, Texas.

Say, Ma, if live will I be as big a goose as you? Yes, my child, if you don't use

MAGIC WHITE SOAP.

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no backaches, if you use **Magic White Soap.** Will iron easy as magic; has no rosin like in yellow soap. Get your grocer to order or send us $4.00 for 1 box of 100 5c. cakes. We pay for freight. Save the wrappers.

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Epworth League Department

GUS. W. THOMASSON.....EDITOR
Van Alstyne, Texas.

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

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

✣

STATE LEAGUE CABINET.

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✣

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

✣

A MEMORY SYSTEM.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you.
And you will find, through age and youth,
True joys, and hearts to love you.

—Priscilla Lenard in Youth's Companion.

✣

A THOUSAND MILES THROUGH MEXICO.

National Pawn Shop.

This interesting place is located very near the great Cathedral, being just west of it. It is unique, being the only place of its kind in the world. It was first established by a wealthy mine owner and endowed with a $300,000 fund. It has operated since 1776. It was established for philanthropic purposes, the idea being to protect the people from the overcharges of the pawn brokers. A very low rate of interest is charged on the loans made, just enough to cover the expense of conducting the business, and at the expiration of the time for which a loan is made if the borrower is unable to redeem the article it is sold. If it brings a price in excess of the amount loaned the surplus is turned over to the borrower. On the occasion of our visit there was a very large collection of articles on sale, including diamonds and jewelry of all kinds, household goods of various descriptions, pianos, firearms and wearing apparel. If the first price put on an article does not effect a sale another is fixed at the expiration of thirty days, and so on until the exact amount of the loan is reached, when there is no further reduction.

Mexican Music.

Mexico is distinctive for its music. The people revel in it. The Government has paid bands in its employ which give daily concerts at all of the parks in the city. On feast days there are continuous concerts lasting far into the night. We think we never heard sweeter music than during our sojourn here. We cannot begin to describe it. At San Luis Potosi we heard an orchestra of some sixty pieces of which half were violins. Each player was an artist. At times so low were the strains that we could scarcely hear them, and again they would seem like mighty thunders in their volume. Mexico has a National air, but it may be heard in public only on special occasions. Imprisonment will follow if it is given promiscuously. How the people reverence it! The children, even, stand while it is being rendered. At one place we sent up a request for the rendition of "Dixie." The conductor sent across the square for the music and in a very short while there floated out upon the air the inspiring strains of this melody. Of course, we cheered lustily, and the people near us looked on for a moment and, catching up the spirit, joined in with us! On various occasions we asked for "La Paloma," "La Golondrina," (their "Home, Sweet Home"), and other well known Mexican numbers. Our requests were nearly always granted, the exception being only when the music was not at hand.

Canal de la Viga.

The City of Mexico is largely supplied with fuel and food by means of a canal which runs far into the interior and connects with numerous towns and supply ports. A street car may be taken at the central station, near the Cathedral, which will land one at the bank of the canal at its terminus in the city. We made this trip and were rewarded with a picturesque sight. All manner of craft were in waiting, and we were importuned in great earnestness to take a ride and see the floating gardens, but our time was too limited and we contented ourselves with what we could see at the wharf.

Well of Miracles. Tree of La Noche Triste.

Canal de la Viga. Chapultepec Entrance.

SCENES IN MEXICO.

Tree of La Noche Triste.

On the occasion of the first invasion of Tenochtitlan, now the City of Mexico, Cortez was expelled by the natives, and in his retreat, on the night of July 1, 1520, rested for a short while under a tree near the outskirts of the city, which has since been called the tree of la noche triste, meaning the tree of the sad or dismal night. This tree is now surrounded by an iron fence and is guarded day and night by soldiers of the National Government. It is said that the fence is made of the weapons of war which were gathered up after the final fall of the city. The suburb where it is located is called Tacuba and is reached by a 20-minute car ride from the central part of the city. On the occasion of our visit, in consideration of a silver piece, the guard obligingly turned his face while we secured a piece of the tree as a souvenir. We could never tell whether we worked the guard or he worked us, since in a convenient hollow in the tree was a considerable pile of broken pieces of limbs of just about the right size to be desired by souvenir hunting tourists!

Chapultepec Entrance.

We took no guide with us on the occasion of our visit to the Castle of Chapultepec. The truth of the matter is, we were inside the grounds before we knew exactly where we were, and in our wanderings came upon the back side of the hill and was in the rear of the buildings before it dawned upon us that we were treading near an historic spot.

We shall never forget our climb of the great stone stairway which leads from the tree of Montezuma (a magnificent cypress tree of some fifteen feet in diameter) located in the center of an open air amphitheater at the base of the hill, to the castle above. Tradition has it that this hill originally called the "hill of the grasshopper," because a carved stone in the shape of a grasshopper was found near its top, was selected by the Emperor, Montezuma, in person, as the site for a castle, and that he caused to be constructed a secret passage underground, by which he went to and from the royal domicile. The stone stairway in question must be 200 feet in length and covers a very steep incline, and the side of the hill alongside the stairway is, or was, on the day of our visit, a vast wilderness of luxurious carnations, ferns and other beautiful flowers and foliage. We passed entirely around the castle, viewing the city and surrounding country from its dazzling heights, looking in upon the Military School near by and gazing upon the battlefield of Molino del Ray, where, in 1847, the Americans contested with the Mexican forces for possession of the capital, and at this place saw the perpendicular wall which was thought by the Mexicans to be unassailable and which, on that historic occasion, the Americans scaled regardless of the resistance of the enemy. A wide roadway encircles the hill on this side, and this we descended. At the foot of this roadway we came to the beautiful and imposing entrance to the castle, where we found a sentinal on guard. Workmen were remodeling the entrance preparatory to the visit of Secretary Root and the roadway itself was being repaired. The sentinel could not speak English, but we succeeded in making him understand that we wanted to make a kodak view, and he very courteously granted us the permission. We were told that formerly it was easy to gain admission to the castle, but of recent years, owing to the desecration of the castle by souvenir fiends, a strict guard has been kept over it and only upon certain days and at the instance of the President or his representatives is admission to be had. Our party was to have been admitted on Thursday of the week in which we were there, but we had to leave a day or so in advance of this time, and were, therefore, deprived of this pleasure. If we had made application immediately upon our arrival we could have secured the necessary permission in plenty of time.

✣

READING COURSE CERTIFICATE.

Since several have been asking recently about the certificates for the course just completed it might be well to explain just how they are to be obtained.

Write to Dr. F. S. Parker, Nashville, Tenn., 810 Broadway, as follows: This is to certify that the following members of the ..... Junior League No. ..... have completed the Junior Reading Course for 1907. Please send certificates. Write the names very plainly, as they are written on the certificates at the office, and make separate lists of the boys and girls. If you do not, and specially if you have any girls with boys names, you may expect to read that Georgia or Willie, like my Tommie, has a certificate which says that "he" is awarded this certificate.

These certificates are free of charge and at the end of three years a diploma is given for the completion of the course.

✣

Uganda's White Man of Work.

In our chapter we are studying the mission text book given above. The children are delighted and do excellent work in preparing the topics. Maps and charts are used, and stories that throw light on the text. By all means take this work. It will be of more real value to the chapter, just at this time, than the optional topics that are also given in the Quarterly. The boys, particularly, will be enthusiastic over it.

The Standard Catechism.

If there are other chapters at work on the second year of the study course I wish to give a word of encouragement. Do not be afraid of the Catechism. Take, for instance, five questions, and go over them one at a time. Ask for hard words, ask for explanation of them, read over phrase by phrase, showing that this is just what we have in our own minds in a vague way, but do not know how to say in as clear language as this. Five questions can be memorized in this way in a few minutes. Then ask that they be restudied at home as they are to be recited at the next meeting. At that time review briefly, and hear from memory. Then open the books and study another five. Do not give home work that has not been first discussed in class, so that they may have an idea of what they are learning. Of course each child is to have a book of his own. You will find each one at school with his own geography.

MRS. W. F. ROBERTSON,
State Junior Superintendent.
Gonzales, Texas.

✣

We are publishing this week an elaborate excerpt from an address which was recently delivered by President J. L. Oliver, of the League at Huckaby, Texas. Brother J. H. Watts, our pastor in charge, writes that this address was the first public attempt of the young man. It is a very creditable address and we are glad to give space to such a large portion of it.

✣

WHAT IS THE DEVOTIONAL MEETING.

It is the prayer, praise, and consecration meeting.

What Is It Not?

It is not a set formality.
It is not an entertainment.
It is not a substitute for the evening preaching service.

What Are the Marks of a Good Devotional Meeting?

Intense interest and willingness to take active part.

A sincere devotional spirit.—Epworth Herald.

✣

A DAY IN PALACIOS.

While on the recent trip through South Texas, along with Brethren Robert Coleman and Jesse Speight, your Secretary spent a day on the grounds at Palacios. The norta wind that had been blowing for several days had carried the tide out even beyond the fishing wharf or landing wharf as most of us know it by, and oysters were plentiful and of the choicest variety. The grounds are in good shape and the trees are in most excellent condition. Plans are already being laid for a number of improvements for the coming encampment, including a number of new cottages, a new bath house and the much-needed sewerage. The program is well under way and it promises to be attractive and helpful. You ought to begin now with your plans to come and bring others with you to Palacios July 7-16.—E. E. Lee, Secretary B. Y. P. U. Dept., Baptist Standard.

✣

A WORD OF COMMENDATION.

The Epworth League prayer meeting has served a wonderful purpose in the way of developing young men and young woman for special work in the Church. Many young men have gone into the ministry from the Epworth League, and quite a number of young women have gone into the mission field as a result of their training in the young people's prayer meeting. The Sunday-school is doing a great work in giving the young people a proper knowledge of the Bible; but this information will best come to service through the expression of the Christian experience, thought, and life which is secured through the Epworth League. The growth of an Epworth League prayer meeting means the development of Sunday-school teachers, preachers, missionaries, and active Christian workers for the Church. The decline of a young people's society cannot be regarded with anything less than the deepest regret, and the large Church with a great number of young people that is unable to maintain a lively Epworth League may well investigate its own spiritual life. The young people who are to become the leaders in the Church of the future are those who give expression to their religious life in the Church of the present. The Sunday-school and the morning services may be well attended by the young people, but the society that offers them the highest opportunity for religious development should not be allowed to die through indifference. What the young people are doing must be considered when the spiritual life of the Church is being estimated.—Nashville Advocate.

✣

EPWORTH-BY-THE-SEA.

(We are glad to publish this ringing indorsement of our assembly movement from Dr. John R. Allen. Coming as it does from one of our leading preachers and one who is actively connected with our school work, and one who is in position to appreciate the need of such a recreation place for our young people, it is encouraging to those of us who are trying to make this "go," and should be convincing to our Methodist people who have not been to Epworth, that this enterprise of and for our Church is worthy of their hearty support, and not only worthy, but that it should have the active assistance of every Methodist family—especially where there are children.—A. K. R.)

I am glad to see you hard at work pushing things in spite of the hard times. As Macauley says, or makes old Cato say, "We can do better than succeed; we can deserve success."

It has been just thirty-five years since I memorized "Cato," while at college, and I have never read the play since, so if that quotation is a little wrong you need not worry; I won't. The point is I know you are going to deserve success, and if you young folks and the whole Church stand by you as they ought you can not fail.

I wish I could help you make them all realize what success means to them—not to you, nor to all the League leaders. Think of a delightful place by the sea, with fishing, boating, bathing, ad libitum in surroundings where God is honored, and His cause advanced, instead of the demoralizing conditions which usually prevail at pleasure resorts. Think of the yearly stimulus to our League work coming from the gathering of our most active Leaguers where they can consult together and listen to the best discourses at the command of the Church. Think of a devout Methodist of a large family and comparative limited means, having it in his power to carry the whole crowd to Epworth-by-the-Sea, where boys and girls, young folks and old, could all find such recreation, enjoyment and mental stimulus as was suited to each. Think of a great resort where preachers and Methodist laymen from all over the State meet together, form one another's acquaintance, and go back home broadened in their ideas and sympathies, and enriched in precious friendships. Such a thing would be without price, "more precious than rubies."

It is not in our power to get such a place—we already have it, deeded to our Church, controlled by our trustees, socially and religiously a great success, and only needing a little more money and "backing" generally from those to whom it belongs to distance our dreams.

✣

TH LEAGUE'S GREAT NEED.

By J. L. Oliver.

The greatest need of this League is the co-operation of the older members of this Church, and the greatest problem which confronts us as officers, in assuming the responsibilities for the success of this League during this year, is how to secure their support

BROWN'S BRONCHIAL TROCHES FOR COUGHS AND COLDS

Relieve inflammation of the throat, caused by cold or catarrh. Contain no opiates.

Catarrh Cure Free

Let Me Send You a Free Trial Package And Prove It.

Trained Nurses Strongly Recommend Gauss' Catarrh Cure to All Sufferers.

Catarrh is not only dangerous, but it causes bad breath, ulceration, death and decay of bones, loss of thinking and reasoning power, kills ambition and energy, often causes loss of appetite, indigestion, dyspepsia, raw throat and reaches to general debility, idiocy and insanity.

In order to prove to all who are suffering from this dangerous and loathsome disease that Gauss' Catarrh Cure will actually cure any case of catarrh quickly, no matter how long standing or how bad, I will send a trial package by mail free of all cost. Try it! It will positively cure so that you will be welcomed instead of shunned by your friends. C. E. GAUSS, 2645 Main St., Marshall, Mich. Fill out coupon below.

FREE

This coupon is good for one trial package of Gauss' Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on lines below and mail to

C. E. GAUSS, 2645 Main Street,
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Can You Use Food When You Get It?

Thousands of Stomachs Starving Where Mouths are Well Fed. Costs Nothing to Relieve This Condition.

Eating is fast becoming too much a part of the daily routine, if not a mere tickling of the appetite—a thing to be gotten out of the way as quickly as possible. Little thought is given to "what kind of food," its effect upon the system, and whether it will be of use in building up the tissues of the body.

Your stomach will revolt, if it is not already doing so. It must shut up for repairs. What of the dizziness, and sometimes pain, which stop you after a hurried lunch? What of the general distress after a heavy dinner, a feeling of pressure against the heart which calls a halt and makes the breathing difficult? Is it common for you to be oppressed with belching and sour eructations? Are you constipated, and then do you laughingly toss a dime to the druggist for his most palatable relief? Beware of temporary cures that are but palliatives. Many antidotes for the common ills which our flesh is heir to seem at first to relieve, but in reality, if not injecting poison into the system, lay the foundation for a deeper seated and more far-reaching disorder.

Three-fourths of all diseases originate with a breaking-down of the digestion and nine-tenths of all digestive troubles originate with one or more of the symptoms named above.

Beware, then, of Indigestion and Dyspepsia. If you find yourself aching, listless, lacking in ambition when you should be on tht alert,

Do not doctor the stomach.

It needs a rest from food and drugs.

Do not flush out the bowels.

It takes more than forcing food through the passageway to make blood and tissue and nerve.

Do not starve your stomach.

Food is a thing to be worked for all there is in it, and your stomach will do the work if you will help it in Nature's way.

Stuart's Dyspepsia Tablets contain nothing but the natural elements which enter into the healthy stomach and intestines to perform the function of digestion. Governmental tests and the investigations and sworn oaths of expert chemists attest this fact. Stuart's Dyspepsia Tablets go to the source of the trouble and positively restore the glands and fluids of the mucous membrane to their proper condition. They promptly relieve the distress of all troubles originating in the stomach or bowels (with the one exception of cancer).

Stuart's Dyspepsia Tablets are recommended by physicians and all reliable pharmacists. If you are a sufferer from indigestion or dyspepsia, try a fifty cent package today. At all druggists', or if you prefer, send us your name and address and we will gladly send you a trial package by mail free. F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

DROPSY Cured; quick relief; removes all swelling in 5 to 20 days; 25 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write DR. H. H. GREEN'S SONS, Box G., Atlanta, Ga.

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I cured myself of Indigestion and Constipation, physicians and remedies failing. Marvelous DRUGLESS CURE (no bread stuffs), all forms of Stomach and Intestinal Diseases. Particulars free. GERMAN GRAINS, No. 825 West 126th Street, New York, N. Y.

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and sympathy. And now that the demands of this organization are so great, let me urge upon you as members of this Church that you consider carefully each department of the League that you may be able to examine youselves and see if you have not been neglecting your duty to one of the great, if not the greatest, organizations of the Church.

First, we noticed the Devotional Department. It is in this department of the League that Christian habits are to be formed; the spirit of Church loyalty is to be developed, and men are to be drawn closer to God. In this department men and women are to be so trained that they will be more devoted to the Church, the Sunday-school, the League, and to God, thereby becoming mightier forces in the world for good. And let me say to the Vice-President who has charge of this department that every plan should be carefully laid and every program properly carried out. Every meeting of this department should be so conducted that it will make those more devoted who are not so devoted to the Church and to God as they should be, and, at the same time, be a support to those who are devoted. In a word, each program should be so carrted out that it will be a stimulant to the faint-hearted, a means of grace to the newly converted, and a feast of love to the veterans in the cause of Christ.

After the Devotional Department, there is another department which is of equal importance. This is the Charity and Help Department. One of the greatest problems of our Church today is the problem of raising sufficient money to support its institutions in that way that would make them most successful. It is, to a great extent, in this department of the League that this problem is to be solved. It is here that boys and girls are to develop that principle of Christian character which we commonly call liberality. This is to be done by every one being trained to form the habit of systematic giving. Not the habit of giving in large quantities, but the habit of giving something at every opportunity because they feel it their duty to do so. And let me say to the officer who has charge of this department that you should urge upon every member of this organization to form this habit of systematic giving. You should plan carefully for the development of liberality among the members of this Church; strive to train each one to feel it his duty to give something whenever opportunity is afforded, and, when this consciousness of duty is developed the finances of this Church will no longer be questioned.

But aside from the Devotional and the Charity and Help Departments, there is another department which is, at least of equal importance. This is the Literary and Social Department. Those who are now bearing the responsibilities and burdens of our Church are passing away. The duty is soon to fall upon the rising generation, and it must be prepared to better perform that duty and raise the standard of Methodism even higher than it has been raised by the passing generation. It is in this department of the League that the rising generation is to be prepared, and it is from this department that those are to be drawn who will assume this responsibility.

And again, aside from these three departments—the Devotional, Charity and Help and Literary and Social—there is yet another department which, if possible, is of greater importance than any of these. This is the Missionary Department, and it is from this department that the Church must get its life, its vigor and its vitality. By a careful planning of the work in this department men and women are to realize more thoroughly their duty and responsibility as Christian people. They are to become more conscious of their obligation to the heathen and the cause of world evangelization. They are to have their horizons broadened from the community to the county, from the county to the State, from the State to the Nation and from the Nation to the world. Their horizon will become world horizons; the barriers of race and color will be broken down and men will be anxious to assist in every way possible in carrying on the work of world evangelization. And it is by a careful and prayerful direction of the work in this department that boys and girls will go out from this community, give up all that is near and dear to them in this country and go into the dark continents of Asia and Africa for the purpose of lifting the heathen from his ignorance and superstitions. And let me say to the officer who has charge of this department that you must lay each plan carefully and prayerfully that this may be a successful department of the League. You must carry out each program in that manner which will bring about these conditions, for until these conditions are reached this Church will not have that spiritual life which it is possible for it to have.

And oow, in conclusion, let me urge upon you older members of this Church that you give us your support and sympathy in the work. Let me call the attention of the members of this organization to the pledge by which they became members, and appeal to them to be loyal to the Church, the Sunday-school and the League, and ever be ready to perform the task assigned them. Let me ask these officers to carefully consider the responsibility which you have taken upon yourself as an officer. And, in a word, let us all strive to live pure and noble lives. Let us strive to live that true life that has been illustrated by Bishop Morrison, by the little brook as it rises in the mountain and winds its way to the sea, giving life and vigor to all the vegetation along its course. May we strive to live such lives that they will touch and influence everyone with whom we come in contact, that after our bodies have been consigned to the dust, we will live even a greater life that shall go on forever. Let each of us strive to live that true life which has for its creed the uplifting of humanity, and the needs of this organization will be supplied, the problems which confront us as officers will be solved, and this will be the most successful year in the history of this Church.

Huckaby, Texas.

DIVORCE AND REMARRIAGE.

Marriage was ordained in the time of man's innocency in Eden as an holy estate. "From the constitution of the sexes as shown in man's creation (Gen. 2:24) God declares, first of all, the priority and sacredness of the marriage relation beyond all others; not by the law of Moses, but by the very act of creation." What, therefore, God hath joined together, let not man put asunder." That he which made them at the beginning, made them male and female. "And Jesus said, And they twain shall be one flesh; so, then, they are no more twain, but one flesh."—Mark 10:8. (See also Matt. 19:5, 6.) It is repeated in both places, showing our Lord's emphasis on the sacredness of the marriage relation. He said Moses, because of the hardness of their hearts, suffered them to put away their wives, and adds, "But from the beginning it was not so." (R. V., "It has not been so.") So we see the marriage bond is indissoluble.

The Scripture on the Question.

We will quote a few passages on the subject of remarriage: "And he said unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her; and if a woman shall put away her husband, and be married to another, she committeth adultery."—Mark 10:11, 12. "Whosoever putteth away his wife and marrieth another, committeth adultery, and whosoever marrieth her that is put away from her husband, committeth adultery."—Luke 16:18. "Whosoever shall marry her that is divorced committeth adultery."—Matt. 5:32. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress though she be married to another man."—Rom. 7:1-4. God's Word is so very plain on this subject that we can not see how anyone who has any regard for it can help seeing the light. There are none so blind as those who will not see. The advocates of divorce and remarriage come in under this head. God makes it as plain as the sun in the heavens by these Scriptures we have quoted here; yet in the face of these facts, men and women go hunting around for an exception—a loophole—through which they can crawl and have their own way. Whosoever, as written in the Word, means any person without exception. "Whosoever putteth away his wife and marrieth another, committeth adultery." An exceptional Scripture would make Christ contradict himself, which he never did.

Some people say that Matt. 19:9 gives a person a license to remarry, provided the cause for separation is fornication. This Scripture is as follows: "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Contrary to the law of language, they make the parenthetical clause, "except it be for fornication," modify "shall marry another," instead of the leading clause of the sentence. Webster, who is good authority on grammar, says a parenthesis modifies the leading clause of a sentence, and if it is omitted the sense is complete; then according to the law of syntax, the clause, "except it be for fornication," refers to the putting away instead of remarrying; and if the parenthesis were omitted, it would read, "Whosoever shall put away his wife, and shall marry another, committeth adultery," which is identical with Mark and Luke. Matthew, Mark, Luke and Paul wrote at different times and to different people, but they all make the point that a person has no right to remarry while a former companion is living. Luke wrote to the Greeks, Paul to the Romans and the Corinthians and Mark to the Gentiles in general. None of these people ever saw the book of Matthew, and if God, through Matthew, taught the Jews something different—i. e., gave them the privilege of remarrying while the first companion was living, provided they were divorced for the cause of fornication, which some people claim he does in Matt. 19:9, it would make him a respecter of persons, and Acts 10:4 says, "God is no respecter of persons." The trouble is in legislature, and not in the Bible. The devil has a multiplicity of schemes to get people into hell, and one that he is working in this present century that seems a little more certain than any of the rest, is the divorce. He knows if he can succeed in getting men and women yoked up in marriage to the second or third living companion he is about as sure of getting them as if they were already in the pit. In order to acccomplish his purpose he weaves himself into politics, gets elected to office, sits in the legislative chairs, and has a hand in making the laws which govern the world. The lax marriage laws over the country are in direct opposition to God's Word, and yet people are foolish enough to rush blindly on, like mad animals, into the cowboy's lasso, never stopping to think what they are doing until it is too late to do them any good.

There is not a sin in the whole catalogue that God seems to hate any more than that of adultery; and the devil, who opposes everything that is pure and good, has gotten the reins of this world in his hands till it is one of the worst sins of the age. He legalizes it by the divorce and remarriage law. Listen to this: Statistics tell us that the total number of divorces in the United States alone in the year 1889 was 23,000. A statistician estimates that at the rate it is now increasing, in the year 2000 half the marriages will end in divorce. People's object usually in getting a divorce is to marry someone else; and, perhaps, three-fourths of them are engaged before they leave the former companions, and the devil has a jubilee in the pit when he sees this stream of adultery and licentiousness flooding the world.

Long ago God Almighty was crowded out of the governments of this world, and now he is letting them alone till their cups of iniquity are full before he pours upon them his wrath and the fires of the judgment to burn out every unholy thing. God has a law that must be respected and obeyed if we would get to heaven. His power is supreme, and it is only a question of a little time till all other authority and power will be put down, and everyone who has broken his law will be judged by the things that are written in the Bible. Sin has an awful penalty attached to it, and if people think they can disobey God, disregard his law and plunge headlong into vice and not have to suffer for it, they are awfully mistaken.

Those who desire to go with him can find plain directions in his Word.

Reader, help me spread the plain, simple gospel while it's called to-day.

R. L. SNIDER, L. P.

Huckabay, Texas.

Have God's prayers to you ever been answered? If not, this may explain why your prayers to Him have not been answered.

Church Authorities

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The Woman's Department

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

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

"WHILE HE WROTE UPON THE SAND."

Jesus wrote on the ground."—John 8:8.

As Christ sat by the temple, on that bright and glorious morn,
While he taught them truths so simple brought they one of virtue shorn.
In that morn as they came, and in His kingly presence stand,
They were filled with accusation, "While he wrote upon the sand."

Hear them to the Master say, and no pitying glance they gave
To the poor trembling one whom Jesus came to save.
"Now Moses, we are taught in the law, a stoning did command,
But what sayest thou?" tempting him, "While he wrote upon the sand."

See the proud Pharisees as they listen to that calm, deep tone,
"Let him who is without sin among you cast the first stone."
With hearts swelling with conviction strong they feel his reprimand,
And one by one they leave his presence, "While he wrote upon the sand."

See the poor Jewish maid as she stands before that throng,
And hear them tell the sad story of her dark and sinful wrong;
Pale and trembling does she hear the Savior rebuke them as they stand,
And they feel His just accusation, "While he writes upon the sand."

Asks he, "Maid, where are thine accusers, hath no man condemned thee?"
"Nay, dear Lord, no one has spoken, but all from Thy presence flee."
"Nor do I. Go sin no more," was His dear, loving, kind command,
And she knew her sins forgiven, "While he wrote upon the sand."

Is there a poor, sorrowing one, who reads, the story of this Jewish maid,
And feels that upon her soul there is a spot of darkest shade?
Listen, now! You poor erring one, come and before your Savior stand,
Ask and he will forgive you, "While he writes upon the sand."

So are all our sins forgiven, by our dear blessed Lord,
If we seek and ask for pardon, as recorded in His word;
And hear Him say, "Go sin no more," thus we surely understand
That our hearts to him are given, "While he writes upon the sand."

MRS. ROBERT MASSIE.

Ozona, Texas.

WOMAN'S HOME MISSION SOCIETY, NEW MEXICO CONFERENCE.

Roll of officers:

Mrs. J. B. Cochran, 1107 Boulevard, El Paso, Texas, President; Mrs. S. E. Wilson, Tucumcari, N. M., First Vice-President; Mrs. Dora S. Matthews, Deming, N. M., Second Vice-President; Mrs. Fleet Coryell, El Paso, Texas, Third Vice-President; Mrs. Flora McA. Jones, El Paso, Texas, Corresponding Secretary; Mrs. William Shine, Lordsburg, N. M., Recording Secretary; Mrs. W. Van Sickle, Alpine, Texas, Treasurer.

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W. H. M. SOCIETY, NORTH TEXAS CONFERENCE.

Dear Sisters:

Doubtless you wondered, when you received the January bulletins, at the absence of any communication from the Press Superintendent. Let me assure you that it was not due to indifference nor neglect. Foreseeing that a change of residence would make our usual mimeograph letter almost impossible just at that time, we prepared some special work which we mailed out to be printed for distribution with the bulletins. But our plans again "gang agla," and we were forced to mail the bulletins alone.

We were again deeply disappointed when we received in response to our urgent appeal for reports, reports from but 23 out of 113 auxiliaries. Southmayd, Ector, Garland, Lamar, Avenue (Paris), Leonard, Sanger, Nocona, Roxton, Tioga, Whitewright, Pecan, St. Jo, Boyd, Jacksboro, Henrietta, Trinity (Dallas), Oak Cliff, Whiterock, Lane, Decatur, Quinlan and Pottsboro. Is your name written there? Or are you delinquent?

Many auxiliaries doubtless never saw our "appeal" for reports nor the report blanks which we sent. Every few days we receive a letter saying "We have not been receiving the bulletins for a long time," yet we have not failed to mail a bulletin to every auxiliary on the North Texas Conference roll. Where we could not secure the address of some member of each auxiliary, we addressed the bulletin to "The President of the Woman's Home Mission Society" at such and such a place, or to the Methodist pastor. We have exhausted our resources to secure names by which we could reach each and every auxiliary; and if you have not been receiving bulletins regularly, surely the fault is not ours.

And the burden of our plea in this letter is for names of Press Reporters or Corresponding Secretaries. The time for the annual election of officers is at hand and there will inevitably be many changes. We earnestly beg of you to elect a Press Reporter without fail and report her name to me before the last week in February, so that I may send her the March literature. It is such a little thing for you to do, but on it depends the success or failure of all our work.

We pray the dear Lord to lay the burden of individual responsibility and faithfulness in little things heavily on the heart of every Home Mission worker; and putting our trust in Him, we patiently wait for the list of Press Reporters or Corresponding Secretaries which we so sorely need.

MRS. FRANK BENNETT,
Press Supt., Conference Society.
Pottsboro, Texas.

INFLUENCE OF THE CIGARETTE.

I leave it to others to discuss the moral side of cigarette smoking. I denounce it simply because of its blighting, blasting effect on one's success in life; because it draws off the energy, saps the vitality and force which ought to be made to tell in one's career; because it blunts the sensibilities and deadens the thinking faculties; because it kills the ambition and the finer instincts, and the more delicate aspirations and perceptions; because it destroys the ability to concentrate the mind, which is the secret of all achievement.

The whole tendency of the cigarette nicotine poison in the youth is to arrest development. It is fatal to all normal functions. It both blights and blasts health and morals. It not only ruins the faculties, but it unbalances the mind, as well. Many of the most pitiable cases of insanity in our asylums are cigarette fiends. It creates abnormal appetites, strange undefined longings, discontent, uneasiness, nervousness, irritability, and in many, an almost irristible inclination to crime. In fact, the moral depravity which follows the cigarette habit is something frightful. Lying, cheating, impurity, loss of moral courage and manhood, a complete dropping of life's standards all along the line, are its general results.—Success Magazine.

THE DORMITORY, DENTON, TEX.

It may seem that all that can be said about the domitory and its train of blessing to the Church, the girls, and the State, has been said over and over again. But not so, the half has never been told; and month by month we are going to have new things to tell. Besides, no great enterprise can be successfully launched till the hearts of the people are stirred to enthusiastic effort. The committee are working heroically, sparing neither time nor strength to complete the building; but they can do nothing of themselves; you and I are commissioned to do our part. Who would not be ashamed to see a great public good enterprised for Texas girls, and she have no part or lot in the matter?

The transforming, regenerating, influence of this Christian work on the home cannot be estimated. It is hard to tell whether the girls who learn scientific cookery or those who eat thereof are the real beneficiaries.

The dormitory built primarily to secure the benefits of the $175,000 plant by the State and $35,000 annual current expense fund to make nobler, better educated and more useful Texas girls, was born of the old law, necessity. The cry all over the land is for competent Christian workers. The demand far exceeds the supply. Now if we can train and educate our young women to fill nobler stations in life, to be wiser helpmeets in the home, to supply the absolutely bankrupt land with industrial teachers, who shall call in question such work? Who does not want to be a co-worker in it?—King's Messenger.

. . . "One thing I do, forgetting the things that are behind and stretching forward to the things which are before, I press toward the goal unto the prize of the high calling of God in Christ Jesus. —Phil.3:13-14. Does the new year find us pressing on with this high aim in view? Does it find us with new determination to reach the goal? Forgetting the things that are behind—not wholly forgetful of them, for the many lessons learned will be helpful in the future—but forgetting all those things that hold us back or weaken our courage. Stretching forward to the things which are before—a vision is needed, a vision of this old world like unto the Master's, and a knowledge of the ways to win men; with these we cannot be indifferent or move slowly. Press on toward the goal—What is the goal? Dues paid, assessments met, such activity in the Church as public opinion counts well; or is it souls for the Master? O, that each member of the Church might keep in view the goal of the high calling of God in Christ Jesus.

A NEW Y. M. C. A. WORK.

The National Young Men's Christian Association, realizing the need of larger work for the foreigners, have planned to send a group of ten men to Europe to study phases of this question at first-hand. After careful study there, they will investigate conditions in this country, then, as secretaries, inaugurate work in needy sections. This is only a beginning of the work tney intend to take up.

IMMIGRANT WORKMEN.

"About one-half of the miners, quarrymen, and marble and stone-cutters in the United States are foreign born; as are also two-fifths of all the boot and shoe makers, and textile workers; while the drudgery in mines and on wharves, in factories, mills and shops in construction work and railroad maintenance, is almost wholly done by foreigners. Not less than 3,500,000 non-English-speaking persons are at present engaged in gainful occupations in industrial centers in the United States, and the fact that they speak only their mother tongue is a hindrance to their progress. Shall we leave them to themselves? We are our alien brother's keeper and it is not too much to say that in this confluence of nations on North American territory, Divine Providence in a special manner seems to test the worth of our Christian standards, whose basic principle is: "He made of one blood all nations of men for to dwell on all the face of the earth."

SOUTHERN PORTS OF ENTRY.

Commissioner Watchorn, in his last report of the Immigration Bureau, calls special attention to the increased number coming to Southern ports, due to the activity of the Southern States in striving to bring workmen into this section. Six thousand foreigners have landed in New Orleans the past year, five thousand of whom have remained in the State of Louisiana.

THE VASHTI HOME, THOMASVILLE, GA.

The building has progressed so rapidly that they are now in the new home at Thomasville and much more comfortable than before. There still remains a large work to be done in equipping this new building, for this special work being done by the General Woman's Home Mission Society of Southern Methodism.

THE METHODIST FEDERATION FOR SOCIAL SERVICE.

The Methodist Federation for Social Service was recently formed in Washington. It is composed of laymen and clergymen, and is organized for the purpose of giving expression to the demands for a more definite recognition of the social mission of the Churches. It will publish a handbook of social theory and practice, will conduct careful investigations, and will bring the results before Churches and missionary societies.

"THE CHILD OF THE SOUTH."

Judge Ben Lindsay, in a splendid address on "The Child of the South," says: "The women of the South are doing what women have always done—taking up the burden of the child, determined to see that it has fair play, a square deal and justice. Ask any politician, then especially those who have recently been defeated in the fight against the saloon, and they will tell you that if the women are advocating these laws, they are likely to come just as suddenly and unexpectedly as the anti-saloon legislation came, in spite of the supposed indifference. There is no longer any question that the sentiment of the South is on the right side of all these things." The women of the South are beginning to be interested in the juvenile court law, and have done much for child labor legislation.

JUVENILE DELINQUENTS.

From January 1 to December 31, 1904, there were committed to reformatory institutions 11,814 juvenile delinquents, of whom 85.9 per cent were males. Of the whole number 13.3 per cent were colored. Alas! many juvenile offenders were tried in regular criminal courts, imprisoned with older criminals, and given no chance for reform. A number of States have no special institution for the care of these children. In some instances these dependent children go to the almshouse and become paupers by education and training.

The idea of the juvenile court is growing rapidly, and Chicago has taken the lead by having the first building to be used exclusively for that purpose. It contains, besides its court room and rooms for the judge, clerk and officers, dormitory arrangements for both dependent and delinquent children. The classes will of course be kept separate. There are club rooms, gymnasium, reading room and library, etc. Cook County erected the building, and now plans to put beside it a well-equipped school building, where these detained children may have training.

FROM ITALY, NORTHWEST TEXAS CONFERENCE.

The Woman's Home Mission Society here will close its year's work next meeting, the first Monday in February, when election of officers for the ensuing year will take place.

Our society has done excellent work this last year in every department. We are learning to be more systematic, more methodical and more in unity as a society.

The first Monday in the month is devoted to business, the second to the Press Work Department, the third is devotional and the fourth is either literary or social as we choose to have it.

Our officers have been efficient and conscientious, and interest and good fellowship have come about as a natural sequence.

The Week of Prayer was observed not only with good programs and good attendance, but with more than usual religious zeal, and the mite-box offerings amounted to fourteen dollars and twenty-five cents.

We have twenty-seven members in good standing, ten of whom tithe regularly. Two hundred and fifty-eight dollars have been raised during the year, two hundred and one dollars and ninety cents of which have been expended on the parsonage and church, and forty-two dollars and twenty cents have been sent as dues to the Conference Treasurer.

It is our prayerful wish that we may continue to grow and expand and become more worthy of the noble work our Master would have us do.

MRS. THOS. H. CHEATHAM,
Press Superintendent.
MRS. R. C. MITCHELL, Pres.

A Cure for the Tobacco Habit.

MRS. H. HALL, 1012 South Fifth Street, Raton N. M., has discovered a harmless remedy for the Tobacco Habit. Her husband was cured in ten days after using tobacco for over thirty years. All desire for its use is gone. Can be filled by any druggist. Mrs. Hall will gladly send prescription free to any one enclosing stamped envelope.

A BATCH OF MARRIAGES.

I have married the following since I came to Kemp:

Mr. L. S. Scott and Miss Alice Ware, December 15, 1907, at the parsonage.

Mr. I. E. Falkner and Miss Zuella Rogers at Aley, the bride's home, December 18, 1907.

Mr. Major Bass and Miss Rosa Lee Edwards, at bride's home, December 24, 1907.

Mr. W. A. McKinney and Miss Era Holbert, at bride's home, January 15, 1908.

Mr. E. S. Ford and Miss Emma Mills, at bride's home, January 21, 1908.

Mr. Ed Lamar Houston and Miss Minnie Lee Collins, at bride's home, February 2, 1908.

MINOR BOUNDS.

MARRIED.

Graham-Sawyers.—On January 23, 1908, at the M. E. Church, South, Brownfield, Texas, Mr. E. Austin Graham and Miss Allie Sawyers, Rev. P. E. Riley officiating.

Alvis-Chambliss.—At the Methodist Church in Baird, Texas, January 29, 1908, by Rev. J. H. Chambliss, Mr. C. E. Alvis and Miss Beulah Chambliss.

Byrd-Daley.—At the residence of the bride's brother, Mr. John Daley, Cimarron, N. M., January 22, 1908, Mr. Bud Byrd and Miss Mae Daley, Rev. J. Alfred Morgan officiating.

Goddard-Pratt.—December 22, 1907, Mr. Oliver Goddard and Miss Hazel Pratt, at the home of the bride's father, in Dundee, Texas, Rev. J. B. Parr officiating.

Browning-McClure.—At the parsonage, Pioneer, Texas, January 20, 1908, Mr. D. L. Browning and Miss Leona McClure, Rev. W. T. Jones officiating.

Wright-Boulsware.—At the home of the bride's parents, Mr. T. F. Wright, of Belcher, and Miss Lelia Boulsware, of Cleburne, Texas, December 22, 1907, Rev. J. P. Patterson officiating.

Harris-Anthony.—At the home of the bride's parents, January 28, 1908, Mr. Robert Van Harris and Miss Lillie Josephine Anthony, Rev. J. P. Patterson officiating.

Holmes-Moore.—At the Methodist Church, Nixon, Texas, January 23, 1908, Mr. Steve Holmes and Miss Mattie Moore; all of Gonzales County, Texas, Rev. J. D. Burke officiating.

Croft-Gordon.—On January 15, 1908, at the home of the bride, near Leesville, Texas, Mr. Eugene Croft and Miss Eva Gordon, Rev. J. D. Burke officiating.

Tinsdale-Smith.—At Cedar Creek Church at the close of the 11 o'clock service, Feb. 2, 1908, Mr. Curry Tinsdale and Miss Nora Smith, Rev. H. H. Goode officiating.

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PITTSBURG DISTRICT.

To the Preachers and Members of the Pittsburg District:

Dear Brethren: You remember the resolution passed at our conference in Houston. See minutes of Texas Conference, page 38. I believe it is very possible for the Pittsburg District to have every dollar of our assessments for missions in the hands of our Conference Treasurer by the first of March.

Our district made a good showing last year because we began early and collected most of the assessments in the first months of the year. Let us not delay this all important matter. The stewards in most places are making good provision for the pastors, in many places increasing assessments over last year, and the indications are that there will be an increase over last year of two thousand dollars.

Now while the stewards are doing so much for us, let us see to it that every dollar of assessments put upon us for the connectional interests of the Church be paid.

One other thing let me say: As I am making this first round on the district every charge so far has paid more on ministerial support than they did last year; this is good evidence that there is money in the country, and the people are willing to meet their obligations to the Church.

We must have a great year; already the revival spirit seems to be among the people. Let us work and pray for 2000 adidtions to the Church this year.

Our Pastors' Conference and Missionary Institute will be held at Naples March 5-6. Programs will be sent out soon. We want all the pastors and as many laymen as can possibly come.

Brethren, I am ever ready to help you in all good work.

R. A. BURROUGHS.

PASTORS' AND LAYMEN'S CONFERENCE.

Sulphur Springs District.

This conference was called by Presiding Elder J. F. Alderson to meet in Sulphur Springs, January 8 and 9, 1908. The object of the meeting was to discuss the spiritual condition of the Church and our difficulties and how to overcome them.

A majority of the pastors and several laymen were present.

As is ever the case, there were plenty of difficulties, not the least of which is the indifference of the members to the regular preaching services, Sunday-school and mid-week prayer meetings.

Our presiding elder has been painstaking in trying to comprehend the needs of the district. All the pastors were hopeful of gracious revivals. Some of the laymen made appreciated talks. In this connection would mention the names of S. D. Goswick and T. C. McCorkle. A resolution was passed calling upon the members to join in praying for a new baptism of Holy Ghost upon pulpit and pew. Two thousand of these resolutions were printed for distribution. The desire of conference was to plan wisely, to be zealous and tactful in execution, yet ever to remember that it is "not by might, nor by power, but by my spirit, saith the Lord." The meeting was full of interest to the end and we believe will result in much good.

C. P. COMBS.

FORT WORTH METHODIST PASTORS' ASSOCIATION.

The Fort Worth Methodist Pastors' Association met in First Church Monday, Feb. 3.

Vice-President L. A. Webb called the meeting to order.

The following brethren were present and made reports: L. A. Webb, C. A. Bickley, W. H. Matthews, H. D. Knickbocker, O. P. Kiker, N. A: Phillips, W. M. Lane, D. A. McGuire, H. M. Long, H. A. Boaz, O. F. Sensabaugh.

Matthews, Webb, Long and Knickerbocker reported conversions and additions.

The Presiding Elder made announcement that Feb. 25th and 26th the Fort Worth District pastors' and laymens' meeting will be held with the Missouri Avenue Church.

The following is the status of Fort Worth Methodism in reference to membership and salaries for current year 1907-08:

First Church, H. D. Knickerbocker, pastor. Total members, 1204; pastor's salary, $3600.

Mulkey Memorial, W. H. Matthews, pastor. Total members 532; pastor's salary, $2000.

Missouri Avenue, O. P. Kiker, pastor. Total members, 550; pastor's salary, $1700.

Polytechnic College, H. M. Long, pastor. Total members, 548; pastor's salary, $1500.

Central, L. A. Webb, pastor. Total members, 326; pastor's salary, $1400.

Glenwood, F. E. Singleton, pastor. Total members, 287; pastor's salary, $900.

North Fort Worth, W. M. Lane, pastor. Total members, 255; pastor's salary, $700.

Rosen Heights, D. A. McGuire, pastor. Total members, 221; pastor's salary, $720.

Riverside, C. A. Bickley, pastor. Total members, 169; salary, $500.

Weatherford Street, Ashley Chappell, pastor. Total members, 97; pastor's salary, $500.

Brooklyn Heights, W. T. Singley, pastor. Total members, 25; pastor's salary, $180.

Diamond Hill and Handley, W. A. Phillips, pastor. Total members, 95; pastor's salary, $450.

Since conference some 250 members have been received, making a total of 4659.

W. H. MATTHEWS, Ch.
O. P. KIKER, Sec'y.

TEXAS CONFERENCE SUNDAY-SCHOOL MATTERS.

I wish to call attention to several matters pertaining to our Sunday-school work in the above conference. First, as to mission Sunday-schools, or all those needing help: Make your application to D. H. Abernathy, of Pittsburg, Texas, who was elected Secretary of our board at its last session. Dr. T. F. Cox, of Brenham, Treasurer of the board, has money in hand for this purpose, and where mission schools can be formed, do not hesitate to apply to us for funds.

Second. I want to call attention to the resolution of the board (see new 1907 minutes) calling on all the Sunday-schools of our conference to assist Bro. R. M. Kelley, of Longview, in raising the $1000 pledged for the Endowment Fund of Southwestern University at our conference in Marshall in 1904. Some of this has been paid. Let every school that can, help Bro. Kelley to raise this amount.

Third. On behalf of the board, I respectfully call the attention of the presiding elders to that clause in the report (see minutes) which urges that a Sunday-school Institute be held in each district during the year.

Brethren of the Texas Conference, let us endeavor to make this a banner year in our Sunday-school work, and to this end let every pastor and superintendent, if possible, attend the State Methodist Sunday-school Conference.

C. J. OXLEY, Chairman.

Orange, Texas.

UNANSWERED LETTERS.

January 29—Ben Hardy, sub. A. T. White, sub. J. T. Hicks, sub. S. J. Vaughan, sub.

January 30—J. M. Barcus, subs. C. E. Gallagher, sub. W. J. Bludworth, sub. M. L. Moody, sub. A. P. Smith, subs. N. B. Read, subs. J. W. Goodwin, subs. J. W. Blackburn, sub. W. B. McKeown, sub. M. D. Hill, subs. W. W. Moss, sub. S. P. Ulrich, subs.

January 31—C. T. Cummings, sub. R. A. Clements, sub. J. Kilgore, sub.

February 1—C. F. Mckinney, sub. J. M. Armstrong, sub. o. k. J. W. Bergin, sub. New Harris, o. k. J. R. Atchley, sub. S. W. Stokeley, subs. F. E. Riley, subs. J. H. Chambliss, sub. H. J. Holland, sub. and trial subs.

February 3—J. W. R. Bachman, sub. W. H. Matthews, subs., thank you. H. M. Pirtle, subs. A. W. Waddill, subs. J. H. Clark, subs. J. W. Allbritten, sub. J. H. Moreland, sub. J. W. Kelley, subs. F. A. Bond, sub. G. H. Collins, subs.

February 4—E. H. Lang, sub. J. W. Rowland, sub. M. R. T. Davis, subs. D. S. Burke, sub. S. Q. Bass, sub. G. W. Riley, sub. Thos. Gregory, sub. J. C. Moore, sub.

February 5—E. R. Patterson, sub. J. A. Wyatt, sub. J. E. Buttrill, trial subs.

SECULAR NEWS.

Having failed to reach King Edward during the ceremonies of the opening of Parliament, and as the House of Commons was effectively barred against them, the London Woman's Suffragists of England recently adopted a new method of protesting against the fact that his Majesty, in his speech from the throne, made no mention of their demands to be permitted to vote.

Militant members of the organization formed themselves into several committees, which at the same hour on January 30 visited the homes of the various members of the Cabinet for the purpose of asking them to use their influence to have the question of women suffrage settled at this session.

As none of the Ministers would see them, the women made a demonstration by ringing the door bells and delivering their addresses from the door or the steps.

The police were unprepared for this course of action, and noisy scenes were witnessed on several fashionable thoroughfares of London.

The women eventually were dispersed after seven arrests had been made.

A dispatch from Lisbon, February 1, says: King Carlos of Portugal and Crown Prince Luiz Philippe were assassinated today, and the city is in a state of uproar.

The King's second son, Emanuel, was slightly wounded, but Queen Amelia, who strove to save the Crown Prince's life by throwing herself upon him, was unhurt.

A band of men waiting at the corner of the Prado do Commercio and the Rua do Arsenal suddenly sprang toward the open carriage in which the royal family was driving to the palace and, leveling carbines which they had concealed upon their persons, fired.

The King and the Crown Prince, upon whom the attack was directed, were each shot three times, and they lived only long enough to be caried to the marine arsenal near by, where they expired.

Almost at the first shot, the King fell back on the cushions dying, and at the same moment the Crown Prince was seen to half rise and then sink back on the seat. Queen Amelia jumped up and threw herself toward the Crown Prince in an apparent effort to save his life at the cost of her own, but the Prince already had received his death wound. The police guard fired on the assassins and killed three of them.

The royal family were returning from Villa Vicosa, where they had been sojourning, and were on their way from the railroad station to the palace. A strong guard was in attendance, because of the recent uprising in the city and the discovery of a plot to assassinate Premier Franco and overthrow the monarchy. But the band of murderers had selected the most advantageous spot for the commission of their crime, for they were concealed from the eyes of the police until the carriage had wheeled into the Prado do Commercio, a large square.

While there has been an undercurrent of unrest in Portugal ever since the establishment of a constitutional Government in 1826 and serious outbreaks occurred in the early years of the nineteenth century, the present political crisis dates back only to May 11, 1907, on which date the Parliament was dissolved. The situation leading up to the dissolution of Parliament arose from the fact that the Cabinet, which represents exclusively the new Liberal group, found its program of reforms obstructed by both the old Conservative and Progressive parties.

Secretary of Agriculture Wilson, the President, at the meeting of the American Forestry Association, which was held in Wasnington last week, urged immediate action by Congress to assure the beginning of the work of the preservation of the forests and the safeguarding of the watersheds.

Other speakers were Gifford Pinchot, chief of the Forest Service of the Government; General Albert Noble, Secretary of the Interior during the administration of President Harrison, and John A. Walker, Game and Fish Commissioner of Alabama.

Secretary of Agriculture Wilson was re-elected President and Otto Luebkert was elected Treasurer.

Resolutions were adopted recommending the passage at this session of Congress of the bill providing for the establishment of forest reserves in the White Mountains and the Southern Appalachians; providing for a census of the timber lands of the United States, and asking Congress to enlarge the Hatch fund law, so that out of the receipts from the National forests an addition would be made to that fund to be spent strictly on forestry education and experiments.

At a sectional committee meeting of representatives at Tokia, Baron Chinda, Vice-Foreign Minister, in reply to a question on the foreign immigration policy of the Government, pointed out that South America was a favorable ground for Japanese immigrants and a legation would be established in Chile to promote better relations between both countries on the matter of trade and immigration.

The Government had been making careful investigations which show that Chile and the Argentine Republic are favorable to immigration, and wherever, said he, Japanese immigrants are welcomed, the Government will not prevent them going there.

It is believed it will not be necessary to conclude any special treaty for immigration, and that existing stipulations are sufficient to protect Japanese subjects.

To another question if it would not be better to send immigrants chiefly to Korea and Manchuria, Baron Chinda replied that it was not necessary to limit their destination. Wherever an opportunity offered for the promotion of Japanese interests, Japan's energy would be directed there.

Fort Worth District—Second Round.

Godley, at Bono, March 7, 8.
Smithfield, at Oak Grove, Mar. 14, 15.
Grapevine, at Minters, March 15, 16.
Arlington, March 18.
Diamond Hill and Handley, Mar. 19.
First Church, March 22, 23.
North Fort Worth, March 25.
Mansfield, March 28, 29.
Briton, at Thomas' Ch., March 29, 30.
Covington, at Blum, April 4, 5.
Anglin St., April 5, 6.
Kennedale, April 11, 12.
Polytechnic, April 12, 13.
Weatherford St., April 15.
Grandview Cir., April 18, 19.
Main St., April 19, 20.
Azle, April 25, 26.
Rosen Heights, April 26, 27.
Missouri Avenue, April 29.
Burleson, at Evermon, May 2, 3.
Joshua, at Egan, May 3, 4.
Mulkey Memorial, May 10, 11.
Central, May 10-12.
Riverside, May 17, 18.
Glenwood, May 17-19.

O. F. SENSABAUGH, P. E.

Gatesville District—Second Round.

McGregor Sta., Feb. 15, 16.
Nolanville, at Sugarloaf Feb. 22, 23.
Oglesby, Station Crk, Feb. 29, March 1.
Killeen Sta., March 7, 8.
Jonesboro, at Jonesboro, March 11..
Gatesville Sta., Mach 14, 15.
Clifton Sta., March 18.
Meridian Sta.., March 21, 22.
District Conference at Gatesville, March 26, 27.
Meridian and Womack, Lumpkin S. H., April 4, 5.
Valley Mills, Moshiem, April 18, 19.
Evant, at Lund, ,April 11, 12.
Hamilton Sta., 8 p. m. April 12, 9 a. m. April 13.
Fairy and Cranfill's Gap, at Lanham, April 25, 26.
Crawford, at Coryell City, April 29.
Coperas Cove, at C. C., May 2, 3.
Gatesville Mis., Brown's Ch., May 9, 10.
China Springs at S. B., May 16, 17.
Turnersville at Harmony, May 23, 24.
Pearl, at Pearl, May 30, 31.

The last appointment on the first round has been filled.

J. M. SHERMAN, P. E.

The Lord never lends us His power for the pillage of His children.

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Beeville District—Second Round.

Karnes City, at Karnes City, Feb. 1, 2.
Oakville Cir., at Lebanon, Feb. 8, 9.
Kenedy Cir., at Kenedy, Feb. 15, 16.
Goliad Cir., at Fannin, Feb. 22, 23.
Pleasanton Cir., at Campbellton, Feb. 29, March 1.
Rockport and Ingleside, at I., Mar. 7, 8.
Floresville, March 14, 15.
Aransas Pass Cir., at Nuecestown, March 21, 22.
Runge, March 28, 29.
Beeville, April 4, 5.
Mathis, at Mathis, April 11, 12.
Kingsville & Falfurrias, K., April 18, 19
Corpus Christi, April 25, 26.
Alice, May 9, 10.
Brownsville Cir., at B., May 16, 17.
District Conference, Rockport, April 29-May 3. F. B. BUCHANAN, P. E.

Dublin District—Second Round.

Huckabay Sta., 8 p. m., Feb. 28.
Huckabay Cir., Feb. 29, March 1.
Granbury Miss., March 7, 8.
Stephenville Cir., March 14, 15.
Harbin Cir., March 15, 16.
Dublin Sta., 8 p. m., March 18.
Cisco Sta., 8 p. m., March 20.
Cisco Miss., March 21, 22.
Stephenville Sta., March 28, 29.
Carlton Cir., 11 a. m., April 3.
Hico Sta., 8 p. m., April 3.
Iredell Miss., April 4, 5.
Duffau Miss, April 5, 6.
Bunyan Cir., April 11, 12.
Bluffdale Cir., April 18, 19.
Proctor Cir., 11 a. m., April 22.
Eastland Cir., April 25, 26.
Carbon Cir., April 26, 27.
DeLeon Miss., 11 a. m., May 2.
DeLeon Sta., May 3, 4.
Glen Rose Miss., 11 a. m., May 8.
Granbury Sta., May 10.
Desdemona Miss., May 30, 31.
Gorman Sta., 8 p. m., May 31.

J. G. PUTMAN, P. E.

McKinney District—Second Round.

Nevada Sta., Feb. 15, 16.
McKinney Sta., Feb. 22, 23.
Farmersville Sta., March 1, 2.
Blue Ridge Cir, at Henslee Ch., March 7, 8.
Frisco Cir., at Lebanon, March 14, 15.
Prosper Cir., at Elm Ridge, March 21, 22.
Allen Cir.., at Allen, March 28, 29.
Celina Sta., April 4, 5.
Farmers Branch and Carrollton, at F. B., April 11, 12.
Renner Cir., at Frankfort, April 18, 19.
Princeton Cir., at Blythis Ch., April 25, 26.
Wylie Cir., at St. Paul's, May 2, 3.
Josephine Cir., at Sabine, May 9, 10.
Weston Cir., at Roseland, May 16, 17.
Plano Sta., May 23, 24.
Anna Miss., at Anna, May 30, 31.

J. F. PIERCE, P. E.

Llano District—Second Round.

Kingsland, at Moore's Chapel, Feb. 1, 2.
Mullin, at North Brown, Feb. 8, 9.
Goldthwaite, Feb. 9, 10.
Center City, at Sta., Feb. 15, 16.
Lometa, at Lometa, Feb. 22, 23.
Kempner, at Ogles, Feb. 23, 24.
Cherokee, at Valley Springs, Feb 29, March 1.
San Saba Cir.. at Chapel, March 7, 8.
San Saba Station, March 8, 9.
Lampasas, March 14, 15.
Willow, March 21, 22.
Llano, March 28, 29.
Johnson City and Round Moutain, April 2, 3.
Blanco, at Flat Creek, April 4, 5.
Bandera, at Medina, April 9.
Center Point, April 11, 12.
Kerrville, April 12, 13.
Boerne, at Boerne, April 18, 19.
Marble Falls, April 25. 26.

THEOPHILUS LEE, P. E.

Albuquerque District—Second Round.

Albuquerque, February 8, 9.
Watrous, Februay 12.
Cimarron, February 15, 16.
Tumcari, February 19.
Logan, February 22, 23.
Puerto, February 28, 29.
Grady, March 4, 5.
Taiban, March 7, 8.
Roosevelt, March 11, 12.
Floyd, March 14, 15.
Melrose, March 17.
Clovis, March 19.
Texico, March 21, 22.
Portales, March 24.
Elida, March 26.
Elida Cir., March 28, 29.
Kenna, April 4, 5.
Monument, April 11, 12.
District Conference April 22-26, at Clovis. Conference sermon by Rev. G. H. Givan Wednesday evening, April 22

B. T. JAMES, P. E.

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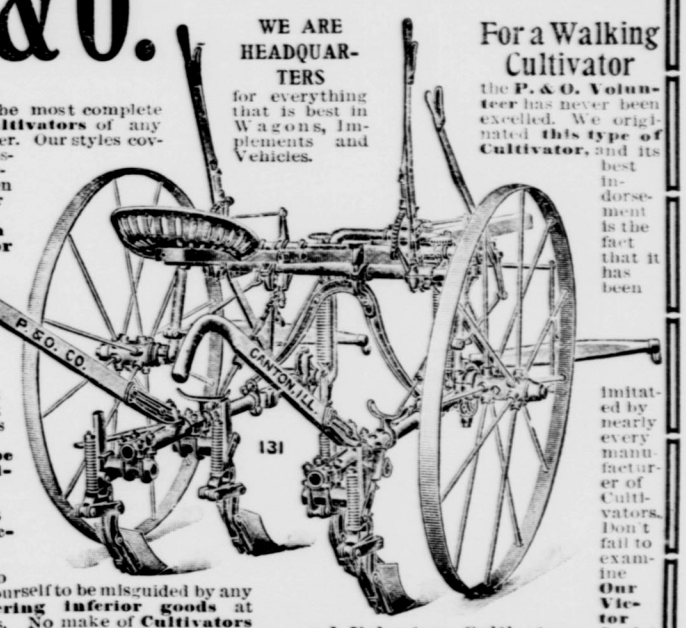

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DEARTH OF YOUNG PREACHERS.

I have been wanting to say something for ten years, but for the lack of education and nerve to stand the scorn and contempt that may be heaped upon me, I have failed to let my say be heard.

After reading Rev. W. H. Hughes and Rev. Wm. A. Edwards on this vital question, God being my helper, I will say what has weighed heavily on my heart, and to-day makes me feel that to depart and be with Christ would be far better than to remain and have to endure things as I have in the past.

I was licensed to preach when eighteen as a local preacher and ordained as a deacon by Bishop Paine at Athens, Ala., in due time. I am still a deacon. Why? Because I have been told so often that it was useless; the time had come when local elders were not needed. So I have stepped back and let them pass. In years gone by we had our two or three appointments, leaving the Sunday, when our pastor came, so as to be with him as he preached on his regular round. And if he was sick, had to leave, or go to attend conference, we were appointed to fill up the gap during his absence. Now, they get sick, go on summer vacations six weeks, go to conference, and never say here, there or this, stand up and wonder what they can do to relieve the situation, and two local deacons in the congregation every Sunday and at Wednesday night prayer-meeting, too. Now, some one may say that we are not wothy; but I deny the charge and can prove every syllable. Some may say, no ability. I am like Paul. He saved his thanks until he had the chance to meet Agrippa: "Hear me first, and then sit down on me."

Two years have passed and not one offer of an opportunity to do anything, every Sunday leaving under the sting of, I do not know what.

Well, now I am not alone. Ever since the General Conference moved the forge that made local preachers, statistics show a down-grade in the supply; and just as sure as you decrease their number, your chances for supply will lessen, for from them you draw—you have to be local first. You have a converted Church to draw from. Fill your local ranks, then you will have plenty of boys knocking at the itinerate door wanting a place to tell the good news that God hath power on earth to forgive sins. You will have men then who will be so full of the eternal fires of heaven that very soon this old world would be compelled to come to Christ. If I were an itinerant preacher and could not hold or draw a full congregation, I would quit inside of four months. If Christ is lifted up, he says he will do the drawing. When the new process of making steel was found, they did not say they no longer have any need for the pig iron, but hurried to make elevators in order for the successful raising of more pigs. So let everything be done to increase the supply from which to draw steel to bridge this old world for Christ.

W. D. GARRISON, L. D.

Fort Worth, Texas.

IF THE BABY IS CUTTING TEETH,

Be sure to use that old and well-tried remedy, Mrs. Winslow's Soothing Syrup, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.

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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.

Our Departed Dead

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Poetry Can in No Case be Inserted.

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GRIFFITH.—Fannie Fielding Griffith was a noted character—noted for religious piety—also, she was a wide-awake woman. She came of a very marked family, in both State and Church. John Hunter Fielding came from Ireland when eighteen years old—a devout Weslewan Methodist; was licensed to preach when twenty-one years old. He was a preacher of many gifts, an accomplished scholar and educator, filling the Chair of Mathematics five years, and was President one year of Madison College, then Augusta College, where he was associated with the noted John P. Durbin. In 1835 he accepted an urgent call to accept the Presidency of St. Charles College, which was under the supervision of the Missouri Conference. Mr. Fielding distinguished himself as an educator, preacher and wise counselor. Fannie Fielding was born into this noted family at Uniontown and grew to womanhood in the atmosphere of a college, which gave her a splendid chance to improve her mind. She took advantage of every opportunity to increase her stock of knowledge, which was ever used to bless the world. Being a great reader, she passed many a lonely hour. She was happily converted at the age of twelve and joined the Methodist Episcopal Church; was married at the age of twenty to Daniel Addison Griffith and remained for some years in Missouri; then moved to Texas in the year 1878. Three years later her husband departed this life and left her alone to raise the family. She moved to Childress, in 1888, where she remained till the good Father said, "Come up higher." She departed this life October 10, 1907. Sister Griffith's home was ever open to ministers of the gospel—not only the Methodist, but all denominations. Many a tired preacher found a resting place in her godly home. She was kind, but firm and fearless, ever doing what she believed to be right in the sight of her Savior. Coming to Childress in an early day, she had many acquaintances and as many friends. She lived to a ripe old age. It was my privilege to visit her often before she died. We gave her the sacrament of the Lord's Supper a short time before she took her departure. She lived a godly life. Peaceful and triumphant was her departure. It was the tired child going home. The children seem to miss mother so much, but she is with the angels. Look up, cheer up, by and by we shall meet her to part, no, never.

J. T. HICKS.

HALE.—Sister May Catharine Hale, whose maiden name was Leeper, was born April 4, 1862. She was married to Bro. Ed. R. Hale October 2, 1881. To this union were born one daughter and three sons. Sister Hale professed religion when a girl and united with the Methodist Church soon after her marriage. For many years she has been a constant sufferer, though she showed forth the life of her Lord in the patience with which she went about her daily duties. She was patient in her suffering and expressed herself as willing to go at any time the Lord may come for her. She was in bed for thirty-six days, when she quietly and without a struggle folded her hands in death, January 26, 1908. The funeral exercise was conducted at the church in Pioneer, of which she was a charter member, and where she will always be remembered by her loved ones and a host of friends. Our prayers and sympathy are for Bro. Hale in his loss of a loving wife and companion, and for the children who have lost a loving mother and counsellor. She cannot come back to us, but we can prepare to meet her.

W. T. JONES, P. C.

LANE.—John Madison, infant son of J. J. and Norah Lane, was born January 20, 1907, and returned to the Giver of Light January 4, 1908. A bright, joyous boy that gladdened the home and was loved by all who knew him, but God saw fit to save him of all the pains and distresses and anguish of his after years and transplanted him to the fairer clime. Our sympathies and prayers to the young father and mother in the loss of their child are greater, perhaps, because of the ties of friendship that have existed between the father and ourselves since our school days together. May the transplanting of this jewel be an inspiration to all who love him to seek the realm where all things are restored that have been loved and lost here. His angel spirit now beholds the Father's face.

J. O. GORE.

HOOPER.—Charlie M. Hooper, eldest son of Mr. and Mrs. C. C. Hooper, was born Aug. 29, 1883, in Alabama and while an infant his parents moved to Taylor, Texas, at which place they lived till one year ago they moved to Quanah, Texas. Charlie professed religion and joined the Methodist Church September 5, 1895, and died of that dread disease, meningitis, while on a visit to the place of his childhood, December 26, 1907. A noble spirit has gone to its reward; a great heart has ceased to beat on earth, but is pulsating in the kingdom above. The funeral was conducted in the Methodist church in Taylor, and was one of the largest ever attended in that city. His body was laid to rest in the city cemetery to await the resurrection morn. Charlie was a remarkable young man. He had a scientific and mechanical mind. Having wrought out quite a number of useful and curious inventions. He constructed his own automobile, and could do most anything with machinery and electricity. While the expert mechanics of the Deering Harvester Company were making some experiments on his father's farm with harvesting machines, they abandoned a very fine harvester because it would not deliver the grain. Charlie, being only fourteen years of age, worked out a combination which thoroughly corrected the defect. Not only was he a mechanical genius, but he had great musical talent, and could perform well on several instruments, but his favorite was the cornet, and it was always his delight to play in the church choir. His social qualities were such as to render him extremely popular, though he never engaged in any social function condemned by his Church. I think his firm stand just here showed great strength of character, possibly more than at any other point. The first born of wealthy parents, and being cultured, refined, affable and polite, he was sought out and great pressure brought to bear to influence him to enter "high society," that which indulged in the ball, cards, wine, etc., but his record is: He never danced, played cards, swore an oth, touched a drop of strong drink, or in any way wasted his powers in dissipation. While he had access to his father's bank account, his father told me he never drew a check on it for his personal benefit. I have never known a more affectionate and dutiful son, when from home, which was seldom, unless he was traveling or on business, his practice was to write to the loved ones every day. His parents were first with him and he never tired of doing things that would add to their pleasure. He was also passionately fond of his little 10-year-old brother, and showed so much tenderness and love for him. His faithfulness and devotion to the Church was beautiful. He loved her altars and reverenced her vows, and his delight was in her service. I was his pastor for two years and intimately associated with him, but not one fault did I detect in his character, and not one person did I ever hear speak anything against him. He was cut down without much warning, but for twelve years had been preparing to meet his Lord, and was ready when the summons came. To the broken-hearted parents I would say, take comfort in the fact that your dear boy is not sleeping in the city of the dead, but that he is in the city of God, and alive forever more. If you could but behold the grandeur and glory of the transformation and see Charlie as he is you would not have him back, but a mighty force would draw you towards the skies. Surely heaven is sweeter and more to be desired by you than ever before. A goodly company of your friends and loved ones are on the other shore watching and waiting for your coming. May God's comforting grace be given to all the friends and loved ones, and in a special manner may He manifest himself to the family and the young lady to whom he was shortly to have been married. The event of his death is, indeed, dark and mysterious to us, but Jesus is working it all out, and some sweet day he will make it plain.

J. C. MIMMS.

O'NEAL.—Little Benjamin Edmond O'Neal was born July 29, 1905, and died January 7, 1908. We buried little Edmond in the South Sulphur Cemetery, fifteen miles southeast of Greenville. His sorrowing mother could not follow her baby to his grave. She, with three children, sorrowed at home. A father and son saw him laid away. A number of relatives came to mingle their tears of sympathy and speak tender messages to the grief-stricken father. Father and mother have been Christians since childhood, true and faithful to every trust committed to them by the Church. Our heavenly Father fails them not now in this hour of their need. They miss the music of this childish voice about the home. The father longs to hear the patter of his little feet as they run to meet him when his day's work was done. They shall not always draw in the empty arms, but shall enfold their child again where there is no separation.

M. P. HINES.

MOLLOY.—My sister, Mrs. Ellen E. Molloy, was born January 7, 1837, near Florence, Lauderdale County, Ala., and died January 20, 1908, in Corsicana, Texas. She was the daughter of Rev. Wm. and Nancy N. Winburne. Our father was a member of the Little Rock Conference, M. E. Church, South, at the time of his death, in 1862. Sister was married February 6, 1854, near Camden, Ouachita County, Ark., to her now bereaved husband, Mr. H. L. Molloy. She had but one child, a son, Willie H., who now feels deeply bereaved in the death of his precious mother. My sister was converted at Peel's camp-ground, in Tishimingo County, Miss., at the early age of fourteen. I was then a little ten-year-old boy. As sister rose shouting from the altar, my little heart was deeply touched. I felt like shouting with her. In later years at the sacramental table she received another great blessing. This she always called her "conversion." Many years since, in a great meeting in Corsicana, Texas, she sought and professed sanctification, to which she almost invariably testified in a very sweet, modest way, as she said, for Christ's sake. Her husband was a member of the Cumberland Presbyterian Church and she cast her lot with him and died in communion with that Church. She suffered much physical pain, but never complained. She had glimpses of the better land. Once she said, "Look, look at the beautiful flowers on the plains of heaven. I've never seen any such on earth." Again she said, "Brother Finch, don't pray for my recovery. I want to go home and rest." With her own deft fingers she had long since prepared her white burial robe. She was placed in a white coffin and a white hearse drawn by two white horses, all beautifully typical of her pure, white, life. Under immediate circumstances it seemed providential. She was buried from the First M. E. Church, South, Corsicana, Texas, the Church of her sainted parents and the Church in which our sainted father labored as a minister till God called him up higher in 1862. Bro. Bishop, of our Church, and Bros. Hornbeak and Lackey, of the C. P. Church, participated in the service. Our church was beautifully decorated with white flowers, and from thence to Oakwood Cemetery we repaired and laid her in a grave lined with white, near our mother. Modestly as her brother, may I say her funeral was the largest I ever saw. All sects and nationalities wept over her bier. I am her only living brother and feel sorely bereft in the going of dear sister Ellen, but, praise God, she has seen the King in his beauty and e'er long I'll meet her in the beautiful city.

FINCH M. WINBURNE.

CRUTCHFIELD.—Mrs. H. E. Crutchfield translated. Over three-score years ago the above named and elect lady was born in the State of Kentucky and grew to womanhood there and married the now Rev. S. Crutchfield, who survives her. At the age of thirteen she was soundly converted and joined the M. E. Church, South, and lived in the Church to bless and honor it until her release came on December 20, 1907, at her home in San Bernardino, Cal. No person in the knowledge of the writer had a higher standard of Christian living than she. No itinerant had a truer helpmeet and co-standard bearer than did our sorely bereaved brother. Always ready to sacrifice, and with thanks did she go to worship. The press of her home city informs us that the largest funeral in the history of her Church listened to the message of love from Rev. R. P. Howell, presiding elder of Los Angeles District, and then followed her remains to the cemetery to see her laid to rest. She had a peaceful life. She enjoyed her religion. She taught it to her sons and daughters. She prized her Church above rubies. She was true to man and true to God. She had a "faith that did not shrink." She had a hope that looked beyond the grave. She knew how to serve God. She learned early to seek for rest—soul rest. Her children, given to the Church—four in numbers—are pressing the same shining way. Her companion is now standing on this side the Jordan looking for a "city not made with hands." All joy awaits the reunion of this family. "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

A. G. NOBLE.

BISHOP.—On December 9, 1907, after a brief illness, God took the spirit of little Janeta M. Bishop home to heaven. She was a bright, sweet child, and the hearts of papa, mamma and grandparents, as well as the loved ones were left in great sorrow. But we know where she has gone. She was born March 5, 1905, hence was not three years old, but when the angels came to bear her spirit away she gave evidence of conscious victory, and her little face shone with the light of God's reflected glory. She waits for you, loved ones, in the paradise of God.

M. L. HAMILTON.

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TAYLOR.—Elizabeth Randal Taylor, whose maiden name was Nicholson, was born January 9, 1849, in Claiborne Parish, La. Her parents were Christians and stanch Methodists, and she was brought up in the faith of Christ and in the practice of Christian virtues. She was married to J. F. Taylor December 14, 1867. This union was a happy one, and grew stronger with the passing years until severed by death. Four children were born unto them, all of whom are living and were with her during her last days on earth. She made an open confession of faith in Christ when a young woman and united with the Methodist Church, and made a consistent member of the same until the great Head of the Church transferred her redeemed spirit to the Church triumphant December 3, 1907. Sister Taylor knew the Lord as a personal Savior, and loved to talk about the religion of the cross, which had been the power of God unto her soul. She loved the Church and enjoyed the means of grace. Her father was a Methodist preacher. She knew many of the preachers and much of the history and ways of Methodism. In her last hours she requested her daughter to read the twenty-third Psalm, the ninety-first Psalm and the fourteenth chapter of John, from which she received much comfort. Sister Taylor was a good woman, and as she advanced in years she grew in grace and ripened for heaven. We expect to meet her in that home of the soul.

C. N. N. FERGUSON.

Amarillo, Texas.

LEDBETTER.—Mrs. Ida Ledbetter (nee Couch), daughter of G. W. and Mary Couch, was born November 22, 1876, in Oregon County, Mo., and departed this life January 4, 1908, at her home at Wellington, Texas, after long years of suffering from that dread disease, consumption. She professed religion and joined the Church when she was eighteen years old. She was married to H. C. Ledbetter, September, 1899. There was born to them one child to bless their home. She was a loving wife and mother, a kind and affectionate sister and a true Christian. She leaves a husband and little son, two step-children, a father and stepmother, two sisters, two half-sisters, a step-sister and a host of friends and relatives to mourn their loss. But they mourn not as those who have no hope, but look forward to that time when all will be reunited in the heavenly home. She gave her testimony as one ready and willing to go. May the Lord bless and save us all.

A SISTER.

PRICE.—It is with sadness I report the sad death of the sweet, cultured daughter of Prof. T. B. Price, of Hughes Springs, Texas. Miss Bessie May Price was born March 5, 1886; was converted at the early age of twelve years and joined the Methodist Episcopal Church, South, and ever after was a faithful, consistent Christian worker until the death angel came for her, January 25, 1908; but when death came she was ready. Miss Bessie May was always religiously inclined. She had been our organist for three years. She was one that could be depended upon at all times. Her last request was for her father to read the twenty-third Psalm and fifty-fifth chapter of Isaiah. As they were read she would sanction the sacred truths of God's word. Oh, what a sad death! Oh, how her dear parents and brothers and sisters miss her! Miss Bessie May was loved by all who knew her. Her many friends filled the church at her funeral. Oh, how sad to say goodbye! But we will meet Bessie May again. Look up, dear loved ones and friends, Bessie May will be at the beautiful gate to meet us. Her pastor,

S. N. ALLEN.

LEE.—Stephen Lee was born in Illinois January 6, 1824; was married in Illinois to Elizabeth Kidwell. Moving to Texas in 1849, he settled in Collin County, where they raised five sons and one daughter. Grandpa moved to Parker County about 1878, where he joined the Methodist Episcopal Church, South, and lived a true Christian, leading in Sunday-schools and prayer-meetings and serving as stew-

ard and class leader. To know good old grandpa was to love him. About the last of November he went to his youngest son's, in Byers, Okla., and two weeks before his death was taken very ill. He suffered until January 22, 1908, when Jesus said: "It is enough," and then closed his eyes in death. The night of Grandpa Lee's eighty-fourth birthday he held the family prayers, and lived only sixteen days after. All of his sons living—S. P. Lee, of Byers, Okla.; A. S. Lee, of Purcell, Okla., and Rev. W. E. Lee, of Mountain Park, Okla., were by his bedside. How we miss him! But we weep not as those who have no hope. Written by his granddaughter,

DOVIE M. GRAVES.

Mountain Park, Okla.

CRAVEN.—The subject of this sketch, Richard Newton Craven, was born April 13, 1890, and died January 3, 1908, with pneumonia, which caused his death in two short days. It was very sudden and unexpected. While he was not a professor of religion, he was a kind and good-hearted boy, with a heart full of love for everybody, and was universally loved by all. Just a few minutes before he passed away he said to his father that all was well with his soul, which should be a great consoling thought to those that are left to mourn. He was a devoted son and a loving brother, and will be missed much in the home. To those that are left we extend sympathy and commend them to Him who heals all wounds and doeth all things well; and in that great day when He makes up his jewels may they be an unbroken family is the prayer of their pastor.

JAS. J. RAPE.

MONTGOMERY.—Mrs. J. P. Montgomery (nee Mollie J. Adams) was born in Rusk County, Texas, January 5, 1873. At the age of fourteen she was converted and joined the Baptist Church. She was married to James P. Montgomery October 18, 1896, and joined the M. E. Church, South, in which she lived a faithful and consistent Christian life until her death, November 14, 1907. Her union was blessed with three boys and one girl. Her Christian virtues and graces instilled her beautiful life and spirit into the lives of her loved ones and many friends. She has gone from earth, but her influence will remain with her loved ones for good. Sister Montgomery was a faithful wife, a good mother, a loyal Methodist and a devout Christian. Many will rise up and call her blessed. Her life was abundant in labors; her death was calm and serene. She went down into the last valley, which was illumined with the Savior's presence, with unfaltering footstep. The sympathy of many friends goes out to the bereaved husband and children.

A. T. CULBERTSON.

COBB.—John E. Cobb was born July 13, 1836, in Alabama. He lived in Mississippi and Arkansas each for a short while, and settled near Ferris, Texas, in 1876, where he continued to live till his death, January 7, 1908. In 1869 he was married to Miss Harriet Haynes, of which union were born seven children, six of whom and his wife survive. Bro. Cobb lived a most beautiful Christian life, having been converted in early manhood and continuing a member of the Methodist Church until his death. An intensely industrious farmer, an honorable citizen and a devoted, loving husband and father, indeed it would be difficult to find a better man than was Bro. Cobb. He also served as an honorable soldier in the Civil War. He was in Lee's division of the Confederate Army and participated in all those most active engagements about Richmond. He has answered roll-call over yonder and will be waiting and watching for loved ones left behind. J. J. CREED.

DAVIS.—Miss Maggie Davis was born June 4, 1872, and departed this life January 3, 1908. She was converted at the age of fifteen and joined the Methodist Episcopal Church, South. She was faithful to the end. She had kept the faith, had finished her course and was, like St. Paul, ready when the summons came. Her earnest talks that she made just a few moments before she passed over the river will always be remembered by the family and friends who heard her. It was a grand message. She said that she was ready if the Lord wanted her, but she hated to leave her loved ones. Maggie had been a patient sufferer for a long time. She has laid down this mortal, with afflictions, and has taken up life immortal in her Father's kingdom. She has joined her five sisters who were awaiting her to come. She leaves behind to mourn her departure, a father, mother, three brothand three sisters. Her father, Bro. Sam Davis, is an exhorter in our Church. May the Lord be with the bereaved family and friends until we all shall meet together with those who have gone on before is the prayer of her pastor. W. J. LAND.

Thornton, Texas.

RUSH.—Carrie May Rush, youngest daughter of Bro. G. A. Rush and wife, was born May 17, 1891, and died at Lubbock, Texas, January 3, 1908. She was in her first year at Clarendon College and had come home to spend the holidays with her loved ones and friends. She was eagerly looking forward to her return, especially to her art studies, in which she was showing great proficiency but it was not to be so. During the Christmas holidays she was taken violently ill with inflammatory rheumatism and lived just one week. All that medical skill and gentle, loving nursing could do was done, but to no avail. Carrie May had many lovable traits of character and had a large circle of friends. It was sad that one so young and full of promise should be thus taken, but we know our Father doeth all things well.

Just four days after her death their home was again broken by the death of little G. A. Lane, the 10-month-old baby of Bro. C. C. Lane and wife and grandson of Bro. and Sister Rush. The same hands that gently laid their baby girl away paid the same loving tribute to little G. A., their youngest grandchild. They are comforted in this hour of their great sorrow by the religion of our Savior they have professed these years and the sympathy of a host of friends.

BEN HARDY.

CLARK.—Mrs. Lula Clark (nee Rogers), the daughter of Rev. J. I. and Eva Rogers, was born in Alabama April 26, 1875, and died at her home in Merkel, Texas, January 16, 1908. Sister Rogers was happily converted at the age of twelve years in her father's arms and at once united with the M. E. Church, South, and was a consistent member to the day of her death. It was my privilege to know her for about six years. She was a faithful Christian, an efficient and willing worker at the organ in the congregation and at the altar. She was always ready to do what she could for the Lord's cause. She was united in marriage to Mr. F. F. Clark on May 22, 1907. She leaves a faithful and kind Christian husband, father mother, two sisters and four brothers, together with many friends, to mourn her departure, but they sorrow not as those who have no hope. The writer preached her funeral at the home, after which she was followed by a large procession to the Merkel Cemetery, where we laid her body to rest to await the resurrection of the just. May God bless the sorrowing ones and may each and all so live as to meet her in the sweet by and by, where partings are no more. T. N. LOWREY.

CHAMBERS.—Thomas Donoho Chambers was born in Sumner County, Tenn., January 18, 1829. His great-grandfather and wife were from Ireland to North Carolina; thence to Kentucky; his grandfather came from Kentucky to Tennessee, where Thomas was born. He was married twice; first to Mary Jane Massee, September 16, 1852. Three children blesed this union. The second marriage was to Miss Sarah E. Moore, September 1, 1859. Nine children were born to them—four sons and five daughters. This last wife died March 31, 1902. Seven of the children still live. He joined the Confederate army in 1861, enlisting in Company B of the Fourth Tennessee Cavalry, and entered into service in September, 1861, and continued in the army until 1865, returning home on May 22. He was wounded three times—twice slightly; once in 1862, from which he was disabled several weeks. He moved to Missouri in the fall of 1869; thence to Grayson County, Texas, in January, 1875; to Rockwall in November, 1872, making his home there till his death. In August, 1874, he was converted at old Mt. Zion Church, and was received into the M. E. Church, South, by Rev. T. E. Sherwood, and continued a member of the same till his death. He died at his son's—Rev. W. Y. Chambers—near Baird, Texas, January 25, 1908, aged 79 years. The body was shipped back to the home cemetery and laid to rest among his departed loved ones who had gone before. May they all meet again in the mansions above. J. H. CHAMBLISS.

PARMENTA—Bro. T. H. Parmenta was born April 12, 1849, and died April 12, 1907. He was converted in July, 1887, and united with the Methodist Church. He served as steward for several years while living in Bell County. For some time previous to his death he was in bad health, yet he maintained a cheerful, hopeful spirit. He was true to God and loyal to the institutions of the Church—ever ready to help in all laudible undertakings. His friends were numbered by his acquaintances. A man indeed of sterling worth and character. The summons came not unexpected, but was met with faith in God and hope in the future. A sorrowing wife and an only son mourn his departure, but look forward with a glorious hope of a happy reuniting. May the blessings of God be upon the bereaved.

B. A. EVANS, P. C.

RILEY—W. T. Riley was born April 22, 1844, in Monroe County, Alabama, and died near his home in Millerview, Texas, January 20, 1908. He was twice married, first to Miss Savannah Scott, near Gatesville, Texas, November 12, 1868. She died in a few years, leaving him with three small children. On June 13, 1874, he married Miss Tabitha A. Franks, who, with six children, survives him, several having passed on before. While a mere boy he enlisted in the Confederate Army and fought through the terrible war. He often referred to those days. He no doubt was a true soldier, but he was also a soldier of Christ. Was converted in August, 1874, at a campmeeting in Coryell County, Texas. Bro. Rilley was not always steady in his Christian life. He sometimes wavered, but he would go back to the Church, confess his sins, and try it again. Just the day before his death he told a friend that he had not been living just right, and that he meant to go before the Church and make confession. This was just like him. He never tried to cover up his wrongs. He had a high sense of honor for his family and also for himself. He was especially kind to strangers, and good to the needy, true and loyal to his friends, as several of us can testify. His death was a great shock to us all, being so sudden. He was at work on Monday, the 20th, with only his little boy with him, when, without a moment's warning he fell and was no more. Dear Tom, we hope to meet you "in the syeet bye and bye." Dear sister and children, cheer up. He doeth all things well.

SAM J. FRANKS.

TILLEY.—Mr. T. E. Tilley was born in Garland County, Ark., near Hot Springs, August 19, 1874; was converted and joined the Methodist Church when about ten years old. He was married to Miss Ella Ross December 10, 1905. Soon after his marriage he and his wife joined the Methodist Church near Trenton, Texas, He was one of the most faithful and devoted men to his Church vows that I ever knew. He had recently moved near Ector, Texas, and on New Year's morning was as well and cheerful as any man of our community, but before noon he was killed by being thrown from a load of wood as he was crossing a deep ravine on a narrow bridge. It was such a shock to his dear wife and little baby, as well as to the entire community! He was, indeed, a noble young man. Assisted by Bro. M. L. Hamilton, we conducted his funeral January 2, 1908, and quietly committed his body to rest in the Bellmont Cemetery. While he has gone to occupy the mansion which his Master promised to prepare for the faithful, his devoted wife is left to mourn his early departure, but not without hope. R. J. ELY.

JENINGS.—J. W. Jennings was born in Perry County, Tenn., August 4, 1845, and died in Merkel, Texas, January 21, 1907. At eighteen years of age he went into the Confederate Army in the Sul Ross brigade and served two years. He was educated at the McKenzie College, Clarksville, Texas; converted and joined the Methodist Church about thirty-five years ago; married to Miss Effie Coleman November 27, 1879. To this union were born nine children and three by a former marriage. Brother Jennings was a man of intelligence, and courteous even in his extreme illess. During his last illness he talked a great deal of the future. "I regret," he said, "that I have not lived a more devout and useful Christian life. I would not go before the bar of God claiming any merit of my own, but the mercy of God, his boundless mercy. We must all die, and happy the man who has made due preparation." Speaking to his wife, he said: "Effie, try to lead all the children to heaven." He frequently spoke of his trust in Jesus and his reliance on the mercy of God. May his family all meet him in the better world. S. J. VAUGHAN.

Merkel, Texas.

LOCER.—S. A. Locer was born in Parkersburg, W. Va., November 8, 1891. At 16 years of age he became a steward in the Methodist Church, and until his death he lived to serve his Master in whatever capacity he was called. In 1891 he came to Texas, and in 1895 married Miss Ada Large, of Chicago, Ill. For a number of years he was a faithful steward of the Glenwood Methodist Church in Fort Worth; also a very active Sunday-school teacher and First Vice-President of the Epworth League. Early on the morning of January 16, 1908, he attended to some business two miles east of Fort Worth. Soon after his departure for home he was found unconscious. He was taken into a neighboring home, where he soon passed away. Mr. Locer leaves a wife and two children, to whom he was greatly devoted; also a mother, four sisters and two brothers. We are praying that God's blessings may rest upon the loved ones.

MRS. F. E. S.

A LITTLE CHILD SHALL LEAD THEM

(In measure of How Firm a Foundation).

Arranged by J. C. W.

She took the fair child by her tender, warm hand,
And told her of heaven, the far-away-land;
Of Jesus, the Savior, who once for us died,
And said that in Him we must freely confide.

Of Jesus who once wore the thorns on his brow,
And is pleading for us with His Father e'en now;
The spear that they thrust in His own precious side,
And said we must under His blood ever hide.

When the child to the mother was come then said she:
"Dear mother, I should like a true Christian to be."
The mother replied, "I am willing, my dear,
But what if your father in anger should hear?"

"Why, mother, the Savior has said 'I'll be near,'
So what have I then from my father to fear?"
(Her father an infidel was, you may see,
And none could persuade him a Christian to be).

So, oft in her prayers she would kneel down and say:
"Dear God, please show father the beautiful way
That leads to the mansions above the blue sky,
Where all our possessions must be by and by."

Her prayer soon was answered—on sick-bed of pain,
She felt the death-stupor benumbing her brain;
Her father in anguish of spirit now knelt,
And felt his proud heart under agony melt!

Her face now was paling as white as the sheet,
As she said, "I should like us in heaven to meet;
I should like for us all to be safe over there!
To sing with the angels with faces as fair!"

The death-angel shut the time door of her eyes,
And opened their windows beyond the far skies;
And the hard-hearted skeptic "believed on the Lord,"
And now ever lives in the light of his word.

FANNIE HEATHCOCK.

The Success Sulky Plow

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REV. J. DITZLER, D. D., Prospect, Ky: Rev. C. L. Ballard—Dear Brother: I've examined your publications, Mode, Subjects, Succession, Why I am not a Campbellite, etc. Excellent, direct, to the point, bristling with Bible truth, and must do great good. I am not surprised that such excellent judges as Binkley, McLean, Bishop Key and others so strongly endorse and commend them. Thousands should be scattered among the people. It will pay our pastors to see it done.

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GLASS—Sister Clara H. Glass was born in Alabama, February 27, 1836; with her parents came to Fayette County, Texas, when twelve years old. She died in Cheyenne, Oklahoma, December 26, 1907. She lived and served God from early girlhood in the Methodist Episcopal Church, South. Her life was spent in the Divine service. She was the loving, wise and cultured teacher in the public schools and faithful in her Sunday-school work, and the devoted wife of Rev. Thos. W. Glass of West Texas Conference, who preceded her to the glory world eight years. She was the faithful, loving mother of four sons and one daughter, all living. She and her husband spent their earth lives for the welfare and salvation of their children in time and eternity. She was a great lover of the Texas Christian Advocate. The work of this noble mother and father is forever ended. May these dear surviving children so live in this world that they may make a united family in heaven, is the prayer of their uncle. I shall meet brother and sister again.

HIRAM M. GLASS.

As a preventive as well as curative medicine, Hood's Sarsaparilla is pre-eminent—its great merit is fully established.

NOTES FROM THE FIELD.

Continued from Page 5

at Meadow we will have a Sunday-school on every point of the work. Brownfield is a rapidly-growing Western town. A little more than two years ago the site of the town was only a part of one of the many large ranches for which this country was noted. Today we have a nice town peopled with a high-grade, enterprising class of men and women. Our Methodist people have been in the forefront of every forward movement, and to them the town is indebted for its first and so far only church. The building is neat and attractive, and nicely furnished. The other denominations use it with us. The prospect for a good year at Brownfield is very flattering.—P. E. Riley, Jan. 29.

Sour Lake and China.

After four years at Lott, Falls County, we were sent to Sour Lake and China. We arrived on time and found that the parsonage and furniture had been rented out for the past two years, and, consequently, the parsonage was not in good condition and the wrecks of furniture were scattered about in the parsonage yard. But our good, faithful sisters came to our help, and they had scrubbing done, and papered two rooms and put down new matting on the floors and bought the necessary furniture, so that by the time our goods arrived the house was ready for the family. On Monday, January 13, they gave us a reception at the church, and while we were getting acquainted with the people the parsonage was invaded and a quantity of good things were placed in the parsonage, for which we are very thankful. If it were not for the good women the preacher would see a much harder time than he does. The good people of China expressed their welcome to the pastor by sending (express paid) one hundred pounds of table necessaries. This made the pastor and his family feel that the brethren and sisters are determined to do their part to make them feel at home. Sour Lake is an oil town, and, while it is not as it was, we find some good, faithful members. Everything here is sold at oil boom prices; it is the most expensive town I ever lived in, and the work here is almost purely missionary. We have a transient population, who, as a rule, take very little interest in religion. The men on the oil field working from 12 m. to 12 p. m. and from 12 p. m. to 12 m., but a few of them would find to attend religious services. I sincerely ask an interest in the prayers of the Church for Sour Lake. Our church at Sour Lake is not finished, but we hope to see it completed in the near future. The late financial flurry has hindered the work a great deal, but we hope that the country will recover and that the work of the Church will not be hindered much longer. Congregations at Sour Lake are small, but at China the congregations are better in numbers. Very few Texas Advocates are taken, but it will not be our fault if the circulation is not increased. I pray God's blessings upon China and Sour Lake, and by God's help I will be faithful if I can not be successful—George H. Phair, Jan. 27.

Red Water.

Our first Quarterly Conference has just passed. Presiding Elder R. M. Burroughs was on hand and did his work well. He is growing in favor with our people. One Church, Maud, paid one-fourth of their assessments for the year. They have a steward there that moves things. S. D. Knapp is Recording Steward, Sunday-school superintendent and leader of the prayer-meeting, and is first and foremost in all Church work. Indeed, he never "Knapp(s)" when the interests of the Church need attention. Maud appointment is in fine shape. One good sister gave us spareribs and sausage, then a five-dollar bill for a Christmas present. Another sister gave us a ham. Then our good Brother McDaniel, here at Redwater, had four loads of wood brought to the parsonage. We intend to do our best for all Church work, and especially for the dear Advocate. —J. M. Mills, Feb. 3.

Revival at Hempstead.

We are now starting into another week of the meeting at this place. It has been a hard pull, but everything, save the weather, is most favorable. I do not know how many conversions there have been to date. Nine joined the Methodist Church yesterday (Sunday). The Baptists, Presbyterians and Episcopalians are joining heartily in the work. We preached to them only Sunday afternoon, when I think every man, old and young, gave his hand for better, more consecrated living. Considering the weather, which is quite trying on a South Texan, our four services yesterday were well attended. It is a matter of comment and thanksgiving to God at the large number of young men that are becoming seriously interested in their religious life. Bro. Ansley has been suffering for the last week from a severe attack of grip. This has been a serious drawback to the meeting. When well he is a power in a meeting. He is improving, and it is to be hoped will soon be himself again.—Thomas S. Whitten,

Covington Revival.

The revival meeting at Covington began Saturday, January 18, 1908. Rev. E. N. Parish, one of the most successful revivalists of the State, was here and did all the preaching. At the first service we had three conversions, and not a single service from Saturday on until the close but there were several conversions at each service. Some thirty-five or more were converted and gave their lives to Christ. The old-time religion was made manifest from the very beginning. The preacher who magnifies the Holy Grost in the pulpit will lead many sinners to Christ. Inspiration tells us that he who converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins. God saves men through human agency; men perish through human neglect of duty. See the apostles as they toil for souls! Brother Parish can get more people to stop cutting with their little hatchets of malice and make confession of their wrongs one to another than any man that has ever been here. The Church here was aroused to a sense of its duty, and its members went out in the congregation to work for their Master. Men, women, boys and girls are anxious to bring anxious inquirers to Christ. They talked on the streets, in the stores, in their homes, about the work of the Lord. Covington was at one time called a hard, sinful place, but we give thanks to God that the change has come for peace and harmony. Men are awakened under a sermon, and then is the time for the Christian to speak, to plead and to pray until the anxious soul finds peace. Our pastor, Brother W. H. Crawford, is the real cause of all this good work. We are all in love with him for his faithful zeal and good works. He has some sickness in his family and we pray that they all may soon be in health. Brother O. F. Sensabaugh, our presiding elder, was here and held the first Quarterly Conference. Much good work was projected for this conference year. All the preachers, stewards, superintendents, trustees and officials took dinner at Brother B. C. Gatlings—some sixteen men and others—a fine dinner, good enough for any king. The hostess was glad to serve guests. May God bless and keep our people in harmony and peace in the good work of the Lord.—J. M. Rogers, Church Sec., Jan. 28.

Queen City.

My family and I have had a trying time with grip—all sick. I am now able to sit up a little. Organized two live Leagues, received seven members and added good furnishings to the parsonage. Dedicated a beautiful church. —Irvin B. Manley, Feb. 3.

Renner.

Our first Quarterly Conference for the Renner charge has just passed. Brother J. F. Pierce, our presiding elder, was with us, and did some good preaching and looked after the general interests of the Church. Our conference was very pleasant; stewards all on hand and made a very good report, so that preachers and people went away feeling good. We added thirteen to the Church this quarter. Our Church and Sunday-schools are doing very well in this charge, and we are looking for a good year. We are serving a good people. Many of them love the Church very dearly. This is my second year with this people. They have received me very kindly, and, while I have not had a regular pounding, yet many good things have been brought to us since we came back from conference. So we feel like we are serving a people that want to take care of us, and will work with us.—Samuel Weaver, Jan. 29.

Pioneer.

This is a fine country. Crops were good last year. Corn and cotton-gathering is still the order of the day. Cotton has made more than half a bale per acre. All kinds of feedstuffs have gone well. Everything in advance of the Church, but we are climbing the hill, and at no very distant day the Church will be in business in this fair land of ours. We have people, and of the best type—J. M. Holt, Jan. 27.

Vera.

Our move through the country of seventy-five miles through cold, rain and mud was anything but pleasant, but our kind reception by this good people atones for all the unpleasantness incident to the three days on the road. We have not received the "orthodox" pounding, but to the parsonage have come almost constant expressions of appreciation from these good people for their pastor. These tokens of love make us feel that we owe to them the very best service of which we are capable. Our first Quarterly Conference came on Tuesday, the 7th instant, and was fairly well attended. Our "beloved" was with us and preached one sermon to the delight of all. No man has ever come this way that so lives in the hearts of my people in this charge. The thought of his coming is an inspiration to all, and that includes the pastor and has family. A liberal assessment is made for the support of the preacher in charge and presiding elder, one-half of which is paid by Vera, which gets half of our time. We have four other appointments, and have taken up a side issue. We recommended Prof. W. D. Cook to the District Conference for license to preach and he is coming up for admission this fall. He is a good case, Bishop. We have two splendid Sunday-schools, and we have organized a Senior Epworth League here, and it is doing good. Our W. H. M. Society is a live wire, and is enthusiastic. They have canvased and papered the parsonage throughout and added some nice furniture at a cost of nearly eighty dollars. And now we need a Methodist music teacher and the prayers of the brethren, and God will lead us to victory and success. God bless our great editor and our great Texas Christian Advocate, and the publishers, too. Let everybody say "Amen."—M. D. Hill, Jan. 25.

Kemp.

Our reception on the Kemp charge has been the best we have ever received. The outlook is fine for a great year. The stewards made the best assessment we ever had. We have a very fine presiding elder. He held our first Quarterly Conference some time back and preached three very fine sermons. The pounding came in due and ancient form. We are working and praying for a revival at every point on the charge. Every official takes the Advocate. We have two very fine Sunday-schools. Brothers Williamson and Freeman are our efficient superintendents. Our Junior League is the finest we ever saw. And why should it not be the finest, when we have such an excellent Christian woman as Mrs. Glover as superintendent? The Advocate is in high favor with my people.—Minor Bounds, Feb. 3.

Couts Memorial Revival.

The many friends of Couts Memorial Church, Weatherford, will rejoice to know that the Lord has been gracious unto us in giving us a great revival. We closed last night the best revival that Couts Memorial has had for quite a number of years (so the people say). It began some weeks ago in the regular appointments, in which we had several conversions. We have had accessions to the Church every Sunday, except one, since conference. After we had arranged for a two days' special revival season, Brother Walkup came to us on Friday, preaching Friday night, Saturday and Sunday. Sunday was a great day. The Lord was with us in power. In the afternoon we had an old-time Methodist "love feast," and it was a love feast, indeed. Many were made happy in a Savior's love. The old men and old women said: "This reminds me of old times, when we had the love feasts." That night quite a number were converted. Close? Why, no; how could we close now? We saw the opportunity of winning a great victory, and we were determined to take advantage of it. Brother Walkup remained with us through the entire week and did a great work for us. His preaching was just the kind we needed. He is a faithful and efficient worker in a revival. The results of the meeting can never be known. We can only give a few cold figures that don't half tell the story: Had thirty-five or more conversions, thirty-two accessions to the Church. Besides this, there were many backsliders reclaimed and the entire Church put upon a better basis. We have had, since conference, forty-five or fifty conversions, quite a number of these being in the homes, and seventy-five accessions to the Church, forty-five of these on profession of faith. We praise God for victory and take courage. We do not expect this to be our year's work, but only the beginning. Pray for use, that we may have one hundred or more conversions and as many accessions. We are also indebted to Brothers Alsup, T. S. Armstrong and M. K. Little for valuable service rendered in pulpit and out.—Leonard Rea, Feb. 3.

From Houston to Rosebud.

Two years ago I was appointed to Houston Heights, where my chief work was to be the organization of a Church. Having given myself fully to the task, Grace Church was organized, desirable lots were purchased and a comfortable and commodious temporary structure was erected. Every department of Church work was instituted and left in a prosperous condition. During the two years of my pastorate we received 358 persons—283 by letter and 75 on profession of faith, leaving an enrollment of 324. At our last Annual Conference we were appointed by Bishop Candler to Rosebud Station, and entered upon the work of this field with glad heart and willing hands. We found here a co-operative and responsive people. Our reception was most cordial. Our pounding was on the largest and most unstinted scale. The congregations at all of the services are large and attentive. The whole Church has taken on "newness of life." We have received twenty-nine persons to date, and have raised over our regular corrections quite a sum, which represented accumulated deficits for the past several years. The stewards set the membership a worthy example by doubling their own subscription to the pastor's salary and then confidently asked each member to do likewise. As a result, a large per cent doubled their assessments, while in almost every instance they made a liberal increase. Thus our material welfare is taken into consideration, while we have the moral support not only of the Church but also of the town. Surely the lines have fallen unto us in pleasant places and we have a goodly heritage.—S. S. McKinney, Feb. 3.

Davilla.

We have been on this work four weeks, having been assigned to it by Bro. A. A. Wagnon, our presiding elder. We have been received with open arms. Have four Churches and three splendid Sunday-schools. We are meeting with success in raising our conference collections; one of our Churches (Traceyl, with a little over thirty members, gave us $25.55 on district parsonage fund and missions, and the kind ladies also raised $6.35 towards a cook stove for the parsonage. How is that for a little Church these hard times? Twenty-three dollars and thirty-five cents of this amount cash. The ladies of Friendship and Davilla have made up $9.20 towards the cook stove, making $15.55 in all raised for the comfort of the preacher and his family. May the richest blessings of heaven be theirs. On Saturday, 1st inst., cold as it was, our Davilla folks came marching to the parsonage with good things to cook in the new stove. They have not only pounded us, but have furnished us first-class material to cook it in. After spending quite a time in social conversation we had singing and prayers with and for our beloved people, invoking the presence of our Father in their hearts and homes. May we by the help of our blessed Master be able to bountifully supply them with spiritual food. We are praying for and expecting a mighty outpouring of the Holy Spirit upon our work. A revival at every Church and a harvest of new-born souls is our prayer. We are not satisfied with the number that take the Advocate, and want to put it in as many homes as possible, and to that end shall work. Our beloved presiding elder will be with us on the 15th and 16th Inst. We are looking forward for a great meeting.—E. J. Hammond, Feb. 3.

Central, Texarkana.

We have been cordially received by these good people. The regulation pounding came in on time: it was varied in its contents and abundant. The Sunday-school has increased 200 per cent in attendance in the last two months. Those who profess to know say that we are having the largest audiences of any Church in Texarkana of any denomination. We had a great Quarterly Conference last evening. Brother Burroughs was on time, in fine condition and was, as usual, wise, patient, aggressive and kind. He is a great presiding elder, not only in our humble judgment, but some of our Bishops say as much. Central has fixed the pastor's salary at $2000, and materially improved the parsonage. We are happy in our field, and we hope to do a good year's work.—G. E. Cameron.

Hereford.

Last Thursday night we closed a gracious meeting in Hereford. For two weeks the pastor did the preaching. Then Rev. M. E. Hawkins, our pastor at Canyon City, came and delivered eight sermons of the very best type. Our people rallied and came to the help of the Lord, and a good work of grace is the result. Only time and eternity will reveal the extent of the good work done. The membership generally have been revived, the backslider restored, the Epworth League reorganized and every interest of the Church put on a more solid basis. Seventeen professed conversion and sixteen received into the Church, with others yet to follow. As one result of the meeting we took the collections ordered by the Annual Conference and secured in good, "gilt-edged"

So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do mountains of labor without fatigue.

It adds a hundred per cent to ones earning capacity.

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Positively there is no institution in this country that offers the advantages to the neurotic class of patients, whose symptoms are a craving, or "crying out" of the system for sedative stimulants, such as alcholics, opiates, cocaine, choral, etc., as does this great home for humanity, where select mental and nervous diseases are cared for also.

The building is modern in its appointments, being well ventilated, lighted with electricity and steam heated, making it like summer the coldest days of winter. All the house is new, with convenient baths, lavatories, and is in every way shorn of everything distasteful in the ordinary hospital. This is an ideal home, with such comforts as will remind you of your own cozy cottage, and is a good place to rest while getting well.

The physicians with their wives live in the building and preside over it. We have no loud or boisterous language in the building; in fact, the patients are of the better walks of life, and are accustomed to refinement.

The ladies' apartments are strictly private, cozy and comfortable, and kept by competent lady attendants, and presided over by the physicians' wives. The most sensitive can not find fault with the place and service.

We know that the public generally regard this class of patients uncharitably, but this is because they have no true conception of these diseases. We regard them from a scientific standpoint and see underlying these addictions a real pathological condition, a true disease.

When patients enter the institution they are carefully examined and each case treated individually, at the same time shown genuine sympathy by the doctors and attendants. The physicians in charge have had a large experience, and are fully competent to treat with skill.

That no pain or suffering is permitted we fully assure you, as we allow patients to have their stimulant or drug as long as they need it, which they cease to do when the underlying cause is removed.

We have many grateful letters from once afflicted men and women, now restored to health, the light of hope and joy once more returned following the release from the bonds of affliction.

Here we would call to the medical profession, who are not prepared nor have time to treat this class of patients, to send them here or to some other reputable institution. They will afterward thank you for it, making for you most substantial friends.

To the pastors of the various Churches throughout the length and breadth of this country, we call your attention to the inebriate and neurasthenic in your work. They need your strong hand to direct them in the proper course. We believe it your duty to use your influence to have them go to a reputable institution where relief can be had. These will bless you for your pains after their minds have been cleared of the narcotic cobwebs.

Everything is done here to inspire hope and effort to a better life, when the mental and physical infirmities are removed. We are highly gratified to know our efforts have been and are being rewarded, and we ask for the co-operation of every man, woman and child whose desire and ambition it is to help uplift our race. Those interested may feel perfectly free in writing us, as all correspondence is held in sacred confidence. Write us for further information. Local and long distance 'phones, Cliff 142.

READ THESE LETTERS.

Denison, Tex., Jan. 31, 1908.—To Whom It May Concern: One year ago I entered the White Sanitarium a slave to alcoholism. Since taking the treatment I have had no desire for liquor whatever. I can conscientiously recommend the treatment administered by Dr. White and his assistant as a permanent cure. I base my judgment not only on my own case, but many others I observed while in this institution. I feel a delicacy toward going into details as to my condition as a result of liquor before taking Dr. White's treatment, but will gladly communicate with anyone on the subject. I have lived in a wide open town and a local option town, and I believe there is but one salvation to the liquor question, and that is to give White Sanitarium a trial. Respectfully,

OWEN McCARTY.

CURED A LONG TIME.

Brownwood, Tex., Oct. 10, 1905.—To Whom It May Concern: For years I was a slave to the morphine habit, which robbed me of my health, strength and happiness. I tried every cure I could hear of, and spent more than $500 trying to be cured. I tried the advertised home cures, which left me more hopelessly in the clutches of this awful drug. I came firmly to believe there was no cure for this habit, and but for meeting a friend who was cured at White Sanitarium I would yet believe so. I went to this institution and they relieved me of this drug without the slightest suffering and in little over one week I was a well and happy woman, never thinking of morphine only with horror and contempt for the drug. While there they were crowded with patients, including five doctors. Some were being treated for whiskey and others for drug habit. All claimed their cures perfect and permanent, and thought the cure a wonderful thing. It embarrasses me to make this statement, yet I do so hoping it may be the means of rescuing some poor sufferer. Very truly,

MRS. MAMIE D. JOHNSON.

WHITE SANITARIUM, 124 Tyler Street,
Oak Cliff, Dallas, Texas.

subscriptions $736; more than twice our assessment. By the time this is in print we will have $1000 cash subscription due when the whole amount is subscribed to pay a small debt on the parsonage and to add three rooms to the present building. We have over $700 of it at this time, and it will be no trouble to raise the balance. Yes, I am delighted with Hereford and these high plains. This is a great country and a great people. A wonderful future is just before us. People are pouring into this new country with an astonishing rapidity. It is certainly a great privilege to take part in its religious development. If we keep step with the material development of this country the ministry and laity must bestir themselves with a heaven-born energy. If we daily with matters here for a single day it may be for ever too late. My predecessor, Rev. A. C. Smith, who is also my successor at Gatesville, wrought well here and left a good foundation on which to build. We are praying for grace and wisdom to carry forward the work. My reception by our people here was all the most exacting could demand. The pounding was modern and up-to-date. None of your "ancient form," but new and unsurpassed. I am trying to do the best work of my life thus far. The Advocate shall share in my labors. It is a great paper and the pastor's best helper, next to the presiding elder.—J. W. Story, February 3.

Morrow Street, Waco.

Things have been taking place at Morrow Street ever since conference. The new pastor and his family were most cordially welcomed, given a public reception and pounded. As soon as we got on the ground the folks began to discuss the urgent need of a revival. So the pastor wrote for W. J. Ramsey, and we began a meeting January 12. About the same date an epidemic of grip struck Waco, but we decided not to let a little thing like that stop a revival. At one time the pastor was in bed three days, and not a preacher was in the meeting, but Ramsey and the folks went right on. At some time during the meeting nearly every member of the Church was in bed. But we went on for twenty-two days. The Church was greatly revived, there were about fifty conversions, including six heads of families, and forty-five additions to the Church, with others to join. Happy! Of course, we are. If any pastor wants a man to help in a meeting who can preach, exhort, sing and rout the devil in a personal encounter and who has not a tender spot on him anywhere, let him secure W. J. Ramsey. Our next move is for a better parsonage.—E. Hightower, February 4.

PREACHERS' MEETING AT SAN ANTONIO.

The Methodist Pastors' Association convened, as usual, in the study of Travis Park Church at 10 o'clock February 3, with Rev. E. D. Mouzon, D. D., President, in the chair. The following brethren were present: Revs. E. D. Mouzon, J. W. Albritten, S. B. Beall, J. G. Mueller, N. B. Harmon, J. E. Harrison and A. C. Bell. Bro. V. M. West, of the laity, represented West End. The President called the association to order, and at his request the Rev. J. W. Albritten led in fervent prayer. The following reports were made:

Travis Park, E. D. Mouzon—Off day yesterday. Very good attendance considering the inclement weather. Three additions by certificate.

South Heights, J. W. Albritten—Two fine services. Organized a Senior League with fourteen members. The Junior League has thirty-two members and is doing well.

City Mission, S. B. Beall—Plans adopted for a parsonage. Lumber on the ground to begin work tomorrow. Received seven into the Church by certificate. This gives the City Mission a membership of 102. Bible study class held every Monday evening. Special attention is given to the doctrines and polity of Methodism.

West End, Bro. V. M. West—Morning service well attended. No service in the evening. Excellent Sunday-school.

German Mission, J. G. Mueller—Had busy week visiting the sick. Spiritual prayer-meeting. Sunday morning service well attended. An unusual number of men present.

Prospect Hill, N. B. Harmon—Good week. Not so large a crowd as usual yesterday owing to cold weather. Fine Sunday-school. About 200 present. This next week will see the liquidation of the parsonage debt and beginning of plans for a new church.

Dr. Harrison spoke in behalf of the work of the City Mission and Church Extension Society. A circular letter has been sent to each pastor requesting him, in company with the member of the Finance Committee in his charge, to solicit help to the extent of $25 from each member who is able to pay that amount and, further, to present the work publicly in an endeavor to enroll sustaining members who are to pay a membership fee of $1 per annum. A thousand members would mean a thousand dollars, and with other contributions place the organization on a working basis. Dr. Harrison urged each pastor to press the matter and make the work a success.

Government Hill, A. C. Bell—Fair attendance yesterday. Rev. Mr. McKnight, of the M. E. Church, preached at the morning hour. Good sermon and inspiring service. Very few out at the evening hour. Work in good condition.

There being no further business, the meeting was considered adjourned.

ARTHUR C. BELL, Secy. Pro Tem.

San Antonio, Feb. 3.

PROHIBITION GAVELS.

I wish a very small piece of wood from every county in Texas for making two prohibition gavels. I request the pastors of our leading Churches in county sites to send me this little piece of timber by mail, and you may indicate in your letter to whom they shall be presented, and the majority will rule. If you have a somewhat unusual wood, select that, and in every instance give county and kind of wood. Please don't forget this. Texas for prohibition. "On with the battle!"

S. J. VAUGHAN.

Merkel, Texas.

Adjudged not guilty of the killing of Stanford White by reason of insanity at the time the fatal shots were fired, Harry Kendall Thaw, on February 1, in New York, was held by the court to be a dangerous lunatic, and was whirled away to the State Hospital for the insane at Matteawan.

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