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

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Editorial.

THE AUSTIN STATESMAN AND PROHIBITION.

Strange to say, our able confrere, the Austin Statesman, is busying itself more persistently in trying to forestall a State-wide prohibition election than most all the other dailies in the State. From the beginning even until now, it has been constant in season and out of season in its effort to put every imaginable obstacle in the way of the movement. Its one and constant plea is that the people ought not to be harassed by another election; and that a prohibition election will create strife, provoke bitter controversy, and alienate friends.

If there is anything in the Statesman's contention, that paper is the last one on the list to urge that as an objection. We have read the Statesman with a great deal of interest, because it is a good paper and we have always admired its editor as a brave, true and fearless man. But since going to Austin, and since becoming an editor, his attitude on the question of prohibition has materially changed. In the Travis County local option contest, he threw the weight of his influence against the issue; or at least, he contributed nothing to our side of the campaign, while he lost no opportunity to give comfort to the enemy. And now when the moral element of the State are doing their best to bring on an election in order to show to the law-defying whiskey business that it can no longer dominate the sentiment of Texas, the Statesman is active in throwing cold water on the campaign. And its chief argument is that it will produce strife and vex the people. Yet the Statesman did not hesitate to enter the two recent political campaigns with all the fight and fury of its nature, regardless of the strife, the animosity and the alienation of friendships that followed. And whether right or wrong, the Statesman out-Heroded all the journalistic Herods in the State in the seriousness of the charges made against some of those whom it happened to oppose. It went into their public conduct, pried into their secret business transactions, and held up their social and moral derelictions to the ridicule and scorn of the whole people of Texas. We hazard nothing in saying that it did more than all the daily papers in Texas to stir up strife, to provoke hostile feelings, to dig a gulf between friends, and to perpetuate bad blood among the leaders of opposing factions. In this work it seemed to have no scruples as to disturbing the peace and the order of communities. We are not criticising the Statesman for its course; but merely pointing out the facts as they exist.

But strange to say, when the Statesman airs its views on the subject of prohibition, it becomes deeply concerned about the peace and order of the State. In its esteem it is an awful thing for prohibition to create a little friction, but it is all right for a political campaign to produce a state of animosity that it will take ten years to heal.

It is a great sin in the eyes of the Statesman for the people to discuss the facts of prohibition as they relate to the sobriety and moral weal of the commonwealth; but it is the religious duty of this same paper to draw the sword of its displeasure, spring into the arena of party politics and hack the heads and wound the hearts of those who look at things from the opposite standpoint. That sort and style of hate and malice are sane and rational methods to pursue! Nothing wrong in dragging the personal dealings of men and women into its columns, while it opens up the cesspools of low sections of Galveston in order to show the connection of certain people with them when a political issue is involved. But, according to the Statesman, Texas is not able to stand the progress of a State-wide prohibition issue. It is awfully afraid that such a campaign will hurt somebody's feelings, and make somebody dislike somebody else. If our able confrere would only look back over its recent course and realize what it has done to stir up strife, wound feelings, alienate friends, and lacerate human hearts, it would at once come to the conclusion that there is not much left in that sort of work for prohibition to accomplish. If the Statesman wants to boost the saloons, and aid to perpetuate them as a menace to society, it ought to come out boldly and do its work without resorting to the subterfuge of an apologist in their behalf. At least it ought not to weep over the probable ill feelings that a campaign of this sort might produce, after it has done its best to rend the State asunder in two of the nastiest political campaigns that ever disgraced a civilized people.

We do not hesitate to say that it is not within the province of a prohibition campaign to approximate the evils wrought by the two recent personal struggles just closed. The campaign for prohibition in 1887, as heated and strenuous as it was in its progress, was a spiritual affair when compared with the partisan issues waged within the past few months by the Statesman. We hope, therefore, that the Statesman will compose its spirit and soothe its nerves before it undertakes to lecture us on the evils of another election in which prohibition is to be the issue. If we succeed in bringing on this election, we assure the Statesman that we will endeavor to profit by its experience and steer clear of bitter animosities and hostile demonstrations. We will do our utmost to confine our part of the campaign to arguments, to facts and to figures, instead of to the questionable business of putting detectives on the tracks of our foes in order to show to the world how rotten and immoral they have become. Now with this promise of decency and high-toned moral dealings upon the part of those who will lead in the contemplated prohibition campaign, we hope the Statesman will indulge in no further tears and lamentations concerning this question.

In secret prayer we hold sweet converse with God. We talk to him and he talks to us. Such communion is sweet and inspiring.

THE PASSING OF EX-GOVERNOR LANHAM.

Ex-Governor S. W. T. Lanham died the 29th ult. at his home in the city of Weatherford, after an illness of several months. His wife, to whom he was ardently devoted, died some weeks ago, and the shock of this affliction almost broke his heart, and he declined rapidly after her departure. In fact, he had no desire to live after she left him.

Governor Lanham began life on a farm in Spartanburg County, S. C., July the 4th, 1816. There he grew up into sturdy youth and strong young manhood. He had a thirst for knowledge, and made good use of his opportunities; and he became a well-educated man. Soon after he reached manhood, he entered the Confederate army and fought through the four years of dreadful war. In 1866 he married, and he at once came with his beautiful and accomplished young bride to Texas. They chose Weatherford as the place of their permanent home. For a time he taught school, but soon studied law and was admitted to practice at the bar. He rose rapidly to distinction as an advocate. He was district attorney for a term and rendered valuable service in the enforcement of law. In 1882 he was elected to Congress, and for four terms in succession he was re-elected to this high position. He voluntarily retired from Congress and devoted himself for four years to his profession; but in November, 1896, he was again elected to his old place at Washington. In 1904 he was elected Governor of Texas, and served in this position for four years. After this he repaired to the quietude of his home in Weatherford for rest and recuperation. But disease had placed its seal upon him, and for the past two years he has been in feeble health. His end came last week, and not only Weatherford, but all Texas mourned his death.

Governor Lanham was a man of strong mind, firm principles and exemplary character. His private life was above reproach, and his public life was an honor to the State. His integrity was of a high order, and his ideals were in keeping with the best traditions of the old South. He had a sunny disposition, and his friends were numbered by the thousand. Everywhere he was known as Sam Lanham. He was a man of devoutly religious nature. He was a life-long member of the Methodist Church, and its beautiful burial service was read at his grave. He lived a noble life and his end was one of peaceful triumph. His influence will abide, and Texas will ever remember him in confidence and affection. He wrought out his own destiny and won his permanent place in the esteem of his fellow countrymen. His example ought to be an inspiration to the youth of our land. His life stands out as proof of what a man can accomplish by the right use of his talent and the persistent application of his energy and opportunity. As a personal friend we loved and esteemed him, and we gladly lay this small token of love and esteem upon his new-made grave. May his soul rest amid

the balm-breathing gardens of God, in happy association with those who have preceded him.

They that are born of the Spirit become spiritual. They are made partakers of the divine nature, and they are filled with all the fullness of God. "That which is born of the Spirit is spirit."

God often speaks to us, but we are too dull of hearing to catch the sound of his voice. The hum of the world drowns his voice, and we lose many of the messages he would otherwise bring to our troubled spirits. "He that hath ears to hear, let him hear."

Jacob was a trickster and a deceiver in his early life, but after his experience at Bethel and later at the brook Jabock, he was every inch a man. He never flickered in his moral conduct after those thrilling periods. Hence God found in him the elements out of which a great man was made.

The man who has nothing but a reputation to sustain him will find his condition deplorable when fortune fails him and the tide winds set in against him. In that emergency he will need character. Reputation is capricious and fickle, but character is reliable and abiding.

Waiting upon God does not mean a passive state in which the soul is idle. It means service, the sort of service rendered by the servant who waits upon his master. There is no indolence in this sort of waiting, neither is there a sort of dreamy meditation in it. It is activity of the highest sort.

When Christ died, the angels stood aghast, the cohorts of hades held a jubilee. From a human standpoint it seemed that all was lost. But when Christ rose from the dead, the angels celebrated the victory and the rulers of darkness sent up a wail of despair. Since then, humanity has rested in hope.

Faith takes the place of knowledge. When you know a thing faith ceases. Hence faith deals with the unseen and the spiritual. It brings to us a conscious knowledge, but not the knowledge of the senses or of mental recesses. It is the substance of reality. It relates us to the eternal. It is the eye, the ear and the touch of the soul.

There is many a sorrow hidden in the heart that the eye of the world never sees. The lips never give expression to it. It is suffered in silence, though the outward life seems to be sunny and untroubled. But God knows the secret sorrows of the heart and in them he helps us; otherwise we would falter and fall underneath the burden.

God is love, and to be like God we must love. Love can not be resisted. It is a universal conqueror. The heart that can not be won by love is incapable of conquest. The secret of Christ's success is found in the fact that he proposes to win humanity with love. Force is no part of his kingdom. When love rules subjugation and peace follow.

Chair of Theology in Southwestern University

By Rev. E. D. Mouzon.

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My Reasons for Agreeing to Undertake This New Work.

The Church papers have told of the establishment of the new Chair of Theology in Southwestern University, and have announced that I have agreed to undertake this new work, subject, of course, to the approval and appointment of the Bishop.

My friends have different opinions as to the advisability of my laying down the pastorate and undertaking another work. I trust that I shall not be considered immodest if I quote from two letters which reached me this past week. An honored friend writes as follows:

"I am deeply impressed that you in leaving the pastorate to accept a professorship in the Southwestern University have made a grave mistake. The greatest need of Methodism in the South is more good pastors. The cities of the South and especially of Texas are growing rapidly in wealth and in population, and the demand for first-class pastors is constantly increasing. The Church cannot spare you from the pastorate. There is many a man who is well qualified to fill the Chair of Theology in a university who is not qualified for a city pastorate."

Another friend writes as follows: "I have just noticed in the papers the announcement of your election to the Chair of Theology in the Southwestern University, a position sure to be largely influential in moulding the Church and the religious life of the future in that great State. It gives me special pleasure, because it guarantees that a true scholarly spirit shall dominate that department of the University—a spirit that does not fear, but welcomes truth and rejoices in it, whose confidence is essential Christianity is such that it is not frightened by changing forms of statement nor irritated by the quibbling questions of over-zealous 'modernists.'"

It seems in order, therefore, that I should make public my reasons for putting my hand to a new undertaking.

In the first place, I have for years been convinced that the future of Methodism in Texas and, to a large extent, the moral and religious welfare of the whole State are bound up with the life of the Southwestern University. I am, of course, the friend of all our Methodist schools; and I consider that our attitude toward higher education by the State should always be most friendly; but I see clearly that it is the Southwestern which sets the standard for all our schools, and puts such emphasis upon the fundamental importance of religion that our State schools are compelled to give attention to the religious side of education. The entire Methodism of Texas is committed to the Southwestern. We have been slow to see our great opportunity there; but when one compares the Southwestern of to-day with the Southwestern of ten years ago he sees that we have made progress which is positively inspiring. In all the years to come Southwestern men and women will occupy leading places in the life of Texas and will be the strength and support of our beloved Church. And now I prove my faith by my works—I believe that the future of the Church in Texas depends largely upon the future of Southwestern, and I agree to do my part toward making Southwestern all that our greatest school ought to be. I do this at some sacrifice. There are no joys like the joys of a pastor. Without the sick and poor to call upon me and my own people to look up into my face every Sunday I shall feel like a parent bereft of his children. But in moulding the young life of the Church I shall find my compensations.

In the next place, I see very plainly that the greatest need of the Church is preachers. If by laying down the pastorate and becoming a teacher of young men looking toward the ministry I can put my hand each year on from three to four score men who are to occupy our pulpits to-morrow,

then shall I be multiplying myself many fold. Bishop A. Coke Smith was a preacher born and made. For a time it was my privilege to be in his class at Wofford College. Bishop Smith was a great pastor; but never did he so shape men's lives as when he put his hand on young men. If in some small way I shall be able to do for the young men of Texas what Bishop Smith did for me, I shall count that work the highest privilege of my life.

I do not consider that just any man is fit to teach others; and most certainly I do not consider that just any university graduate is prepared to train young preachers. Some theological schools in this country are suffering now, and the Church is suffering, because men who have little else beside scholarship are attempting to train those who are to preach the everlasting gospel of the Son of God. Our preachers should be trained by men who have had experience in the pastorate. Many a theory turns out worse than worthless just as soon as it is applied to the actual work of the Church. One may learn much theology from books, but if he does not also learn from life his theology will be dead or false. The pastor and preacher has always been the best theologian, because he has kept in closest touch with life.

As everybody knows we are living now at a time of considerable theological unrest. Many young men come upon certain questions after they have entered the ministry, and because they did not have some one to guide them they are sadly confused and their preaching loses its note of authority. Others meet for the first time certain great problems in the lecture rooms of some university whose atmosphere is not friendly to the evangelistic spirit of Methodism. It is not to be wondered at, therefore, that such young men do not become great preachers and pastors in the Methodist Church. As a pastor I have "bought up" every opportunity to read and learn the best that has been said and taught concerning the great questions of theology. The old theology I have read for many years, and I am not altogether unfamiliar with the teachings of the newer schools, I have learned that some things are worth while and some are not. The things that make for salvation; the things that support the soul in the time of battle and trial; the things that give peace and victory in the hour of death—these are the truths which will save the world and these alone are the things that are worth while. If in these days of unrest I shall be able to direct the preachers of to-morrow to a better understanding of the everlasting truths of the Christian gospel, I shall feel satisfied that there has come to me, and to those associated with me, the greatest opportunity now offered by the Church in Texas.

E. D. MOUZON.

San Antonio, Texas.

PROVIDENCE, PAST AND PRESENT

My apology for writing the following articles on the providences of God is, the floods, the storms, the earthquakes and other phenomenal occurrences which have come upon us of late, which by some have been attributed to place and circumstances, by others as a happen so, and by others to the fixed laws of nature, while others still hold to the special and general providences of God. I leave the unbiased reader to say whether I have made out my case or not, and to judge whether we should follow the express declarations of God's Word, or believe the semi-infidelic assertions of some would-be hypercritical teachers and theologians. May their numbers decrease, their days be few, and their thoughts perish with them:

Article I.

I. What Is Providence?

1. Philologically, it means to provide for future use or application, or

to make ready for future events. In this sense, all people should be provident.

II. In Theology

It means the superintending care of God over His creatures, His providing for them, and ruling in the affairs of this universe. Some are ready at once to admit a general supervision of the Supreme Being, but deny a special or personal providence, not perceiving that generals are made of particulars; as we say the general bodies of waters are lakes, seas, or oceans, yet each of these great bodies are composed of little drops, and these drops are composed of smaller particles of spray or moisture, yet gathered together in generals they become mighty bodies of water. So it is with God's providences; each of his little acts of fatherly care over his creatures become his general providences over which he rules and superintends, as much as he did in the formation of the mist that he first caused to water the face of the earth, or as he does now over the rolling ocean with its limitless walls of sand. The man who admits God as the creator of this universe, and then denies his particular providences over all of his creatures, involves himself in the palpable contradiction of making a creator necessary to begin an existence, but unnecessary to continue that existence, which would give everything inherent power to indefinitely perpetuate its own being, which cannot be true, as the same power that causes a thing to exist is necessary to continue its existence.

Another class of semi-infidelic teachers declare that God created all things, but that he ordained fixed laws of nature to rule and regulate the affairs of this universe. Indeed! Who does not believe in fixed laws? I would want to leave old earth at once if the fixed laws of centrifugal and centripetal forces did not hold her to the plane of her orbit, for then she would leave her trackless path, rush through space, run over some smaller planet, or bump her head against some unseen world large enough to swallow us without oil, then there would be a wreck big enough to fill all the daily papers that had been, but, alas! are no more—wrecked! Or, if the fixed laws of gravity did not hold us to the earth, men would float around in the air like notes, and elephants would be as light as feathers, our houses would leave their foundations and maybe light in our neighbor's garden or watermelon patch, and then a fuss would ensue that would be a shame. Thanks to the Supreme Providence for "The Fixed Laws of Nature."

But what are the "Fixed Laws of Nature?" and whence came they? Before answering the above questions, let us ask a few more. What are laws? rules or methods of doing things? What are fixed laws, unalterable rules or methods of doing things? Then what are "The Fixed Laws of Nature?" They are names, rules or methods of performing her work, and of carrying out her plans. But what is meant by the word "Nature" in this connection? By the semi-educated skeptic, who poses as a scientist, Nature means that inherent force that obtains in the world by which things evolve themselves into higher orders of their own species; or else by some effort they lift themselves to a higher order of species which would be as much a violation of "The Fixed Laws of Nature" as it would be of the "Law of Gravity," for a man in a slime-pit to take hold of his boot-strings and lift himself to the solid rock above, which cannot be done any more than the leopard can change its spots, or the Ethiopian his skin. But to the truly educated child of God, and to the true scientist, "Nature" in the sentence above used means that all-seeing, all-wise, omnipotence, called God, the God of "Nature," the creator of all things from the molecule, that is so small that ten thousand of them can find an ample world in a single drop of water, unto the largest planet that by his omniscient hand swings through the unlimited space of his universe. I believe it was Humboldt who said, "A little learning drove me away

from God, but much learning drew me back to God." Humboldt was a student of Nature, and of Nature's laws, and when he had learned "The Fixed Laws of Nature," he found Nature's God. So the true definition of "The Fixed Laws of Nature" are God's fixed methods of ruling and regulating the affairs of his universe, over which he continually watches, as says the Psalmist David in Psalms 121:4-5: "Behold he that keepeth grace shall neither slumber nor sleep. * * * The Lord is thy keeper." Verses 7-8: "The Lord shall preserve thee from all evil. He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forever more."

But what will you do with your admission that there are certain fixed laws of nature? says my semi-infidelic, hypercritical, would-be scientific theologian. No trouble here at all. Let us take a railroad and illustrate this question. To have a railroad there must be a fixed roadbed; in this fixed roadbed there must be buried cross-ties and fixed in the proper position in this fixed roadbed upon these fixed cross-ties there must be laid the steel rails, and they must be fixed on to these cross-ties that are fixed into the fixed roadbed. Then the great mogul engine, with its fixed rods, bolts, taps, pistons, valves, levers and escapes, cylinders and flues, fire box and smokestack, must be placed upon these rails fixed on these cross-ties, fixed on this fixed roadbed, fixed on the solid bosom of mother earth, which is held to the plane of her orbit by the fixed laws of centrifugal and centripetal forces, which are the fixed laws of God for holding this earth on the track. Fill that fixed engine with fire and water, hitch on your palace coaches, take your seat, pull open the throttle and let that engine go—who would want to be behind it? Not I. It would run? Yes, it would run. But how long before you would have a head-on collision, or run into an open switch, or jump the track on a curve? But put an intelligent engineer in the cab; let him pull open the throttle, move down the line, watching the curves, the fills, the tunnels, obeying the orders of the chief dispatchers, keeping the directions of the general superintendent, and you ride safely to your journey's end, and all is well. So take the "Fixed Laws of Nature," put the air, electricity and the water in them, and turn them loose, and I had rather be behind a run-away engine. But let an intelligent Providence hold the throttle of these three great forces of Nature, keeping his eye upon the track, his hand upon the throttle, watching the signs, the curves, the fills, the grades and the tunnels, and if we ride on His train, we will glide into the union depot of his love, rest, peace and joy with a full head of glory and shout: "Home at last."

C. L. BALLARD.

Sherman, Texas.

CHRIST IS RISEN.

Do you believe that Jesus Christ lived, that he was conceived by the Virgin Mary, that he was born into the world, that he grew to manhood, that he taught a doctrine of love, of peace on earth and good will to man, that he was falsely accused, that he was arrested and tried before the highest tribunal in the world, that he was condemned to death, and was crucified and was buried; that he arose the third day, and that he ascended to his Father on high, and that all power in heaven and on earth is in his hands? I say, do you believe this? If not, why not?

Do you know that a certain man lived once by the name of George Washington, and that this same man was President of these United States; and do you know, my brother, that a certain English preacher once lived, by the name of John Wesley, and that he was the founder of a certain Christian Church that now encircles the world? Do you know there once lived a man called Julius Caesar?

You say we certainly know these great men lived. We would like to ask you, how do you know these

facts, if they are facts? You never saw them, and you never saw any one that did see them. Now, Mr. Skeptic, I have got you. You know very well that these great men lived and died on earth.

The reason you know it is because it is a historic fact, and you would quickly judge a man to be a fool who denied this truth.

A little over nineteen hundred years ago, as the light of the morning was breaking about Jerusalem, there was a guard, a company of Roman soldiers, to be seen just outside the city in a small garden; they were placed there to guard a new-made grave. Some strange things had taken place near here just two days before. A man had been taken up from the hills of Galilee and crucified as a malefactor, and was now hanging on the cross dying.

Strange things were taking place in the heavens and on earth and in the temple. It was rumored that he had said he would rise again the third day.

On the third morning after the crucifixion two women came early, while it was yet dark, to the new tomb. They brought spices to anoint the body that was in this grave. They loved this man who lay there. They loved him for his goodness, his purity and compassion and mercy.

They seemed to be the only hearts on earth that did truly love this man. They had seen him crucified and cursed by the bystanders and soldiers; they had heard the people cry, "Away with him! We want nothing to do with him! His blood be on us and on our children!" They wanted him out of the way. They said his teachings had perverted the Nation, but it would cease now, as he was dying upon the cross.

Oh, what a mistake these hypocritical Jews and Romans were making! This man who was crucified and was now laying in Joseph's new tomb, was the Christ that should redeem the world.

A little more than nineteen hundred years have passed, and what a change has come! The eyes of kings and queens and nobles and the eyes of princes and statesmen, the eyes of the humble and the poor are turned by an eye of faith towards this grave. Far-off India has an eye on this grave. Heathen China and Japan and the South Sea Islanders are looking towards this sepulcher near Jerusalem. Why this great change that has caused this wonderful difference in the hearts and minds of the world?

The malefactor once cursed is now honored, and his life is an example, and is reflected by countless thousands of the redeemed of earth. The rejected Nazarene is now sought for; the Redeemer once rejected of men is now loved and universally worshipped. The facts are, Christ is risen. This fact is the very foundation of the Christian's faith, and on this fact we stand or fall.

Paul says: "If he be not risen, your faith is vain and you are yet in your sins."

The first point that I want to establish is the facts of Christ's death. If we fail to establish this fact, it would be superfluous to undertake to prove his resurrection.

Christ may have suffered as a man in some obscure place and died for us without leaving any evidences of it. God allowed the wrath of men to become the instrument of praising him. In that he suffered his only son to be taken and executed by a public legal process—arrested first by the great council of the Jews, and then by the authority of the Roman Government, so that the matter became a matter of public record, a legal transaction and a great public execution.

The highest power both of the Jewish and Roman Government united in the fact of his arrest, his trial, his condemnation and his death.

Not only did God permit this, but the time of the occurrence was wisely arranged. It was at the feast of the Jews, the Passover, when all the Jews came to Jerusalem to keep this feast. They came not only from

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Egypt, but from every country through which they were scattered. Jerusalem could not hold the people that came there; they had to pitch their tents all around the city, in the valleys and on the hills. The multitudes were there to witness the scene, so that it might be attested by people from all parts of Judea and from the uttermost parts of the earth.

The form of Christ's death was not sudden, but his torture lasted many hours. The great throng that passed by for many hours witnessed his sufferings and wagged their heads and said: "He saved others; himself he can not save." The crucifixion was near the city, and his agony and death was witnessed by thousands. It was not designed that his crucifixion should be a private one, but on the most auspicious occasion. God called upon the heavens and the earth and the air and the graves and the temple itself for testimony. God was going to crown his son King of kings and Lord of lords. The sun, the great source of light, hid its face for three hours, and in three days the Son of righteousness would shine out with a radiance that would shine around the world and would never be put out.

Christ is on the tree. As the hour of three came, and as the priest was taking the sacrificial knife from the altar, an unseen hand takes hold of the veil of the temple and rends it from top to bottom, and has thrown open the mercy seat, not before seen by man.

Methinks the priest drops the knife and the lamb about to be slain goes free, for the Lamb that stood from the foundation of the world is suffering for sinful humanity. The way of the holy of holies is open, a new and living way; a way that the way-faring man, though a fool, may find and not err therein; an end to all sacrifices; an end to all suffering victims, for the burden of us all is laid upon the Lamb that is being slain.

Christ was yet on the cross; his disciples had deserted him; his kinsfolk had gone away; he was treading the wine-press alone.

In his last moments he exclaims, "My God, my God, why hast thou forsaken me?" But it is over; the darkness has passed; the load is borne; it is finished. He bows his head and dies.

The Roman soldiers wanted to make sure of his death, and when they came they pierced his side, and his life-blood ran from his body. He was taken from the cross; he was put in the sepulcher; his disciples and followers returned to their former occupations. Their Christ was dead, and their hopes were gone. They had thought he was the one that should redeem Israel. A detachment of Roman soldiers was placed at this sacred sepulcher. The king's seal was on the stone that rolled over the mouth of the tomb. They made everything secure. Here again God ordered that the world should have abundant proof of Christ's resurrection.

This was on Friday, which was to those people the last day of the week. Resting in the grave on our Saturday, which was their Sabbath, then comes the first day of the week, our Sabbath, made so because of Christ's resurrection from the dead.

Then came our humble visitant to the tomb, Mary Magdalene. She had been healed of much, forgiven much and loved much. Heaven had been gathering around that grave; angels had been watching there. They had seen the Roman guard, they had seen the dead body of Christ held a prisoner by the greatest power on earth at that time—the Romans.

How long shall wicked men triumph? How long shall human power exalt itself? How long shall the powers of hell hold jubilee?

The angels came; these guards felt like dead men. The stone is rolled away from the sepulcher. Christ asserts his divinity and comes forth from the grave. He has conquered both hell and the grave, and becomes the first fruits of them that slept.

Oh, what a moment was this! A

voice says: "Mary, Mary." Oh, she recognizes it. And her heart cries out, "My Lord and my God."

The command was given, "Go tell my disciples and Peter that I am risen." Not only was Christ seen by these witnesses at his grave, but he was seen by his disciples on the way to Emmaus, as he walked and talked with them and explained to them the Scriptures.

No wonder the apostles caught this inspiration from this Holy One as they communed with the Christ, the Son of God.

He met with his followers again in an upper room at Jerusalem and there breathed on them the Holy Ghost. There is where doubting Thomas reached forth his hand to examine the nail-prints and his wounded side.

Afterwards he was seen of about five hundred on the Mount of Olives, where they witness his ascension up to the Father from whence he came to conquer sin, and to prove and establish a better way, a holy way, and a way that leads to the paradise of God.

My ministerial brethren, preach Christ—his death, burial and resurrection, his ascension, and rejoice in God. You are an heir to a king.

Christ is risen, and your preaching is not in vain, but this gospel will save dying men and women. It is the power of God unto salvation to every one that believeth; to the Jews and the Gentiles, to the bond and the free, to the learned and the unlearned, to the mighty and the lowly. The middle wall of partition is torn down. God is no respecter of persons, but he that worketh righteousness, which is to do his will, is excepted of him.

What do you think of Christ, Mr. Skeptic? Do you believe him? Do you want any more evidence? Do you believe anything? Or are you given over to a reprobate of mind? And would you prefer to believe a lie rather than the truth? If so, we can only leave you in the hands of the merciful God, and we would exclaim, in the language of David, "The Lord knoweth the ways of the righteous, but the ways of the ungodly shall perish."

A. E. KENNEDY.

Garden City, Texas.

LAYMEN MEET AT MONTEAGLE.

The Executive Committee of the Laymen's Missionary Movement met at Monteagle, July 18. The following were present: J. R. Pepper, Chairman; F. M. Daniel, E. D. Newman and W. R. Lambuth. The following lay leaders were also present: Judge A. E. Barnett, Alabama; R. F. Burden, South Georgia; Dr. S. C. Tatum, North Alabama; Major A. D. Reynolds, Holston, also Prof. W. R. Webb, Tennessee, and a number of visitors. In the absence of the Secretary, Mr. F. M. Daniel was chosen Secretary pro tem.

Bishop Atkins was present and spoke to the committee in the interest of the proposed Methodist Assembly. He was followed by Rev. R. A. Child, who spoke in the interest of Hendersonville, N. C. The idea of such an assembly seems to be taking deep hold upon the minds of all concerned, and is likely to be soon an accomplished fact. The committee took steps to continue their investigations and will go thoroughly into the advantages and attractions of all the places that are available before making a decision.

A public meeting was held in Warren Hall on Sunday afternoon. Addresses were delivered by Bishop Atkins, Judge Newman, Judge Barnett and Mr. Burden. The meeting was well attended and great interest was manifested.

The committee met again Monday morning. Many matters of interest held the attention of the committee during the entire session. It was decided that special attention be given to the Laymen's Missionary Movement at the sessions of the Annual Conference this fall. Lay leaders are requested to visit the conferences as far as possible, and Conference Mission

Boards were asked to allow the Missionary Anniversary to be given to the Laymen's Missionary Movement as far as practicable, and that a suitable program be prepared.

Copies of the "Call of God to Men"—Report of the Chattanooga Laymen's Conference, fresh from the press—were presented to the members of the committee for their inspection, and steps were taken to push the sale of that excellent missionary volume. The members present expressed themselves highly pleased with the book, and felt that it would have great influence in increasing the missionary interest among the laymen of the Church. The entire edition is now ready to be delivered to those who may order it.

Rev. W. W. Pinson was requested to prepare a historical statement setting forth in succinct form the aim and scope of the Laymen's Missionary Movement for the information and awakening of the laymen of our Church.

Rev. Ed F. Cook was present by invitation and spoke on the "Educational Policy of the Movement." The committee agreed that it should be their policy to send out with their indorsement at least one good book a year, issued under the imprint of the Educational Department. The first book indorsed is the "How and Why of Foreign Missions," by Dr. Arthur J. Brown. This book is prepared for the Interdenominational Laymen's Missionary Movement, and sold at 50 cents in cloth, 35 cents in paper. It treats of the whole subject of foreign missions and is especially adapted to interest and instruct the busy, practical layman.

It was felt that the time had come to get the Emergency Corps ready for action. Some pressing emergencies were before the committee both from the home and foreign lands. The Secretary was instructed to send out letters urging laymen to join the Emergency Corps. The opinion was unanimous that our laymen were ready to do something worth while.

Definite steps were taken to secure a suitable man as General Secretary for the movement. The committee felt that the time had come, and the organization had progressed to such an extent, that the whole time of the best man they could get was demanded to conserve the interests of the movement, and to press forward this great work among the laymen. His duties will be to travel widely and represent the movement in public addresses and otherwise push forward the cause. The General Secretary is to have his office in Nashville and work under the Executive Committee and in co-operation with the Secretaries of the Board of Missions.

Resolutions were adopted expressive of the appreciation of the services of Mr. G. W. Cain in behalf of the movement and as Secretary of the committee.

A resolution was adopted appointing the week beginning Nov. 29 as a week of prayer for the coming of the kingdom. This action was taken in harmony with the general movement of the laymen throughout the Churches to observe such a week of prayer. All the lay leaders are urged to bring this week of prayer to the attention of the laymen, and see that the week is suitably and generally observed.

Every one present felt that the meeting had registered a distinct advance. As was indicated in its sessions, and also in the public meeting, the movement has lost none of its inspiration nor enthusiasm since the Chattanooga Conference, and the indications from all parts of the field are that the interest is deepening and widening every day. The spirit of the various members and of the lay leaders present was thoroughly hopeful, and the reports brought from the various sections represented were of the most cheering kind. It is safe to say that the Laymen's Missionary Movement is just in its infancy, and is a most healthy and promising infancy. There are greater things ahead than ever any of us dreamed of.

W. W. PINSON.

WAS IT A DREAM?

Last eve as I sat at my window in the soft, gray twilight, when all nature seemed hushed in silence, as though in secret communion with its Creator, my mind unconsciously drifted away into dreamland, when I heard, or seemed to hear, gentle footsteps near me, and I heard a voice which said in accents sweet and low, "Look!" and I saw on a table near me two glasses filled to the rim. Again I heard my fair visitor say, "Look!" Again I looked and saw in each glass pictures of varied hues come and go in kaleidoscopic succession. One at a time I caught up these glasses and read the story of their life-like pictures as they passed before my eyes. In one—the glass of water—with its pure crystal drops, pure as when they fell from the clouds in the heavens, it depicted to me in its innocent beauty visions bright and beautiful. My mind reached out and I thought of the many little sunny rills that carry gladness and joy with them as they merrily flow along in their winding course, kissing their flower-laden banks with their pearly waters; of beautiful, the fountains which grace our homes and parks shooting up myriad springs of sparkling cold water.

I thought of the mighty oceans which bear upon their glassy bosoms the great ships which carry on the international commerce of the world. I thought of the little warbling brook that flows on to fill the great rivers, which bear great burdens, turn countless wheels and minister to thousands. And with reverence and love I thought of the pure cold water that was drawn up by the "Old Oaken Bucket," the iron-bound bucket that hangs in the well."

What else do I see in this God-given blessing to man—the glass of water? Peace, hope and happiness; fevered brows cooled by its crystal drops; thirst that is quenched by its cooling draught; parched meadows that are made green by its gentle downpour.

Blessings on the beautiful cold water. With love and honor do I sit thee down and pick up thy companion, the wine-glass, with its sparkling drops of ruby tint, vile as it was when it first went forth on its mission of woe, filling the earth with desolation and anguish. What do I see there? No happiness do I see pictured upon its deceitful surface. The dove of peace has flown from its fiery circle, where dwells the curse of the world which man calls rum. Rum, the murderer of humanity, destroyer of souls and robber of happiness; thou who dost press sorrow's crown of thorns deeper into the brow of your victim, and mocks them with your legal license; thou who dost rend the mantle of peace and prosperity and divide its spoils among the spoilers. Would that I could nail your cursed power upon the cross of your own infamy and bathe your foul and deceitful lips with the tears of the widows and orphans you have made, could I but bury you in the sepulcher of destruction and roll upon its door the stone of Christian temperance and write upon its face, "Gone from the world forever."

Again I look to the glass of wine and I see mirrored upon its enticing surface the form of a young man; I saw him as he stands in all his young manhood and honor, the pride of home and country; in his hands he holds a glass of ruby liquid; he is counting the cost of selling his soul to the devil, of introducing into his system that which will undermine his constitution and wreck his whole being. Will he, dare he, take the step that will fasten upon him a habit that has claimed thousands, yea, its tens of thousands, and caused them to fill drunkards' graves and people a drunkards' hell. Does he count the cost of all that goes to make a noble Christian character ere he swallows the damning curse?

Time moves the picture a few more years. Again I see the young man, the picture of lost manhood; the young face once so handsome is now bloated; his proudly walking figure is now a shambling wreck; he has lost home, honor, friends and position;

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he is an outcast upon the world. He failed to count the boundless cost and dropped the priceless pearl of honor and manliness in the wine-cup, saw it dissolve and drank it down. Once he had aspirations and ambition that soared as high as the stars in the blue heavens above; but he has broken and bruised the beautiful pinions, and at last strangled all that was good in him, that he might not hear the raven of remorse sitting above his conscience door, quoting those awful words, "Never more." He stands a man in whom every impulse is gone and swallowed up in rum. And I said: "Surely there is only one such picture as this." The voice said: "Its number is legion."

These are the pictures I saw in the two glasses. In the glass of water all that was good and pure; in the other, the wine-glass, I saw the shackles that are binding our young men—the hope of our country—to this dark beverage of hell.

Was this a dream? No. Would that it were. Be we Christians and suffer such as this? Oh, voters of Texas, as the State election comes on, VOTE—till the last licensed saloon expires;

VOTE—for your altars and your fires; VOTE—for the good of your boys, oh, you sires—

God and your home land.

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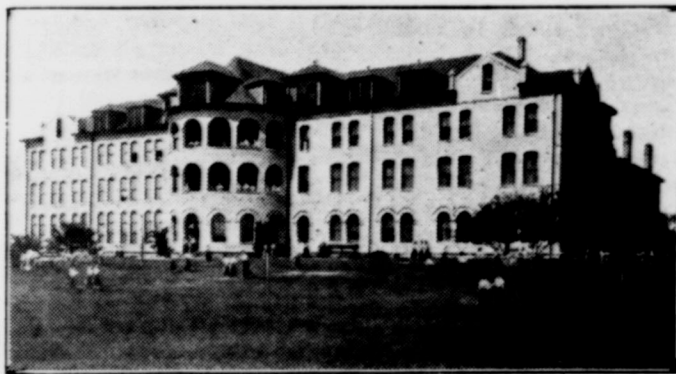
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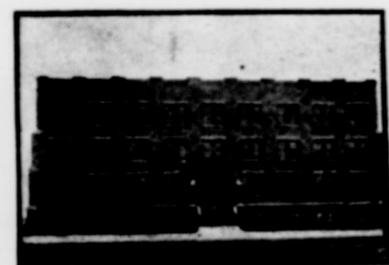
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Notes From the Field

Merkel.

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Linden Circuit.

This charge is in the midst of a gracious revival. The pastor is assisted by Rev. J. J. Smith, of Big Springs, Texas. We have held a meeting at Union Chapel which resulted in twenty-five professions and reclamations and five additions to the Church. We also held a week's meeting at Douglassville with some twenty-five or thirty professions, and seven additions. The spiritual condition of the Church was greatly improved. We are now in what promises to be a very fine meeting at Linden. The revival spirit is among us and we are very hopeful. Brother Smith is a very fine preacher and one of the best revivalists in our Methodism, and, if our brethren should need such help, they could not do better than to secure his aid. Pray for us.—C. M. Cagle, July 28.

Moore Circuit.

All my protracted meetings have been held. Rev. J. J. Franks preached for me at Moore nine days. Had a good meeting—five additions on profession of faith and a good revival in the Church. Rev. J. W. Allbritten assisted at Leona. It was a meeting of great spiritual power. Twenty or more were converted. Seven joined our Church. The local Church and community received a wonderful up-

lift. Rev. Sam Beal was with me at Tehuacana for seven days. We had a great victory in every way. It was an old style camp-meeting out on a lake; preaching under a brush arbor. Nineteen joined our Church and two gave their names for the Baptist Church. There was a great time on Sunday afternoon at 5 o'clock. President Fisher, of Coronal Institute, spent Sunday with us and preached a great sermon at 4 o'clock. Rev. Z. V. Liles preached five times for me at Priotown and then the presiding elder finished up. We had a great day Sunday. This Church is the smallest in the San Antonio District. The membership will pay from \$12 to \$15 each on conference collections. We had one addition at this meeting. We have had a net gain of 42 this year, most of them on profession of faith. Finances far in advance of any previous year in the history of the charge. Conference collections advanced 300 per cent in two years. Pastor's salary advanced 40 per cent in two years. Membership increased 60 per cent in two years. The Epworth Leagues have given the preacher in charge and his wife a trip to Epworth for the Encampment.—C. W. Godwin.

Wellington.

Our meeting closed Sunday night. We had 50 conversions, more or less; 62 joined the various Churches, 38 of them joined the Methodist Church. Samuel L. Culwell preached the first four days for me, and he did it well. He is one of our young men. You will hear from him some of these days. After the first four days J. W. Story came and did the preaching to the close of the meeting. He does not need my commendation or recommendation. He has been in this conference about twenty years, and is well known. Suffice it to say that my people were delighted and the revival a success. W. A. Erwin, of the Presbyterian Church, did the singing. He is hard to match as a revival singer. Prospects generally are good and we are happy.—M. H. Hudson.

Mexia Station.

Mexia Station maintains its good name and record. Everything is in splendid condition. All the services are well attended. Our Sunday-school is one of the best, and the Leaguers are bringing things to pass. Considerable improvements have been made on our property; new fences all about the premises, all the property repainted, new opal window lights throughout the church, new carpet on pulpit and choir platform, with beautiful folding opera chairs for the choir. The Home Mission Society is installing hot water throughout the parsonage, with lavatory and excellent bath facilities. We attempted a meeting in April, but were completely rained out, but are planning to try it again in August. Have received fourteen members. Collections, ordered by the conference, secured in cash and good subscriptions. I had a very enjoyable trip in June to my old home in Mississippi. The occasion was a visit to my aged mother and relatives, whom I had not seen since coming to Texas in 1900. I preached at the old church built by my grandfather sixty-two years ago, though it has been overhauled and made modern.—J. C. Mimms, P. C.

Turkey Mission.

Last night closed out one of the most successful revivals South Quittaque has ever known. Our pastor, Bro. C. D. Pipkins, did the preaching. He has won his way into the hearts of his people. They love him and seem to think it right to do what he says do in the meetings. Several thought the meeting would be a failure, as the weather was rainy and everybody behind with their crops; but the people quit their crops and went to work for God. One remarkable feature of the meeting was that everyone that was converted went to

work. Eternity alone will reveal what has been done. Sinners converted, backsliders reclaimed, the Church awakened. Fathers and mothers met their children at the altar, while the parents consecrated their lives, the children promised to be better children. Some of the children gave their hearts to God while very young, and now only need straight living in the lives of older Christians to make them strong workers in the Church. May God help us as parents to train them right. Old troubles were settled; people came to Church that had not attended in years. Tongues were loosed and our hearts were made to rejoice when we heard them say: "I can talk now. Your prayers have been answered." Long have we prayed for this place. Our Bible service was a feast. Everybody was requested to bring their Bibles and read some select Scripture that had been found precious to them. We shall never forget that service. The singers were faithful. The saintly face of Grandfather Poteet was a great help in the meeting. Although 76 years of age, he attended nearly every service. He led such songs as "I Am On My Way to Canaan," "I Am Going Home to Die No More." Children from 7 years on up testified and praised God for the meeting. Sinners arose and asked the Christian people to pray for them. We feel like it is the beginning of better times.—Mrs. Dollie Whitworth, July 22.

Whitehouse.

We have just closed a most successful meeting at Whitehouse. I was indeed fortunate in getting Rev. John E. Green, of Houston, to hold said meeting. The people say that they have not had such a meeting in many years. We believe that if Bro. Green could have stayed with us a week longer that we would have swept this little town and community completely for Christ. The Church was greatly warmed up; several conversions, and quite a number joined the Church. As a token of our appreciation, we paid Bro. Green something over \$60, and had it not been for the failure we had in crops we would have paid him \$100 without regret. My people all join with me in best wishes to Bro. Green. I filled my appointment here last Sunday, and had a splendid congregation, and all seemed to be religious. Old Bro. Greathouse, who was converted during the meeting, was in attendance, and sat in the front pew. Let's pray for better times at Whitehouse.—E. C. Escoe, July 25, 1908.

Jayton.

Our third Quarterly Conference convened at Jayton, July 15, with the Revs. J. W. R. Bachman as P. C. and our beloved J. T. Griswold in the chair. Although the Presbyterians, under the leadership of Rev. Green, together with his son as singer, and his niece as organist, were in the midst of a revival, yet they willingly gave way to us. Brother Griswold preached a very forceful sermon at 11 o'clock, after which a nice dinner was spread, which all seemed to enjoy. The tables were cleared up, and Bro. Griswold proceeded to hold conference. He is not only large in stature, but he has a great big loving heart, that reaches out after the souls of men and women, trying to lead them on to a better, nobler life. As the result of our Conference, four members were received into the Methodist Church, and five children baptized. The officials were not very well represented, as the work is somewhat scattered. The finances are not as they should be, but with the present outlook for crops we hope Bro. Bachman will be able to report "in full" at Conference this fall. Bro. Griswold could not stay over night with us, as he was due at Ira to hold a meeting. He has endeared himself very much to the people here, not only to the Methodists, but to all denominations. Bro. Green's meeting was not as visible in results as we would like to have seen it, yet the different Churches were greatly revived, and we don't believe that such earn-

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est, faithful preaching as Bro. Green did was in vain. We have never heard better sermons nor none delivered in a more loving, pleading way than his were, and we hope for him great success in his evangelical work of leading souls to Christ. With much success to the Advocate, the best paper we have struck yet, and its many readers.—Mrs. Mary Powell, July 26, 1908.

Venus Charge.

My son, Rev. C. C. Hightower, held a very successful meeting for me at Mountain Peak lasting ten days and closing Wednesday night, July 29. I was engaged at Barnesville when this meeting started and I did not get to the meeting until Thursday. When I reached there I found the meeting under good headway. A number had been converted and everything moving on so well that I only stayed with the meeting two days and only preached three sermons—my son doing all the rest of the preaching. Here we had a good old-fashion revival. In nearly every service the shouts of victory were heard and sinners were converted. The visible results of the meeting: 123 conversions, 45 additions to our Church. The conference collections more than doubled, and they gave as a free-will offering to my son more than sixty dollars, and the young men made up about \$14 for my Junior preacher, Rev. W. F. Singley, who assisted in the meeting in singing and altar work. The old citizens there say they never saw such a revival in that community before. Three young men say they are called to the ministry. We have had to date on the charge 270 conversions and reclamations. We have five or six meetings yet to hold on the charge, and we are expecting a great victory. "The Lord of hosts is with us."—I. E. Hightower.

Gober.

On the 26th we closed out a good meeting here. Brother I. N. Crutchfield, from Georgetown, came to us in the spirit of the Lord and did us fine work, the results of which were better than 35 conversions and reclamations, 15 additions to the M. E. Church, and more to follow. The Lord has done great things for us whereof we are glad.—G. W. Conly.

Dalby Springs.

We closed our campmeeting at this place on the 19th inst. with fifty-four conversions and reclamations. Have received twenty-five into our Church, with more to follow. This meeting was unlike any that we have attended since we came to Texas. It was "the old-time religion." Dr. I. F. Betts, of Pittsburg, preached for us ten days. His preaching was forceful, logical and spiritual. The preacher did not fail to tell the people that they were sinners and, unless they repented, they would all likewise perish. As a result of such preaching our people were deeply convicted, came to the altar and were converted. They were not hold-up-hand conversions. Dr. Betts refuses to recognize anything but genuine altar conversions. Our people were greatly revived and many of them got happy and shouted, and, in fact, this old preacher got happy and shouted, but I couldn't help it. Well, this was not all of this meeting. On the 17th our good presiding elder, R. A. Burroughs, came and held our third Quarterly Meeting. Preached us two good sermons and conducted the business of the conference. Our people have all fallen in love with Brother Burroughs. We would not forget to

mention the name of Bro. Goode, of the Northwest Texas Conference, who came and preached us one good sermon. Many thanks, Bro. Goode. So our meeting commenced and so it ended. We give all the glory to our blessed Lord.—W. H. Summy, July 30.

Barry.

We closed a good meeting at Barry last night with fifteen accessions to the Church, nine on profession of faith and six by certificate. The Church was greatly revived. One infant was baptized and one old man more than sixty years old. Bro. Moore, from Corsicana, did most of the preaching and did it well. He endeared himself to us all. He is a "good man, full of faith and the Holy Ghost."—O. E. Simpson, Aug. 3.

Alvarado.

The co-operation meeting at this place, closed Thursday night, July 30, having begun July 12. Rev. Lockett Adair, of Dallas, preached with power, his sermons being filled with the philosophy of human nature, apt illustrations and sound Christian doctrine. At the first opportunity, while the meeting was in progress, nineteen persons united with the Churches of the town, and on Sunday, August 2, there were fifty-three additions. Our Church has received twenty-eight. There will be other additions both in town and in the surrounding country, since the reclamations and conversions amounted to more than two hundred. The revival reached all classes. Some who had kept away from churches for years were saved, and many of the most prominent citizens were converted. At least one estrangement of years' standing was ended by reconciliation. Business men's prayer-meetings, held by laymen, were conducted in stores, the attendance sometimes reaching seventy-five and one hundred. Privately and in the services workers of all denominations explained the plan of salvation and urged men to accept Christ. Our town has been greatly blessed.—G. J. Bryan, Aug. 3.

Chatfield.

Our Third Quarterly Conference met here last Saturday and Bro. Bishop was on time. He gave us two splendid sermons. Our finances are well up. Bro. Bishop was compelled to leave before the 4 p. m. services on Sunday. I preached at that hour and there were three conversions. I preached again at night, and there were six more conversions and nine joined the Church, so our meeting opens very hopefully. We are praying for and talking for 100 conversions before the week ends. Pray for us. Praise God for this victory.—H. B. Henry, August 3.

Kempner.

Our camp meeting at Brooks Crossing closed last night. The Rev. Leach, Presbyterian, and Rev. L. F. Sessions, stationed at Lampasas, and his cultured, consecrated wife were our preachers. Bro. Leach preached twice. The preaching produced profound impressions on my people. We were frequently moved to great sorrow of heart to witness the sad fact that many hearers, visibly convinced of sin, and fully impressed in their mind of an immediate surrender of themselves to the Lord Jesus Christ for salvation, failed to take any action in this important matter. Eight precious souls joined the

Continued on page 16

CUTICURA CURED MOTHER AND BABY

Southern Woman Suffered With Itching, Burning Rash—Drove Her Nearly Crazy—Her Baby Had Sore on Neck, and Two Other Babies Had Skin Troubles—Calls

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"I just can't say enough for the Cuticura Remedies. I can't find words high enough to express my thanks to God for hearing of the wonderful remedies. My baby had a running sore on his neck and nothing that I did for it took effect until I used Cuticura. My face was nearly full of tetter or some similar skin disease. It would itch and, after scratching, it burned so that I could hardly stand it. Two cakes of Cuticura Soap and a box of Cuticura Ointment cured me. Two years after it broke out on my hands and wrist. I cured it for a while, but it came again in the summer. Sometimes I would go nearly crazy for it itched so badly. I used ten dollars' worth of so-called blood medicines which did no good at all, then I went back to my old stand-by, that had never failed me. One set of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent did the work. One set also cured my uncle's baby whose head was a cake of sores, and I know of another woman's baby who was in the same fix and nothing else did any good. I speak a word of praise for Cuticura whenever I see a case that needs it. Mrs. Lillie Wilcher, 770 Eleventh St., Chattanooga, Tenn., Feb. 16, 1907."

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The Home Circle

IN THAT DAY.

(Words and melody by J. A. C.)

I will sing of God's mercy and grace
Attending my steps all the way,
As I'm striving to win the glad race,
And crown in that glorious day.

Chorus.

O yes, I will sing; my glad voice shall
ring
As I while the dark hours away;
A tribute I'll bring of praise to my
King.

Will He own me as His in that day?
In that day! In that day!
Yes, He'll own me as His in that day.

I will sing of forgiveness and love,
And the days when my prayers He
has heard;
When the light shone around from
above,
And bright hope within me was
stirred!

Chorus.

I will sing of that beautiful land
Prepared for the pure and the just;
Where the rivers flow o'er golden sand
Far away from moth and from rust.

Chorus.

I will sing of a day that shall dawn,
A day which no darkness shall
bound;
When "the veil of the covering" is
drawn
And Jesus death's victor is crowned!

Chorus.

A PILGRIM'S PROGRESS.

A True Story by Rev. S. N. Sedgwick.

[Note.—The Manuscript Diary, from which extracts are given below, is in the author's possession. Its date is 1822. The writer states that he has written it for his children, "that the God of all mercies may make it a blessing to all that read it, that many troublesome ways may be avoided, that He may show them the snares, the difficulties, and painful circumstances through life, in which we can do nothing without His help."] The girl, with a paper bundle crushed together, stood outside the office door of a small building, the windows of which bore the words, "Whitechapel Match Factory." She leaned against the grimy wall, and sobs of despair shook her fragile body. She was not more than eighteen, and had been well nourished would have been very pretty. As it was, though neatly dressed, her figure was wasted and thin, for she could only just manage to keep body and soul together.

A young workman, passing by, with white apron slung about him, and paint-pot in his hand, halted and turned back. "Hullo, lass," he said, "what's the matter? What's up?" The girl looked up; she met a pair of keen eyes, set in a long, intellectual face. Charles Bolter was clean-shaven; his thin hair already wearing off had left an abnormally broad forehead. Rather thin lips often tightly compressed, and eyes ringed already with crow's-feet, showed a character prone to scrutiny and argument. He was an uncommon type at that early period, a clever though narrow-minded thinker—free-thinker he would have said—a man who, face to face with the problems of his time, the misery and degradation of his class, had set himself to argue out, from his own difficult standpoint, the meaning of existence. There was real kindness and sympathy in his tone, and Betsy, feeling at that moment like a drowning wretch who must clutch at any straw, turned to him shyly and held out her bundle.

"They said I'd watered the paste," she sobbed; "so the manager's chucked me. He's smashed my boxes, so that I can't sell 'em anywhere else, and there's the whole week's work gone." Bolter frowned and took the parcel, which came open in his hand, so roughly had it been used. A pile of broken match-boxes fell tumbling to the ground.

"A slave-driver!" said Bolter angrily. "I know 'em, curse 'em. How much do you get?"

"2-1-4 a gross," the girl answered. "This was nine shillings' worth."

Bolter made a rapid calculation. "That's fourteen hours a day," he said, "ain't it?"

"It's more," said the girl, "for I've been brought up religious, and I can't work o' Sundays. What I shall do next week, God knows."

"God?" cried Bolter fiercely. "God? They call this God's land; I call it the devil's. D'you think God—if there is one—'ud put you down to sweat your young life out making match-boxes—and, I dare say, finding your own paper and paste?"

"I don't know," said Betsy; "but I do know, somehow or other, that it ain't His fault."

"God?" sneered the young workman. "Good God? What's good about Him? Where's your parents?"

"Dead," said Betsy, simply. "I'm alone. I've got a grandfather some-

where's in the country, but I've never seen him."

"Where do you live?" "Not far from 'ere, just 'round Turner Street, Commercial Road—or I did till this morning. But now" (she began to sob again), "I shan't have no money to pay the rent, and they won't let me go on tick, not a blessed day."

She pulled her thin shawl closer round and stooped to pick up the boxes.

"What are you going to do?" said Bolter, helping her.

"I don't know. O, God, help me."

"Leave God out of it. He's left you," said the man. The girl looked shocked and drew herself a step away. Bolter smiled.

"Xenue me," he said awkwardly. "Truth is, I'm doubtful about God. You see, I know you and lots more like you, and it seems to me there's something wrong somewhere if these things are God's will, as the parsons say. Anyway, I'm going to help you now, and that's more than God's done, ain't it?"

"No," said Betsy. "No; hasn't He sent me a friend just as I needed one?"

For a moment Bolter was taken aback. It was a new idea. He lived so independent, as he thought, of God or man, that he could not realize that God had so ordered his goings that morning as to lead him to this young girl.

He was about to explain that everything he had done that day had been prearranged by himself, that God had had nothing to do with it, when the girl, who had been getting whiter, suddenly reeled and would have fallen if he had not caught her. A wave of something deeper than pity swept over him as he held her light figures in his arms. She was so small, so helpless.

"Here," he said roughly. "I'm a fool. You've had no food today, I know, and precious little yesterday. Come along o' me."

He kicked the rest of the boxes into the gutter, and drawing an arm through hers, helped her away.

Fortunately, a little way down the road was an eating shop divided into compartments, very rough and none too clean. He went in, and ordering a plate of soup and a cut of beef, made the girl eat whilst he sat opposite and watched her.

Betsy ate slowly, the warm food reviving her. Every now and then she looked up shyly at the face opposite her. It was a good kind face, in spite of its owner's quarrel with God. She was drawn to him.

By and by he asked whether she would mind his smoking, and lit his pipe.

For his part, he scrutinized her closely. Her worn face was pretty and refined. There was an engaging simplicity about her, a quiet purity, and (he could not but be conscious of it) a real faith, to him an unknown power.

There was something about her that appealed to his sense of manliness and strength.

"Look 'ere," he said; "my name's Charles Bolter. What's yours?"

"Betsy Rogers," said the girl.

"I'm painting for my uncle," said the man, "and I'm in a good way of business. He's good to me—don't mind my knocking off a bit like this, for instance. I should think I make thirty shillings a week all round the year, on an average."

"That's very good," said Betsy.

"Well, now, you let me lend you a bit for this week, and we'll look out for a new job for you. You can pay me back when you've a mind."

At first the girl refused, but having no other means, she finally consented, with many expressions of gratitude on her part, and Charles Bolter, having seen her home, went on his business.

This was the beginning of Bolter's courtship. Within three months they were married.

The marriage took place in church, although Bolter had at first attempted to persuade Betsy to let it be performed anywhere else. Betsy held out, as she always did when they had any argument about her religion, and Bolter, as he came to love her, came also to envy the simple faith and trust which seemed to be the girl's solid possession, utterly untarnished by any shade of doubt.

When, night by night, she knelt at the bedside for her prayers, in the one large room which they took, a yearning came over him to be able to share with her in that silent communion with God; and when she told him that she always prayed for him there were tears in his voice as he replied, "I wish I could think it was any good, dear."

"God'll teach you so in His own good time," was her constant answer to any of his criticisms. "God'll teach you, by and by."

God was teaching him even then by the love of his wife. As he says, in the little diary which he wrote later on, "I used to wonder what it was that

kept her so constant to the worship of God. And the Lord sent me a desire for a taste of His Word. I wanted to experience it for myself. Ofttimes when I was at work I used to pray, but I kept it all to myself, for I did not like to say anything to her, for fear I was wrong."

But he had a hard battle to fight, for every case of cruelty, or wrong, or pain seemed to him to raise insuperable difficulties against his belief in a God who cared for His creatures.

But there came an accident which materially affected the prosperity of his life. He fell from a ladder while painting, and for a long time was not expected to live. His work ceased, and his wife was forced to take up some work as a means of earning food and rent while he was laid by.

Day by day he watched her making blouses and shirts, at which she earned sixpence a day, she struggling with great pain, for she was not in good health, yet cheerful and uncomplaining. How each felt for the other during that time no words can tell; but every night she read to him out of her Bible, the only book which they possessed, and it was one evening when he was so far recovered as to sit up that she read, "how God sent the Son, for love of the world He had made; and that Son, though He was rich, for our sakes became poor, that we through His poverty might be rich."

"Charlie," she said softly, laying the book down, "don't that help you a bit?"

"What do you mean, Matie," he asked, "Matie" being his pet name for her.

"You'd have been comfortably off still, dear," she said, "if you hadn't to look after me. You'd have had savings enough to tide you over this, only I've 'elped you spend 'em, haven't I?"

"Yes," he replied, "and don't you think I'd have it otherwise. We share and share alike now, dear, and ever will."

"Yes, dear; and ain't that a sign that you love me, that you're content to live like this, with no word of repining, with no casting of it on me?"

"Don't talk like that," he said almost fiercely, for he could not bear to listen. There she sat, having taken up her needle, sewing away at a coarse shirt for bare life.

"Well, dear," she continued, "it makes my pain and trouble easy to bear now, because you're a-bearing it with me. I couldn't do it alone, but with you—"

She stooped forward and kissed him.

"Don't it make all the pain and suffering in the world easier to bear when you reads that God, 'stead of leaving us alone, sent His Son to share it, too?"

Bolter sat up, a revelation open to him. "I could believe in God's being good if that was so," he said. "It 'ud show that He hadn't made us for sport. It 'ud show that He cared."

Betsy read the words again. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

"It 'ud show it, if it's true," said Bolter, doubtfully; "but how'm I going to know that it ain't all a pretty story?"

"I'll tell you," said his wife, earnestly. "You'll know it's true when you find Him still caring, still a-watching over us. Don't you remember when you and me first met, you wanted to make out it wasn't God's doings? I said it was. I said He had sent you to me, and I say it still. It was a'cause He loved me that He brought you and me together. When you've proved it to yourself like that you won't ask whether the gospel's true. You'll know it."

"I wish I could think it," said Bolter.

"Why," she went on warmly, "had you ever stopped to 'elp a crying maid afore? No, you know you hadn't. Was it accident, do you think, as brought you and me out of all them thousands of folks in London together that morning, that made you turn round to speak to me, that's brought us here now, and lets me help to pay back to you, now you're laid up, all the kindness you done me?"

Charles was silent.

"Which is easier," she went on, "to explain how an accident like that could happen, or to say it was a good God that done it all. Praise be!"

"The way you put it," he said, "it seems easier, likelier, to believe in a God than not to. But according to that, He's going to 'elp us out of this, too."

"So He will, so He will," she answered, "when we've learnt our lesson. Oh, if you'd only say, 'Lord, I'm going to trust 'ee, in spite of all my doubts,' you'd soon find out the truth about it."

This was one of many conversations which the two had together; and they always left the man with an increased longing to take it for granted that what she said was right. Gradually, the resolve took definite form to challenge her assertion and put God to the proof.

Not in any spirit of blasphemy, not in any audacious vaunting, not in any

manner of egotism, but simply as one who was searching for the truth, as one who wanted a definite answer to his questioning, he cast about to put his plan into execution. It cannot be doubted that the God who made him and loved him was willing to take up the challenge.

When Bolter was well again he found his place of work occupied by another man. The master said he had no work to employ another hand. The time was at the end of winter, and painters are invariably out of work then.

Bolter found others—many others—like himself, and he returned home day after day, empty-handed, forced to subsist on the one meal a day which Betsy's earnings supplied. And then his child was born. That was a time of solemn teaching to the man. To know of that agony, that sacred pain of motherhood, to feel his own heart wrenched and torn by the knowledge that he could not help her through it, and then to share in her joy afterwards, and to see love triumphant over pain—this was teaching, indeed.

A little work fell to his lot for a few weeks, and Betsy saw in it another mark of her Heavenly Father's watchful provision; and then when she could get about again, Bolter fell out of work once more; once more set to tramping the streets, a double anxiety now at his heart.

By chance one day he heard that there was plenty of work for painters at Southampton, and the idea came to him that he would go down there; but when he mooted it to his wife she could not bear to let him go, nor could he endure the thought of leaving her penniless for so long. Yet the idea clung to him, and at last, when every other resource had failed, he determined to go.

Seventy-five miles, and "a bad road to travel," as he writes. It would take him three days, but it was that or starvation, so he determined to go without his wife's knowledge.

"That evening," his diary speaks, in such simple and forcible language that it shall tell its own tale, "I mended my pockets, but I had nothing to put in them but a needle and thread for fear of tearing my clothes before I could get there. . . . Not a wink of sleep did I get that night for the thoughts of leaving my wife and child on the morrow. When morning came I was glad, and in other respects was sorry and most broken-hearted in being forced to leave her. Well do I remember the day: it was the 22nd of April, 18—.

About eight o'clock I waited a bit, and then said to her (which was a hard task for me to do), 'We have no breakfast, but you won't be long finishing your blouse, and then you can get your sixpence and buy a bit of something.' Then I turned myself round, and said I would go round the shops and see if I could get any work, and if you do not see me before six o'clock," says I, "you may conclude that I am in work."

"Little did she think how my mind was at the time, and most cutting was that parting in my breast."

He went out of the house and down into Ratcliffe Highway to get three-pence from a man who owed him this sum. With this he bought three penny loaves, and then found his way to Nine Elms station, intending to follow the new railway line to Southampton from station to station.

But here he crept away from the road to a quiet corner, and for the first time in his life he commended his journey into God's hands. "I'm going," he said, "to trust 'ee, God of Heaven. For my wife and child's sake, don't fail me, but send me work, for Christ's sake, at the end of my journey."

Thus he started, and made his way through Wandsworth to Eaton, where night overtook him. He had already eaten his loaves, and that night he crept into a cart under cover, where he tried to compose himself to sleep.

"It was raining hard," he says. "I could not sleep, for I fancied I heard my poor child cry because I had left it, and I wept bitterly, for go on my journey I must, for I knew if I turned back there was nothing but starvation."

It was now about eleven o'clock, and hearing footsteps, and fearing discovery and possible prosecution for trespass, he lay breathless till they had passed by. Then feeling wet through, for the rain came in upon the cart, he jumped up and ran after the men who had passed. They proved to be villagers, and after cross-examining him they directed him, as he requested, to the next village. "They told me to go straight on till I came to a large pond, and then I should see a plank which would take me across. But when I reached it, I could see neither pond nor plank, for it was so dark; but now the hand of God was upon me, and His providential eye watching over me, as I had asked Him to prove, for after I stood there awhile a large white dog from some farm house came up to me; being white, I saw it plainly. It startled me very much, but it did not hurt me. Under the guiding of God, he went on before me and crossed the plank, which enabled me to find my way across. When I was safely over I could not help patting

the animal and taking off my hat to God. 'Lord,' I said, 'this was Thou, I believe'; then I went on, the dog accompanying me for half a mile, when he took a short turn round and went back."

"As for me, I walked on till I came to the village of Pirbright, and here, finding no one up, I was forced to lay in a pig-sty among seven pigs, which kept me warm till morning."

Early next day he got a lift in a cart for six or seven miles, which was a good help, but served to accentuate the weakness of his legs; for he found he could scarcely move when he got down.

"I was very weak from having so little to eat so long. I had nowhere to go, except to the God whom I was a-trying, so I asked Him to give me something to eat. I had not ended my broken prayer more than five or six minutes when I was passing by some small houses in a village. One of the cottage doors was open, and I saw a man and his wife and children sitting round a table with some nice hot milk in their basins. Believe me, it smelt very nice, and I could not help looking in at the door, though I walked away, for I could not ask of them. But I had not gone far when the good woman of the house called out to me and said, 'Young man, come here. What made you look in at my door so hard as you passed just now?' I said, 'I beg your pardon, if I did wrong; but your milk looked so nice, and I am so hungry, I could not help it.'"

"I thought so," says she, and telling me to sit down, she gave me a large basin of milk, with plenty of bread in it, which made me a different man. When I had finished it, I thanked the Lord for His helping hand, and went on my road very much refreshed."

On the way to Basingstoke he earned a penny and a glass of milk by helping a man to drive a pig. He offered the penny at a baker's shop for a loaf, but to his surprise the woman gave him a loaf and refused to take the money. There was no work to be got in the town; he tried vainly for an hour, and therefore he went on down the Southampton Road, his feet feeling very sore. A stick cut out of the hedge by a passing tramp, who noticed him limping, and was willing to help a comrade "on the road," proved of such use to him that he reached Winchester at sunset and determined to go to the workhouse for the night. But no one would answer his ring, and after waiting some time he ventured to call upon God once more to help him to a shelter. A passer-by crossed the road to him almost immediately, telling him the workhouse was shut for the night, "but come with me," said the man, "and I'll show you a place where I've slept myself before now."

Bolter followed him painfully, and was shown into a granary, full of straw. He pulled his boots off for the first time since he had left home—most of the skin of the feet came off, too,—but the rest and the sleep refreshed him to a great extent. He writes at the end of this episode, "Blessed be the name of the Lord, for He is good and His mercies endureth for ever."

The morning of the third day found him eleven miles from Southampton. They were eleven weary miles, and took Bolter far longer than usual, but "through God" he got into the town at twenty minutes past four in the afternoon, and he had scarcely entered before "I saw a paper pasted to a square of glass in the center of the window of a shop belonging to a Mr. Graveley, these words: 'House Painters Wanted.'"

He was trembling and shaken and broken down, not only with physical weakness, but with the sensation that God had indeed proved himself to be a God that loves and cares. If the story of his journey were not literally true it would to many bear an appearance of utter unreality.

It was an experience which filled him with awe, in which he felt overwhelmed by the realized presence of God. Thenceforth, he could not doubt that there is a Providence that shapes our ends, that the pain and suffering of the world are not without a purpose. Many a time there were difficulties he could not solve, problems to which he could find no answer; but he had a guiding rope to hand, on which he could depend, to lead him out of all such labyrinths. It was the knowledge that God had not left the world to suffer in loneliness, that He was not "careless of mankind," that in the person of His Son He had tasted all the world's sorrows, and therefore pain was neither purposeless nor intolerable, for where the Captain suffers the troops can suffer, too.—The Quiver, 1906.

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NEW TESTAMENT PROPHECY—A STUDY.

"The Judgment of the Dead." Rev. 20:11-15. This brings us to the study of the last judgment, the judgment of the dead.

I use these two qualifying terms advisedly. It is the last judgment so far as God has revealed the facts to us, for no subsequent judgment is indicated, nor is there any need of any, so far as we can see. The devil and all his army of rebel sinners had fallen under the wrath of God. The old earth and heaven had passed away, and all the dead, small and great, were now arraigned before the great white throne.

It is the judgment of the dead, as seen in contrast with the judgment of the "quick," or living. The difference between the judgment of the "dead" and the "living" is generally overlooked, and for this reason it is necessary to emphasize this difference and show a scriptural reason for it. About the judgment of the dead, as a fact, there is almost general agreement among evangelical Christians, but about the judgment of the living there is much difference of opinion.

The wrong interpretation of the word "hour," in John 5:28-29, has been largely responsible for the current error that all men, good and bad, of all ages, will be arraigned before this great white throne. Our Lord said, "The hour cometh in which all that are in the tombs shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of judgment." (A. S. R.)

At first sight, the language of the above Scripture seems to imply a simultaneous resurrection and judgment of both good and bad; but a closer study of this Scripture and its connection, shows that this is not the meaning. In verse 25 our Lord said, "The hour cometh and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." He evidently refers to a figurative or spiritual resurrection in this last quotation, for he is now talking about that eternal life which we receive by believing on him. The word "hour" in which the spiritually dead "shall live" has extended nearly nineteen hundred years, and we know not how much longer, and yet it is called an "hour." Now we appeal to the plain statements of the prophetic word to show that the resurrections and judgment of the good and bad are not simultaneous. Matt. 24:31; I Thes. 4:14; Rev. 20:4-6; Luke 14:14; Acts 24:15; II Tim. 4:1. Let all these be read and compared, and the fact stands out clearly that the judgment of the living and the dead are not the one and the same event. When the great white throne appears the righteous dead will have been raised from their graves, and entered into their reward for more than a thousand years. They have their part in the first resurrection, and on such the second death hath no power.

In the last judgment, not one of the saved appears to us, in that divine foreshowing. If any are in that great assize, it has not pleased God to show it to us. In the very opening of the prophetic vision of things that shall come to pass hereafter (Rev. 4:1-11; 5:1-14) the four and twenty elders were sitting upon their thrones, with crowns already upon their heads and were praising God for his redeeming grace, before a single one of the seven seals were opened, or any of those subsequent judgments had transpired. I know the righteous "shall appear before the judgment seat of Christ to receive the things done in his body" (II Cor. 5:10), but the righteous shall "stand," while the

wicked shall not "stand" in the judgment, nor sinners in the congregation of the righteous. Rom. 8:1; Psa. 1:5; Rom. 14:4, 10; Rev. 6:6-7. "Herein is our love made perfect that we may have boldness in the day of judgment." (I John 4:17.) If we abide in Christ "when he shall appear we may have confidence and not be ashamed before him at his coming." (I John 2:28.) The sins of the righteous will have gone before to judgment. (I Tim. 5:24.) And he who forgives, on simple faith, can keep saved from sins on continuance of the same faith.

This last judgment is also the judgment of dead in trespasses and sins; and, although raised from their graves and from Hades, they still appear before this great white throne as "the dead," and are judged according to their works as these were "written in the books."

Our authorized version in translating "Hades," by the word hell, has caused much confusion in our theology, especially among those who can not read the original. It is almost an inexcusable blunder to have translated "Gehenna" and Hades by the same word, "hell." The one refers to the fires of eternal torment, and the other to the place of departed spirits, who are in scious existence, either in happiness or torment, as their characters determine.

Abraham and Lazarus, Jesus and the believing thief, the rich man and Judas, all went to Hades after dying; but each went to "his own place." (Acts 1:25; 2:31; Luke 16:22-23; I Peter 3:18-19.)

Between the good and bad, in Hades, there was a great gulf fixed, so that no one might pass over from the one side to the other.

It behooves the expounder of Scriptures to "rightly divide the word of truth and give to each his portion in due season." To do this, we must know the word itself: not only what this committee, or that, may have said in translating the original into any language or dialect. Fortunately for the Bible student, he is in reach of the best scholarship of the world, and may know from reliable testimony what are the words and their meaning in every passage of "holy writ." Of course, this requires close study and prolonged effort; but that is our business, as preachers and teachers, and no more important business was ever committed to men.

For this reason I can not see how a true ambassador of God can handle the word of God carelessly, not to say recklessly, and use words in expounding the Scripture that are foreign to the meaning of the inspired author.

"Death and Hades are cast into the lake of fire." They, of course, cease to be. There is nothing more of temporal death or of the place of departed spirits after this, so their casting into the lake of fire is the end of them. But there is no end to those wicked persons whose "worm dieth not and whose fire is not quenched." (Mark 9:44-48; Matt. 23:33.) This is not Hades; but death and Hades are cast into it. It is Gehenna (Gr.), the place of the fire of eternal torment, where the devil, the beast, and the false prophet, are to be tormented day and night forever and ever. (Rev. 20:10.) "And whosoever was not found written in the book of life was cast into the lake of fire." It is evident from Matt. 7:22 that many are trusting in a false hope, and will stand condemned at the bar of God. The absence of their names in the "book of life" is sufficient evidence that they are not justified and saved; and belong to that company who say, "Lord, Lord," and do not the things which he commands; and shall hear the sentence, "Depart from me, ye workers of iniquity." We frequently meet with men who are righteous in their own eyes, and, comparing themselves with others, feel no need of salvation. They do not see why they are not as good as the Christian, for they live moral lives. It does not seem to occur to them that they set at naught the word of God, and are setting up their own righteousness as the ground of their hope. Neither do they consider that they have despised the love of God, which was manifested

in our Lord Jesus Christ. They will go up to this awful judgment throne, because their names are not in the Lamb's book of life.

They may be very religious, in their way, tithing "mint, anise and cummin," and still be as "whited sepulchres, full of rottenness and dead men's bones." These, and all that innumerable host of the "dead," great and small, shall be cast into the lake of fire and brimstone, which is the second death. But their judgment is according "to their works," and the penalty graduated according to the wickedness of their lives. There will be those who shall receive "the greater damnation," as the Scriptures abundantly show, but all that host of the dead will go to their own place to receive their reward according to their works. As one star differeth from another in glory, so, also, will be the final rewards of good and bad.

Heaven will be heaven to the redeemed, and hell will be hell to the lost, but every man shall be rewarded according to the measure of his holiness or sin—his merit or demerit. (Matt. 16:27.)

The leper, in Israel, was not driven from home and society for any crime he had committed, but because he was a leper, and the rest must be protected from the fatal infection and impurity. There will be no excuse for our spiritual leprosy, for the great Physician is ready to save all who will come unto him. To reject him who laid down his life for us, and despise the blood that cleanses from all sin, is one of the greatest crimes that can be committed against God.

In conclusion, we shall consider, briefly, a judgment scene, recorded in Matt. 25:31-46. This is often spoken of as the judgment of the dead, and if there were, as some suppose, but one judgment, this would embrace the judgment of the dead; but as we have already shown that the judgments of the living and dead do not occur at the same time, we need not go over that ground again.

This is the judgment of the "nations," and since the Scriptures foretell that Christ shall judge the living, as well as the dead, at his "appearing and his kingdom," we conclude this is not the great white throne from whose Judge "the earth and the heaven fled away, and no place was found for them." In this judgment the verdict is based solely on the treatment of the brethren of our Lord, and does not embrace that universal scope of all the dead, from the beginning to the end. This judgment is demanded by the Scriptures. Let the reader turn to those predictions of Christ and his apostles, of the "last days," when the "beast," "Antichrist," the "man of sin," shall wage a relentless warfare on "the saints and overcome them;" and imagine the scene of bloody persecution, imprisonment and death—imagine, if you can, the touching incidents of such persecution and martyrdom, and it will be easy to see how this faith and patience of the saints provoke pity, and lead many of the allies of Satan to repentance and faith, and to acts of kindness and mercy to suffering saints. Justice demands a speedy judgment and righteous retribution upon all these enemies of Christ who are in league with Satan and his confederates.

R. F. DUNN.

McGregor, Texas.

TO THE LOST SOULS OF THIS COMMUNITY AND ELSEWHERE.

"The Blood of Jesus Christ, His Son, Cleanseth Us From All Sin."

Dear Soul: Did you know that—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?—John 3:16. If you are a sinner you have a soul to save; Jesus stands at the door of your heart and knocks, for he wants you, and He wants you to turn away from your sins. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you—St. Matthew 7:7. You may have a father, wife, husband, sister, brother or a mother who was a Christian and has died and gone to glory.

Don't you want to meet them in heaven when you die? Man, don't you want to meet your mother there—she who has cared for you and loved you more than any person in this world?

She has loved you even when you were in crime or anything. When you have thought that there was not a person in this whole world that cared or loved you there is one near whose anguish it would be impossible to describe. She loves you with the disinterested love of a mother. When every person in the world is against you; or when in misfortune, and disgrace hanging around your name, she loves you the more for your very sufferings. And when she dies and knows that she is going to heaven, but you who are in the paths of sin and the devil, nothing can melt the sorrow into those blessed tears shed for you by her, sent down like the dews of heaven to refresh her heart in that parting hour of anguish. Oh! don't you want to meet her there in that beautiful city of paradise when you die, for die you surely must, and you know not the second, minute nor the hour that it is coming, but some day somebody is going to tie a cloth around your chin to keep your mouth closed, somebody is going to close your eyes, somebody is going to fold your arms across your breast and when it comes to die are you ready to meet the judgment bar of God? If you are not, I beseech you in God's name to get ready. Listen—And as it is appointed unto men once to die, but after this the judgment—Hebrews 9:27. Get down on your knees and ask God to show you the truth as it is in Christ. He will do it. Listen, Jesus says: If ye shall ask anything in my name, I will do it.—John 14:14.

DALE CLARK.

THE BIBLE SCHOOL AND THE PASTOR.

(By Bishop Wm. M. Bell, D. D., LL. D., Bishop of the United Brethren Church, Berkeley, Cal., President of the California (N.) State S. S. Association. At the International S. S. Convention, Louisville, Ky., Tuesday afternoon, June 23, 1908.)

Touching redemption, salvation and all righteousness, the Bible is the one dependable, satisfying, infallible guide. In its complete message to the soul of man it is the very sacrament of God. For centuries it has been the preacher's great text-book. There has been a high utility in such a use of the Book, but it is the duty and function of the Bible-school to rescue the Book from the results that have followed its being chiefly used as a text-book for sermons. That is the finest type of preaching which leads the people into the Book itself. The International, and kindred Bible-school Associations, stand for an unalterable purpose to make the Bible not only the text-book of the preacher, but the text-book of the preacher's audience. In other words, the Bible in its matchless content must not only be supreme on the pastor's desk, but it must become the constant and popular reading and reference book of all the people.

I. The Greatest Book.

There are two imminent possibilities in the future religious development of the race. Either Biblical and Evangelical Protestantism, or modernized Romanism. Anything like a general atheism is not a possibility in the present state of development. The awakening of a commanding interest in, and use of, the Bible, is a matter of strategic importance in this generation. Effort at this point is a direct contribution to the speedy evangelization of the world. As to morality and character, every life must begin at the beginning. Our essential need is redemption. In the last analysis the authority of Christ is the authority of complete human salvation. Christ is the only solution of sin, character and

destiny. It is eminently fitting that the whole Christian world unite in the movement for placing this Book of the great message on the brain and heart of the present and coming generation.

II. The Greatest Book In Its School.

The growing use of the Bible-school as a method of Christian work and worship is beyond all question under the authority, inspiration, providence of Almighty God. We are but half awake to the possibilities of the Bible-school. There are certain requisites of a higher efficiency in the Bible-school that are most apparent.

1. General and Individual Inspiration.
2. The Imperative Demand for Deep and Genuine Christian Experience.
3. The Personal Use of the Bible.
4. Training in Stewardship and Proportionate Giving.
5. Thorough Information as to Home and Foreign Missions.
6. The Temper of Conquest and the Passion of Achievement.
7. A Passion for Soul Winning.
8. Training for Participation in the Remedial Movements for Social and Civic Righteousness.
9. In Protest against the Menace of the Nation Through the Lust of Unscrupulous Commercialism.
10. For the Creation and Enforcement of Christian Definitions of Government.

III. The Pastor With the Greatest Book In His Great School.

The pastor of the Church is the pastor of the Bible-school and it is his most fruitful and responsive parish. The duties of the pastor to the Bible-school are:

1. That he give it Complete Pastoral Care and Service.
2. That Possibly he Meets Teachers and Officers for Prayer and Conference Just Before Each Session of the School.
3. That He Hold Himself Responsible for Teacher Training Classes.
4. That He Work Constantly and Suitably In the Sunday Sessions.
5. That He Fit Himself for Leadership In This Work at Any Cost.
6. That He Promote the Organization of Great Classes for Men.
7. That He Unite In one Essential Life and Body His School and Church Membership.
8. That He Energetically Co-operate in the Organized Inter-denominational Bible-school Work.

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Found the Answer Was "Coffee."

Many pale, sickly persons wonder for years why they have to suffer so, and eventually discover that the drug—caffeine—in coffee is the main cause of the trouble.

"I was always very fond of coffee and drank it every day. I never had much flesh and often wondered why I was always so pale, thin and weak."

"About five years ago my health completely broke down and I was confined to my bed. My stomach was in such condition that I could hardly take sufficient nourishment to sustain life."

"During this time I was drinking coffee, didn't think I could do without it."

"After awhile I came to the conclusion that coffee was hurting me, and decided to give it up and try Postum. I didn't like the taste of it at first, but when it was made right—boiled until dark and rich—I soon became very fond of it."

"In one week I began to feel better. I could eat more and sleep better. My sick headaches were less frequent, and within five months I looked and felt like a new being, headache spells entirely gone."

"My health continued to improve and today I am well and strong, weigh 148 lbs. I attribute my present health to the life-giving qualities of Postum."

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

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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.

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OUR CONFERENCES.

Bishop Key—
New Mexico, Portales, N. M., Sept. 24
German Mission, Castell, Tex., Oct. 22
West Texas, Gonzales, Tex., Oct. 23
Northwest Texas, Waco, Tex., Nov. 11
Bishop Candler—
North Texas, Greenville, Tex., Nov. 13
Texas, Beaumont, Tex., Nov. 25

Little things may be too small to elicit our special attention, and yet little things often make or mar the success of life. Grains of sand make the great barriers to the further encroachment of the ocean and atoms make up the universe. In the work of life we need to guard the little things. The dimes make the dollars, and if we will save them the dollars will take care of themselves. A small opening in the fence will permit the pigs to enter and destroy the most luxuriant crop. It does not take a great breach to give the devil access to the heart. When once he enters the mischief is easily wrought. We need, therefore, to watch carefully the small openings and repair them without delay, lest irreparable damage be done to life and character. If in this way we will guard and take care of these little affairs the larger ones will give us no trouble.

The grief of Messrs. Willacy and Wortham over the defeat of their so-called local option proposition, as expressed in the daily papers, is pathetic and heartrending in the extreme. We know of nothing equal to it except the incident of Mark Twain, in "Innocence Abroad," when he stood at the grave of Adam and broke forth in a flood of tears! Poor Willacy! Poor Wortham! They are so overwhelmed with sorrow that they refuse to be comforted! It is enough to melt even Augusta Busch to tears! Let all Texas remember them kindly in her silent and sympathetic interest!

THE DEATH OF BISHOP POTTER.

This distinguished minister of the Protestant Episcopal Church died some days ago after an illness of some months. He was the son of Bishop Alonzo Potter, of Pennsylvania, and he was given all the early advantages of mental and moral training from his youth to grown up manhood. He was ordained to the priesthood in 1858. He was seven years rector at Troy, New York, and then two years assistant rector at Trinity Church, Boston. In 1866 he was made rector of Grace Church, New York City, which position he held until he was appointed Coadjutor Bishop of the diocese in association with his uncle, the late Bishop Horatio Potter. This position he occupied until the death of his uncle, when he became Bishop of the diocese of New York City. In his Church relation he managed to hold a sort of midway relation between the high and the low Church parties, and in the main pleased both factions. He was a man of great culture and large wealth and this gave him access to the circles of the wealthy and influential classes of that city. He moved largely in that circle, and this gave to him the air of an aristocrat rather than the popular impression of a meek and lowly minister of Christ. Yet he had large sympathies with the poor and did much to ameliorate their condition. However, he made himself ridiculous in his effort to establish a "reformed saloon" for the masses, which resulted in a signal failure, since the saloon is incapable of reform under any and all circumstances. The one thing that left an impenetrable shadow over the Bishop's life was in his recent years when he opposed, with all the influence of his position, the efforts of Governor Hughes to exterminate the evils of horserace gambling in New York. Despite his influence, however, the Governor succeeded, but the position of the Bishop on this question has left its mark upon his record as a man of high standing in the Church. The only explanation offered of his position is that he received large contributions from the Belmont family for his great cathedral enterprise. Whether this is true or not, we are not sufficiently informed to pass judgment; but if true, it was a sad commentary upon the acts of a man who was thought to have the moral weal of the commonwealth at heart.

BISHOP CANDLER TO THE WESLEYANS.

Bishop W. A. Candler delivered his fraternal address before the Wesleyan Conference July 17, and the full text of it appeared in the last issue of the Nashville Christian Advocate. We have carefully read it, and it is our candid judgment that it is one of the ablest productions of the kind ever delivered before that great body of Methodists. It takes up the question of Wesley's work as a missionary in Georgia and shows the effect of the same upon the moral and religious weal of the commonwealth, even to this good day. He then proceeds to trace the effect of Wesley's larger work upon the history of our entire country. Branching out from this, he brings out the further fact that Methodism, through its multiplied agencies, has shaped the moral sentiment of the Anglo-Saxon race beyond that of any other one evangelical agency in Christendom. His review of the work, set in operation by this marvelous man throughout England, is lucid and entertaining. And throughout the entire address the Bishop intersperses its progress with flashes of his inimitable wit and humor that must have provoked the interest even of those staid old sober-sided Englishmen. We venture the assertion that for breadth of thought, originality of conception, uniqueness of delivery, lucidness of statement and directness of application, brightened by flashes of genuine Southern humor, the Wesleyan Conference never listened to a more instructive and entertaining fraternal address. Neither have they ever got a more correct view of the work being accom-

plished in our own and other lands by Southern Methodism. And his succinct and happy deliverance upon the progress of civic reform in this country, must have been an eye-opener to that venerable body. They have much laxer views upon this question than those entertained by our American Methodism. We wish we had the space to publish this wonderful address, but it covers more than six pages of the Nashville Advocate. We hope, however, from time to time, to publish excerpts from it for the benefit of our readers.

THE STATUS OF THE SUBMISSION PROPOSITION.

We are glad to report that submission has won out in its popular majority, and it will go before the State Convention next week on its merit and demand a place in the platform of the dominant party as the instruction of the people to the next Legislature. Why the returns were held back so long we are unable to explain unless it was upon the ground that the ballot was a long and complicated one, and it required a longer time than usual to count the votes cast. But the full returns are about in and Submission has a majority of something over three thousand votes over anti-Submission. We carried one hundred and forty-eight out of two hundred and twenty-four counties, whose complete vote is accounted for. That is, we carried two counties to their one, with several smaller counties yet to report, mostly from prohibition territory. A few small counties failed to order primaries. Our counties represent a convention vote of four hundred and twenty, while the counties carried by the anti represent a convention vote of two hundred and twenty-six. So that we have nearly two votes in the convention to one for the anti. Therefore, if the vote is to be counted by popular majority of all the votes cast for Submission, we have a majority of more than three thousand; and if the vote is to be counted according to the counties carried by our forces, then we are way in the lead. Just what the convention will do awaits to be seen. We do not yet know the personnel of the delegation well enough to say whether or not our people were fairly represented in the county conventions when delegates to the State Convention were elected. But from all the tokens we have won a complete victory over the money and the misrepresentations of the anti side of this controversy. And we have done it with but little organization and but limited funds. It is largely the result of the spontaneous interest of the people. And had all our votes been polled, our popular majority would be fifty thousand instead of three thousand. The anti are scared nearly to death, and they will do their utmost in the convention to get that body to override the will of the people. Will they succeed?

A few more days will tell the story. The politicians must remember that the people mean business. On with the battle!

In the recent election Dallas County polled, in round numbers, 10,000 votes, and Submission came within less than 200 of winning out. And Dallas is the center of liquorism in North Texas. A change of ninety votes would have given us the county. In the Senatorial District, composed of Dallas and Rockwall Counties, Submission won by nearly 150 majority, because Rockwall's majority more than overcame the small majority cast by Dallas. Sometime ago we tried to commit the Senator, who is a "hold-over," to submission, but all that he would promise was that he would be governed by the will of his constituents. According to that pledge he will have to vote for the Submission proposition at Austin. But the most surprising result in the election was the tremendous majority given for Submission in McLennan County. That is a strong whiskey county, but it is the banner Submission county in the State when all things are considered. Judge Eugene Williams was behind that movement,

and he and his faithful workers did the work. Even in Tarrant, that brutal majority recently against local option, was cut down more than 2000. A number of counties in the whiskey column, like McLennan, Limestone, Falls, Harrison, Robertson, Bell, Cooke and several others, voted for Submission. But, strange to say, a few counties like Lamar, Rusk, Callahan, San Saba, Trinity and a few others, in the dry column, voted against Submission by small majorities.

Two of our city pastors were in hard luck recently. They did not exactly go down from Jerusalem to Jericho and fall among thieves who beat and robbed them, leaving them half dead, but one of them went from Dallas down to Epworth-By-the-Sea, and a light fingered gentleman extracted \$25 from his pockets. The other one fell in with a visitor to the city, drove him round for an hour or so, showing him the points of interest, went with him back to one of the banks, endorsed his paper for \$50 and bade him a brotherly adieu. In the course of a few days the said paper came back to the said bank unendorsed, and the said preacher went down and paid off the bad paper. Moral: Better keep your hand on your purse when you travel, and you had better not endorse paper at the bank. Preachers are the best men in the world and the easiest imposed upon. They are good themselves, and go on the supposition that all other men are good. Sometimes this is true, and then again it is far from true.

Dr. James Cannon, Dr. W. W. Smith and a number of the brethren in the Richmond Christian Advocate are having a strenuous discussion as to the exact relation of the Randolph Macon system of schools to the Virginia Conference. Dr. Cannon thinks that the concessions made to the Carnegie fund in order to enjoy its emoluments put the whole system beyond the control of the conference, while Dr. W. W. Smith holds to the contrary. We are not chosen to act as umpire in this heated discussion, but from our point of view Dr. Cannon has the best of the argument. On that subject generally we hardly see how any Christian school can afford to accept money from the Carnegie fund and maintain its self-respect, much less its normal relation to the Church. The time has come when religious people ought to cease pandering to rich men with worldly tendencies in order to get their contributions with which to build up our Christian institutions. We are abundantly able to supply our institutions with our money if we will only tap the consciences of our moneyed men who are members of our communion.

Our young people are now enjoying their summer religious outing at Epworth-By-the-Sea. They are there from all parts of Texas, singing, praying, listening to good sermons, fine lectures, bathing, fishing and holding sweet communion socially. It is a great place for a summer of rest, recreation and mental and moral improvement. We envy them their delightful time. But they have earned it. Constant tax wears out anybody, especially young people. They must have relaxation. If the Church does not supply it, the world will; and we are glad that the Church is giving it to them at Epworth-By-the-Sea. May they have the successful gathering of their lives, is the wish of the Advocate. Long live Epworth-By-the-Sea!

PERSONALS.

Rev. A. P. Payne Brackenridge, an honored and useful local preacher, passed to his reward on July 28. He was a good man, lived well, wrought faithfully, and died in triumph.

The Hon. Claude Sweeton, of Sulphur Springs, son of Rev. J. M. Sweeton, of the Paris District, has received the nomination for District Attorney of the Counties of Hunt, Delta and Hopkins. He is one of the brightest lawyers at the North Texas bar, and

this merited promotion is a mark of honor highly appreciated by his thousands of friends throughout this section.

Rev. J. W. Moore, of Houston, was in the city this week attending a meeting of the Board of Managers of the Anti-Saloon League. He is closing out one of the most successful quadrenniums of his life at old Shearn Church.

Rev. J. A. Ruffner, of Itasca, has recently been aided by Rev. M. S. Hotchkiss in a most excellent meeting. A large number of conversions, forty odd accessions and several thousand dollars subscribed for the new church enterprise are among the wholesome results.

The election of the Hon. Robert Cofer, of Gainesville, as State Senator from the counties of Cooke and Grayson is a triumph for moral sentiment in those two counties. He is an able lawyer, a first-class citizen and a good member of the Methodist Church. We need such men in Austin.

Says the venerable Dr. Theodore L. Cuyler, in writing a note to Dr. Parkhurst, of Zion's Herald: "Prof. Denny, of Nashville, Tenn., who was the fraternal delegate to your recent General Conference, is one of my spiritual children. I had a blessed hand in his conversion when he was a student in Princeton College long years ago."

Our sanctum recently enjoyed a brotherly visit from Rev. O. F. Sensabaugh, of the Fort Worth District. There have been so far throughout the bounds of the district more than 2500 conversions this year, and a large number of meetings are yet to be held. The Fort Worth District is one of the foremost in Southern Methodism.

The Hon. R. B. Cousins was re-elected to succeed himself in the office of State Superintendent of Public Instruction. He has made a faithful servant and this is the third time he is to occupy this responsibility. He is a most competent official and a member of the Methodist Church. He was run a pretty stiff race by another good Methodist, the Hon. J. M. Alderdice. Mr. Alderdice represented Ellis county two terms in the Legislature and made a most excellent member of that body.

The good wife of Rev. W. Y. Switzer, pastor at Milford, died July 31st, and her remains were taken to Comanche for interment. This is a fearful blow to this young and devoted minister, and his brethren will remember him at a throne of grace. Mrs. Switzer was young, cultured, religious and devotedly consecrated to the work of her husband; and her death is a source of grief to a large circle of friends. But, though young, she filled her place in life with credit, and she has entered into the better life with joyous triumph. The whole Advocate force sends expression of sympathy to Brother Switzer in his great bereavement.

BOARD OF MISSIONS.

The annual report of the Board of Missions is now ready for distribution, and a copy will be mailed to any preacher or layman who will forward six cents for postage. It is important that all who wish to know what is being done by the board in its six foreign mission fields should have a copy of this report. Send orders to G. W. Cain, 810 Broadway, Nashville, Tenn.

NOTICE.

I have had several calls within the two last weeks, wanting to engage my service in revival meetings for the month of August and first part of September. My time is all engaged up till after the second Sunday in September. Anyone wishing my services later will please write me at Joshua, Texas. I mean to devote my time this fall and winter in revival meetings. E. N. PARRISH.

TO WEST TEXAS CONFERENCE.

The following additional report of Board of Church Extension to West Texas Conference is hereby made of unfinished work up to July 25, 1908, the cash payments being just made from 40 per cent dividend paid to Board by receiver of Woods National Bank, San Antonio, lately disbursed, the broken bank still holding 60 per cent of Church Extension fund paid in at last Conference:

Bello Church—Donation, \$200; paid \$90 to R. A. Rowland.

Sabinal Church—Donation, \$200; paid \$90 to J. A. Rogers.

Sandia Church—Donation, \$100; paid \$45 to S. T. Porter.

Chesterville Church—Donation, \$100; paid \$50 to J. E. Morgan.

Pearsall Church—Donation, \$200; paid \$90 to C. H. Beaver.

Montell Church—Donation, \$100; paid \$45 to T. S. Sutherland.

Ingleside Church—Donation, \$100; paid \$50 to T. J. Secoy.

Harper Church—Donation, \$125; paid \$56.25 to J. W. Merritt.

Mullen Church—Donation, \$25; paid \$25.

Incidental expense, \$9.

Of the full amount paid in from all charges at Yockum, our Church Extension treasurer has been able to handle only \$1,961.96. Of this sum the General Board was due \$530.98, leaving for donations and expenses by Conference Board \$530.98.

Our treasurer, F. J. Perrin, writes me today that he will at next Conference favor paying in full the donations made at last Conference out of funds to be paid in at ensuing Conference. I shall also favor this course.

Please let the members of the West Texas Conference all understand that the Church Extension money paid us from all charges at last Conference was not put into the Woods broken bank of San Antonio by F. J. Perrin, treasurer of our board, but by W. G. Lee Woods, one of the directors of the bank. Our Conference adjourned on the 4th of November, 1907, and the newspapers announced that the bank suspended on the 7th of November, 1907. Our Conference money was in the bank when it suspended. The 46 per cent dividend was paid a few weeks ago. Personally, I refuse to suspend judgment as to this proceeding, or as to whether any more of the 60 per cent of this sacred Church fund will ever be obtained. We are in a pitiable financial muddle. Our Conference has been taught an awful lesson—and the so-called treasurer of West Texas Conference is not even under bond.

I am instructed by the Executive Committee of West Texas Conference Church Extension Board to earnestly request all the brethren hereafter to pay their Church Extension money to our treasurer, F. J. Perrin, Georgetown, Texas. If the money is brought to Conference, let it be in cash, or in a separate draft, payable alone to Perrin. If it comes bulked in a draft with all the other funds, our treasurer cannot handle it, and his responsibility ceases. This fund must be disbursed to the General Board and in donations to our Conference churches immediately. Will the presiding elders and all the preachers take prompt action in this matter? We speak for the Board of Church Extension, and hold ourselves responsible to West Texas Conference for our action.

H. G. HORTON.

Sec. W. T. C. Bd. Ch. Extension.

A VISIT TO AUSTIN.

After arranging to leave my work for a day or two and casting my vote, I left home on the evening of July 25 to spend the time in Austin, where I spent two very pleasant but strenuous years of my pastorate. While there I was the guest, most of the time, of my good friend and brother, Rev. H. M. Sears who, though on the honor roll of the Texas Conference, preaches almost every Sunday, besides ministering to the spiritual needs of the inmates of one of the State's benevolent institutions. It will be nine years this December since my last pastorate at Hotchkiss Memorial, now University Church, closed. My first

year there was 1896, that with 1899 gave to me some rare opportunities. I had wanted from my youth up to attend a university; at last I had the coveted privilege, at least to conduct chapel services, and now and then, spend an hour at some class recitation where I at least picked up some inspiration, for I rarely attended an exercise of any kind there that it did not make me hungry for more knowledge. The library was open to me, which I made the best use of possible. I learned a long while ago one could not read all the books, but might get acquaint-

neighborhood and university to undertake doing what we now are. The beginning of this mission was very unpretentious, its growth slow, its difficulties many, and, for a number of years, no one seemed to see its true mission. The year 1899, my last year there, was one of great tribulation, murmurings without and fightings within. It was at this time I felt like I saw, and time is proving it to be true, the way out of our difficulties was to enlarge our field. That idea has grown till today, less than nine years, we have the walls up, and the

University. As a matter of fact, we have the start of all the others, but with our Episcopal friends, who already have a dormitory and chapel, our Presbyterian friends constructing a commodious plant, the Paulist Fathers, who have secured a choice piece of property across the street from the southwest corner of the campus, and who are now appealing to their people throughout the State for help to put up the needed buildings, how long shall we hold what we have if our people fail to see and hold this advantage and make the most of it



EVENING CHAPEL, C. M. E. CHURCH, DALLAS, TEXAS, G. I. JACKSON, PASTOR.

The above is a handsome cut of the beautiful church of our colored people in Dallas who make up the membership of the colored Methodist Episcopal Church. The Rev. G. I. Jackson is the industrious pastor of this congregation, and to his faithful and untiring effort this splendid enterprise is due. He has worked by day and by night during the one year and a half of his pastorate, and his example put courage into the hearts of his people, and they have stood by him manfully. So have many of our white members.

ed with a great many, hence when in reach of a book store, library, or private collection I spend much time renewing old acquaintances and making some new ones. There is much truth in what some one has said, that "To know great men dead is some compensation for having to live with the mediocre," and from the day I was taught how to read "Ann can spin flax," down to this good hour, good books have had much to do with shaping my life.

During the two years spent in Austin it was my privilege to be thrown much in company with Geo. P. Garrison, professor of history, to whom, for his kindly suggestions and brotherly criticisms, I am much indebted. Dr. C. O. Weller, in his quiet and conservative way, was a true brother and counselor that helped me much and kept me many times out of the "bog." To these and many other brethren, I have not space to mention, I owe much.

I did not start out to tell the reader, as I have done, something of my pastorate in Austin, but about University Church and her needs. More than twenty years ago our Church in Austin established a Sunday-school, I think in an abandoned M. E. church, north of the university. Later a lot was secured and a chapel built which was known as Twenty-fourth Street Mission. The necessity for this grew out of an effort to accommodate the growing neighborhood and the people who could or would not attend Tenth Street, our first church. At the time this mission was started no one thought that in twenty years we would be forced by the growth of the

Also our pastors have given him every encouragement. They have had our people to help him, and they have been to his Church and preached for him. Dr. Jackson and his people belong to the Church that Southern Methodism set up for that race just after the Civil War. The organization has grown into large proportions. But in Dallas it did not make much progress until this man came here eighteen months ago. Now they have one of the handsomest edifices of any colored congregation in the State. When

roof framed, of what, when finished, will be the best equipped church in the city. But to accomplish this has been one of the most difficult undertakings I know of, and could not possibly have been realized but for the help the good people, members and friends of the enterprise in Austin, the Church Extension Board and friends in the State have rendered.

While there I took occasion to make some inquiry of Brother Booth, our pastor, Prof. Garrison, Doctor Weller and others as to what the University Church and the friends in Austin had done, and with their present resources how they would come out. The Church and friends in Austin have done nobly, the Church Extension Board has rendered much aid; the preachers, many of them throughout the State, have responded liberally; but considering it, as we must, a Church in which Texas Methodism is interested, I am sorry to say the laity of the State have put but a little more than \$1000 in the enterprise. I feel like the needs of this Church ought to appeal to our people, for we must depend upon it to take care of our young people while attending the University.

It is but a few years ago that the idea was first conceived, by the Churches, of putting up near State or secular schools dormitories and chapels to accommodate and minister to the spiritual needs of the students in attendance. It will be but a little while till every denomination in Texas of any great strength, including the Catholics, will have these needed accommodations around the campus of

thoroughly finished and furnished it will be worth at least \$20,000. It is now so nearly completed that the congregation is worshipping in it. And it is wonderful how nearly out of debt they have kept. At present it is nearly finished inside. Has an elegant pulpit outfit, beautiful golden oak pews, with a fine Brussels carpet on the pulpit floor and in the aisles. It is a credit to Dallas and an honor to the people who have built it.

possible? I feel sure anyone who properly appreciates our opportunities in this State, and will inform himself of the demands in the neighborhood of the University, will say we ought to "get busy" there. Many of our young people who go to the State University are not very strong in their Methodist sentiment; if they were they would not, perhaps, go there, but that does not release us of our responsibility to care for them. Our danger is not in our intensely loyal membership, but in the loss of just such as attend our State schools. For these and many other reasons I hope our people throughout the State will not fail to appreciate what Brother Booth and his noble band of helpers are doing and come to their help when called upon. I am by no means unmindful of the needs of our own University, colleges, and training schools. They must be cared for, but we must not overlook University Church and her needs.

E. L. SHETTLES.

MARRIED.

Bateman-Ammons.—At the home of the writer, near Martin's Mill, Van Zandt County, Texas, July 12, 1908, at 10 o'clock, a. m., Mr. Crawford Bateman and Miss Bessie Ammons, Rev. Frank Everitt officiating.

McKibbin-Castleton.—In the Methodist Church, Sealy, Texas, April 20, 1908, Mr. J. B. McKibbin, of Birmingham, Ala., and Miss Rebecca Castleton, of Sealy, Texas, Rev. I. E. Thomas officiating.

Ezell-Castleton.—At the home of the bride's mother, in Sealy, Texas, June 4, 1908, Mr. J. W. Ezell and Miss Addie Castleton, both of Sealy, Rev. I. E. Thomas officiating.

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I will be at leisure for six (6) weeks. I am capable of doing good work as choir leader and soloist; am also a personal worker. For references write Rev. Abe Mulkey, Corsicana, Texas; Rev. M. S. Hotchkiss, Waco, Texas, and my pastor, Rev. J. A. Whitehurst, Corsicana, Texas. Would be glad to assist any pastor or evangelist during the six weeks. Address S. G. BIRDINE, Corsicana, Texas.

Announcement

I am open for engagements for revival meetings during the summer. Any desiring my help can write me at Rochelle, Texas.

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LEAGUE CONFERENCE.

The Beaumont District Epworth League Conference will meet at Kirbyville, Texas, August 25-28. All Epworth Leagues in the district are urged to send two or more delegates to the conference. All pastors of churches that have no Leagues are urged to send several of their young people to the conference. The names of delegates should be sent to Dr. J. J. Simmons, at Kirbyville. The program of the conference will be announced in a later issue of the Advocate. ERNEST L. LLOYD, President Beaumont District Epworth League.

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LANE COLLEGE, ITS AIMS, IDEALS AND ACCOMPLISHMENTS.

An Appeal for the Higher Training of the American Negro, by Christopher C. Owens, Professor of Mathematics, Lane College, Jackson, Tenn. Delivered at Ector, Texas.

Most Honorable Presiding Elder and Members of the District Conference of the M. E. Church, South:

It affords me the greatest pleasure to have what I would term the golden opportunity of appearing before you for a brief period. Indeed, I count this the happiest moment of my life, when I shall have the opportunity of presenting to your thoughtful minds a few thoughts on what I consider the most momentous question that today confronts the American people, viz: "The Mental and Moral Uplift of the American Negro."

The title which I shall give to the particular phase of the subject which I shall discuss before you shall be, "Lane College, Its Aims, Ideals and Accomplishments."

I consider my appearance before you today a remarkable but fortunate coincidence; or perhaps better, a remarkable provision of an all-wise Providence. While passing through the town of Randolph, this State, I fortunately met a worthy and honorable divine of this conference who upon learning that the speaker was an instructor in Lane College, was interested to know something definite of our work there, as this Church which you represent has graciously taken up the burden of helping to support the work. It was then thought that there might be many who would be pleased to hear something at first-hand of the work to which they had been donating from year to year. For these reasons I am before you today, to give you a brief history of Lane College, and its aims, ideals and accomplishments.

As perhaps most or all of you know, Lane College is situated at Jackson, Tenn. It was founded in 1883 by Bishop Isaac Lane, Junior Bishop of the C. M. E. Church, together with a band of co-workers who felt the need of an institution for the mental, moral and physical uplift of the lately emancipated negro in that section of the country. When first founded and incorporated, it was known as Lane High School; but after a few years its work was making itself so keenly felt that the institution felt warranted in attempting a higher grade of work. Consequently it reincorporated as Lane Institute, and Rev. Dr. Saunders, of the M. E. Church, South, was called to the Presidency.

Under this administration of ten or twelve years the institution grew and flourished. The grade of work done compared well with the work of a college preparatory school. A large three-story brick building was erected as an administration building; a smaller three-story brick building was erected as a girls' dormitory, and a corresponding frame building as a boys' dormitory. The theological and industrial departments were soon added, and the school fast became a power for good in the Church and in the race; yea, in the country as well; for in any country it must be conceded that if any part of its citizens are intellectually low and undeveloped, the whole country suffers and is low to that extent. Again, in any country, if any part of its citizens take on new zeal and inspiration, and begin the search for the higher and nobler life, the whole country is bettered thereby, and the whole world is made better to that extent.

Upon the resignation of Dr. Saunders, whose work was a benediction to the school and worthy of the highest praise, Dr. Jas. A. Bray, A. M., then pastor of the C. M. E. Church in Augusta, Ga., was called to the presidency.

As the years went by, the usefulness and influence of the institution continued to spread.

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Likewise as the age continued to develop, and modern ideas of educational advancement became more pronounced, the ever-increasing needs of Church and the race began to demand stronger and better trained men and women. Consequently the institution, profiting by its former experience, again felt itself warranted in taking still another step toward a broader and higher usefulness. Accordingly a full preparatory, normal and college curriculum was added. The normal department was later known as the Teachers' Training Department, and embraced a course of four years training along pedagogical lines after the completion of the high school course. The college department consists of a preparatory course of three years after completing the high school course, then a course of four years in the classical branches leading to degree of A. B. Later there has been added the Latin scientific course leading to the degree of B. S. This curriculum of higher training was welcomed by all and was well taken; and under the fostering care of Dr. Bray, who was a man of broad experience and well versed in the art of schooling, it was made a success from the beginning.

But nearly all causes, great or small, have their adversities as well as their successes, and Lane College has had hers. In November, 1905, a fire was started in the girls' building, which being near the main building, and the city water supply not having been extended to its domains, the fire rapidly spread, and in forty minutes Lane College, the pride of the C. M. E. Church, lay in ashes. Thus ascended in smoke the result of years of labor and sacrifice. I said, "Lane College lay in ashes," but not so. A great movement for the betterment of humanity, ordained by God, and fostered by the people, can not thus be annihilated. The buildings in which the enterprise dwelt and flourished were destroyed truly, but the spirit of enterprise, which was the real institution, remained. Before the embers of destruction of the old buildings were cold rebuilding committees were formed and, like the Trojans of old, the entire people rallied; temporary buildings were speedily erected, and the work of the school was soon resumed. Work was soon begun on new buildings, and within six months out of the ashes of the old "a more stately mansion arose." The destruction and rebuilding, however, placed a large debt over the institution; yet notwithstanding this, and times of money stringency, the main building has long since been re-erected, and the girls' building is now in process of completion.

At the close of the session of the year 1907 Prof. J. F. Lane, son of the founder and patron Bishop, was appointed President of the institution. The school continues to grow, and each year new instructors are added and the student body is continually growing in numbers and advancement.

And now a few words as to our aims and accomplishments, and I shall have concluded. It has ever been our sincerest aim to lift this people with whom we are identified to a higher plane of Christian citizenship; to bring them into a better understanding and appreciation of the great American people among whom they dwell, and of whom they form a large per cent; to bring them into a closer relationship with each other and with God. It has even been our purpose to instill within our own that which is best and noblest; to inculcate a national pride and patriotic spirit; to bring, as it were, the light of the best ages to guide the feet of the unwary. We believe, in common with the many other great institutions of training for this race, that the many perplexing and vexatious questions arising from race issues between the peoples who inhabit this country may be amicably and righteously adjusted when by the process of Christian education all the people of this country shall have been elevated to that high plane of Christian citizenship where every man will be willing

to concede all the rights which belong to his neighbor; where no man will essay to ask for privileges or rights, except those which are bequeathed him by nature, or those which he deserves by merit, where

"The world shall be lighted,
And every wrong thing righted,
As Eden was of old."

We believe that if a country is ever to reach the acme of success and happiness, all its people must have an unbiased and unsullied knowledge of what the great philosophers meant by "complete living." We discountenance the idea of a shallow training for a people who are in an inferior state of intellectual development; a meager training that starts an individual out to perform the intricate and delicate duties of life only half prepared, and causes him at times to violate, ignorantly, many of the principles of true citizenship. To illustrate, if the patient is sick well nigh unto death's door, we would not say, "Oh, well; he is about dead anyway, so any kind of a quack will do to dose him." But the sicker the patient, the better physician we would seek; neither would we delay in securing the same. Therefore we pray to see our people duly and skillfully trained by the best instructors in arts of handicraft; the useful arts of labor, without which there can be no material success for a country. We would also especially pray for those higher forms of Christian training which shall develop our people mentally and morally, and which will imbue them with sound and pure motives, and as a basis for all, a thorough Christian sentiment and character.

As to our accomplishments, while we are humbly proud of the fact that we have been an instrument in God's hands to disseminate learning and enlightenment to a needy people, yet we realize that our work among the millions has been like unto a grain of sand on the seashore, when compared with the work which remains yet to be done. Yet in the eyes of Him who sitteth upon the throne and seeth all things, we feel that what we have done has been approved, and for this we are sincerely thankful. The Holy Scriptures say that there is more rejoicing in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance. Likewise we feel that there is great rejoicing in heaven over one human soul that has been turned from intellectual darkness unto light.

All the many persons who have completed courses of study in the institution before the speaker was connected there with are engaged in some useful and profitable employment among the people. Several are teachers and professors in the various schools throughout the country. One of these, after taking degrees from one or more of the foremost negro colleges, became president of a school in this State, another is president of a school in Mississippi, while a third, after having taken higher degrees and studied in Harvard University, is now president of Lane College itself. Several are ministers, several own and conduct mercantile establishments, some are physicians, while several own and operate successful farms.

Of the six who have graduated from the college classical and Latin scientific courses since the speaker has been connected with the institution, one is a minister, one a physician, two are professors in other colleges, and two are in the Civil Service of the United States Government. But perhaps the best comment that I can make upon all of these is, that not one has been convicted of, or even tried before any court for crime. Further, I would add here as a tribute to the cause of education in general, that for all the negroes who have completed courses in any of the institutions of higher training throughout the country, statistics show that crime is practically nil; exceeding few, if any, ever having been arraigned before a court.

As afore-stated, while we are proud as a people of any degree of success to which we may have attained, yet

we realize that the process of race building is a slow one; and we do not claim to have accomplished in the brief period of forty-five years what it has taken many other races several centuries to accomplish and many of whom yet are still in heathendom.

And now, in closing, I feel that I can do no better than to address a few words to the greatest part of all, our needs. We are truly grateful to the good people of this country that they have heretofore seen our needs and have ministered liberally thereunto. We are sincerely thankful that the good people of this great Southland have, in recent years, more fully awakened to the necessity of the mental and moral elevation of this people. And we believe that, from day to day, the efficacy and wisdom of this course are being demonstrated. We, therefore, pray and earnestly believe that, from year to year, as the wisdom of this course becomes more fully demonstrated, the good people of this great Southland, out of the fullness of their hearts and the abundance of their wisdom riches, will be constrained to aid more largely than ever this great cause of humanity. Our needs are greater than ever before, and are becoming greater day by day. The country calls to us continually that the fields are white and the harvest waiting, while the laborers to bear away the sheaves are few and hard-pressed with labor. Therefore let us

"Lend a hand to one another,

In the daily toil of life;

If we find a weaker brother

Let us help him in the strife."

HUNTSVILLE DISTRICT CONFERENCE.

On the evening of June 24, 1908, Rev. E. L. Ingram, of Conroe, preached the opening sermon of the thirty-seventh session of this conference.

The following morning at 9 o'clock Presiding Elder H. C. Willis called the conference to order, after having conducted the devotional services.

F. M. Boyles, of Crockett, was elected secretary. The roll call disclosed the presence of most of the pastors, but only a few of the local preachers and laymen.

It was apparent from the start that the brethren were there not merely to drag through the sessions, but that every interest of the Church was a live question with them, and as the business of the conference progressed many lively and interesting discussions resulted.

The following visitors looked in on us during the sessions of the conference and added something to its success as well as pleasure, viz: Dr. R. S. Hyer, President Southwestern University; Rev. J. B. Sears, Conference Missionary Secretary; Tom C. Swope, President Texas Conference Epworth League; Rev. J. E. Green, Field Editor of the Advocate; Mrs. Joe Adams, of Crockett, District Secretary of the W. F. M. Society; Rev. C. F. Smith, presiding elder of the Houston District, and Rev. R. W. Adams, our pastor at Teague.

Rev. J. B. Sears addressed the conference in the interest of missions in general and the work among the foreigners coming to our shores through the port at Galveston in particular, and at the conclusion of his address he applied the test to see how effective had been his remarks—he took a collection for the port mission at Galveston and secured \$60 in subscriptions and \$2.50 in cash.

Dr. R. S. Hyer filled the pulpit at the 11 o'clock hour of the first day's session and preached a very fine sermon.

Mrs. Joe Adams, of Crockett, addressed the conference in the interest of the W. F. M. Society work, and received the promise of every pastor present to earnestly co-operate with and support her in the work during the year. The spirit of her address was such as to make each pastor feel that in her they would find a helper and not a hinderer, a sympathizer and not a critic.

Rev. Hyer addressed the conference on Christian education and what

A Bold Step.

To overcome the well-grounded and reasonable objections of the more intelligent to the use of secret, medicinal compounds, Dr. R. V. Pierce, of Buffalo, N. Y., some time ago, decided to make a bold departure from the usual course pursued by the makers of put-up medicines for domestic use, and so has published broadcast and openly to the whole world, a full and complete list of all the ingredients entering into the composition of his widely celebrated medicines. Thus he has taken his numerous patrons and patients into his full confidence. Thus too he has removed his medicines from among secret nostrums of doubtful merits, and made them *Medicines of Known Composition*.

By this bold step Dr. Pierce has shown that his formulas are of such excellence that he is not afraid to subject them to the fullest scrutiny.

Not only does the wrapper of every bottle of Dr. Pierce's Golden Medical Discovery, the famous medicine for weak stomach, biliousness and all catarrhal diseases wherever located, have printed upon it, in plain English, a full and complete list of all the ingredients composing it, but a small book has been compiled from numerous standard medical works, of all the different schools of practice, containing very numerous extracts from the writings of leading practitioners of medicine, endorsing in the strongest possible terms, each and every ingredient contained in Dr. Pierce's medicines. One of these little books will be mailed free to any one sending address on postal card or by letter, to Dr. R. V. Pierce, Buffalo, N. Y., and requesting the same. From this little book it will be learned that Dr. Pierce's medicines contain no alcohol, narcotics, mineral agents or other poisonous or injurious agents and that they are made from native, medicinal roots of great value; also that some of the most valuable ingredients contained in Dr. Pierce's Favorite Prescription for weak, nervous, over-worked, "run-down," nervous and debilitated women, were employed, long years ago, by the Indians for similar ailments affecting their squaws. In fact, one of the most valuable medicinal plants entering into the composition of Dr. Pierce's Favorite Prescription was known to the Indians as "Squaw-Weed." Our knowledge of the uses of not a few of our most valuable native medicinal plants was gained from the Indians.

As made up by improved and exact processes, the "Favorite Prescription" is a most efficient remedy for regulating all the womanly functions, correcting displacements, as prolapsus, anteversion and retroversion, overcoming painful periods, toning up the nerves and bringing about a perfect state of health. Sold by all dealers in C. & D. & C.

Southwestern University was doing and planning to do, after which the following resolution offered by Rev. E. W. Solomon, was unanimously adopted, viz:

"Resolved, That this conference has heard with much pleasure the sermon and address of Dr. Hyer, President of Southwestern University, and that we heartily sanction the appointment of Southwestern University Day, and pledge ourselves to observe it."

Mr. Tom C. Swope addressed the conference in the interest of the League work, and urged the pastors to interest themselves in helping to have a large attendance at Epworth-by-the-Sea.

Rev. J. E. Green, in his pleasing style, had some good things to say for the Advocate.

The committee on temperance in their report had the following to say of the Advocate, viz: "We recognize and commend most heartily our Texas Christian Advocate as a leader in temperance thought."

T. E. Bledsoe, of Shepherd, was licensed to preach and Rev. S. W. Stokely recommended to the Annual Conference for admission on trial.

The following were elected lay delegates to the Annual Conference, viz:

DR. S. J. EMORY.
J. L. PRITCHETT.
A. VISER.
JOE ADAMS.

Alternates:

C. E. Godbey.
Dr. I. T. Clemons.

The report of the pastors showed the condition of the work in the district prosperous.

The committee on temperance in its report strongly endorsed the movement for state-wide prohibition, and recommended that our pastors and people become active in the campaign.

It was a good District Conference. Our presiding elder has a way of presiding that impressed each one with an individual responsibility for the success of the conference.

It was never at any time a question as to what we could find of interest to consider and discuss, but as to how we could find the time to discuss and consider the questions of interest that were continually claiming our attention. F. M. BOYLES, Secretary.

FOR LOSS OF APPETITE

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

The Woman's Department

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

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

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE. TEXAS CONFERENCE WOMAN'S FOREIGN MISSIONARY SOCIETY.

A Request.

In behalf of Miss Norwood Wynn, missionary from the Woman's Foreign Missionary Society of the North Texas Conference, who is now at her parents' home in Dallas for a vacation visit, we make this special request of all the Auxiliaries, Young People's Societies and Juvenile Societies: Let each Auxiliary in our Conference Society send a donation of some kind to Miss Norwood Wynn, while she is in Dallas, for benefit of her school in Mexico. She asks for donations of ready-made sheets, of size suitable for single and three-quarter-sized beds, and ready-made pillow cases of medium size, table cloths of three and four yards lengths (these of cotton goods), and ready-made towels, etc., all these articles being much needed to aid in the furnishing of the boarding department of the school, which she has in charge as our missionary in Guadalajara, Mexico. It will be remembered that the building in which her school was located was burned last year. The school has since been located in a commodious building purchased by the Woman's Board of Foreign Missions, and much new household furnishing is needed for this new building. Articles of clothing, good second-hand clothing, for girls from the age of six years up to adult age, and for small boys (the number of boys in the school not so large as that of the girls) would be gratefully accepted by Miss Wynn. Send all donations to her address here, 467 Bryan Street, Dallas, Texas. We feel it is only necessary to thus notify the membership of our Conference Society of this need, and generous responses will come. Please be prompt, as Miss Wynn will return to Mexico on September 1.

President Conference Society.

TO THE THIRD VICE-PRESIDENTS OF W. H. M. SOCIETY, NORTH-WEST TEXAS CONFERENCE.

Just a word to remind you to send your next quarterly reports to me instead of to Mrs. Bloodworth, as heretofore. Please get them to me by September 1, as I want to revise the rolls. I ask each of you to send me a complete list of all names on your brigade and baby rolls, separate from your list of new names.

If you need helps such as "Brigade programs," blank reports or mite boxes, please let me know.

If you haven't the children's work organized, send to me for literature; organize and help us enlist the children in this work, that they may not grow up ignorant and indifferent to the crying needs of our own land.

MRS. D. T. AVERITT,
Third Vice-President Conference Society.
Robert Lee, Texas.

OUR LIFE MEMBERSHIP.

The minutes of the Woman's Foreign Missionary Society, West Texas Conference, have been received by the different districts. By some mistake Mrs. L. E. Appleby's name is left off of the life members of San Antonio District.

Mrs. Appleby was made a life member of the Travis Park Juvenile Missionary Society last year, as a token of love and appreciation of this body of young people for her loving work as "lady manager." We desire to make this correction because Mrs. Appleby is the only life member of this organization, and the Travis Park Juveniles are very proud to claim her as their first life member.

MRS. JAMES CRIDER,
Secretary San Antonio District.

(A letter to the members of this Conference Society in annual session last May, and published by request.) Dear Ladies:

The promise, "Lo, I am with you alway," has been fulfilled another year and I can but thank our Father. Your letters and the knowledge that there were certain ones at home praying for me have been strengthening. This has been a year of comings and goings, largely due to the great Centenary Conference last spring; the departure of Miss Atkinson on one furlough made us feel what a responsible place she held and made us feel also our great need for constant dependence on the Lord for daily strength and wisdom. The Centenary Conference was grand and there were large numbers of visitors to our schools and other mission work and we are sure that there will be a wider interest in missions because of the knowledge gained by these visitors. Miss Ivey was one of the Korean party that came to the conference and of course I was delighted to have her as my special guest.

Mrs. J. B. Cobb was the representative of the Woman's Board and she spent almost a year in the East; she made our home her headquarters while here, as one of our household. Miss White is her niece. Everyone enjoyed Mrs. Cobb's stay in China and we feel that she will truly give the auxiliaries the benefit of her trip. Mr. John R. Mott and the Y. M. C. A. Secretaries of China, Korea, Japan and India were in Soochow last spring and two great mass meetings were held—one for men and one for women; I know of several men and women who took a definite stand for Christ at that time and their lives prove that they are Christ's.

In December the list of the year's visitors was completed by a visit of Mrs. Hargrove, our Bible teacher from the Scarritt Bible and Training School. I cannot express what her visit means to us, who have come from the Training School, and to others on the field. Perhaps some day some of our Texas ladies will visit China and Korea and gladden the hearts of Misses Tarrant, Manns, Ivey, Kendrick, Spivey and myself and those other Texas young ladies who will come hereafter.

The school term last spring was broken by a trip to the Soochow District Conference. This was the first of that kind of a trip for me and I thoroughly enjoyed it. I went with our Bible women on a houseboat and of course was entertained by the Chinese Christians—the little preacher and his wife (Mr. and Mrs. Sz) gave me a nice little room looking out on one of Zang Zok's pretty mountains. Their house is foreignized but their furniture and arrangement were Chinese; some of the ladies were afraid I would not get enough to eat, but I like Chinese food and had my own food for breakfast, so fared well. As I was the only foreign lady, of course I was quite a curiosity to many of the people, especially as I played the organ for the conference hymns. The conference was especially good and as there were special woman's meetings, the Bible women and I had opportunity for some personal work and I had ample opportunity during this trip to use what Chinese I knew (because I had to use it) and to learn more also.

My work has been teaching English in the boys day schools and helping some in the Woman's work, but since conference in October my time is given entirely in the Davidson Memorial Bible and Industrial School. I teach English in the Boarding School in the mornings and study Chinese and receive guests in the afternoons.

After our meeting for heathen women on Tuesday afternoons, Miss Tarrant and I invite them into our home where we serve tea and cake and see them socially. Miss White left on fur-

lough after conference and Miss Lester has charge of the Industrial School and I am the treasurer. Some new classes of work have recently been made, so now we have basket weaving and bead work in which the very little girls make chains, belts, bags, watch fobs, etc.

Our drawing and painting classes are doing nice work and we are so glad for our school to have this department.

Callisthenics has just recently become popular in China, so now we can teach this to the girls and many of them need it so much; they had their first exhibition at the close of our school for China New Year.

The closing exercises this time were more elaborate than usual; as the first class to receive primary certificates was ready and it was a grand time in their lives, so we had a nice program of instrumental solos and duets, recitations, dialogues, choruses and callisthenics.

Our new chapel, just finished in September, was large enough to accommodate a large number of visitors, so we could invite the relatives especially for the first time and we had the school rooms and the Industrial School decorated with the work of all kinds done here.

Miss Atkinson is the head and manager of the whole work, and we were so glad to have her return at conference time and take up her work again. There are one hundred and fifty women and girls under instruction here, and five from the Industrial School will enter the Bible Woman's Department at the opening and take the full Bible woman's course. Two Bible women have just gone from this department to work with Miss Leveritt in Changchow, a new station recently entered by our mission.

Mrs. Philpott asked me one time to tell you something of the hard places, disappointments and discouragements in the work; of course all these come but we are enabled to stand them and the blessings and encouragements far outweigh so we can forget the others to a great extent. One thing hard to bear is to see our young men and young ladies, who have been helped through school by the Church, as soon as they become able teachers and doctors, leave our schools and hospitals for places outside the Church where more money is given. Of course we don't expect to hold them down and want them to rise in the world, but so often they break contracts with the Church schools, because of money, when they consider breaking a contract a crime outside.

Our schools have been forced, by the Government and Gentry schools giving such enormous salaries for a little English, to raise all salaries double even since I've been in China. It has taken many pupils out of school before they were anywhere near finishing, but of course these high salaries for a low grade of work can't last. On the other hand there are many who repay all in gratitude and service and use their influence for right and make your hearts glad by their beautiful Christian lives.

Another one of that first Sunday-school class of girls entrusted to me has definitely surrendered her life to Christ. The last time I wrote I asked you to pray for her as she was very hard; now she is radiant. There is a new one in my class now who needs to cast her all on Him. She is young and very bright in her books and has become a probationer, but seems to be satisfied, just expressing a desire to become a Christian and going no further.

Think of me as happy in my Master's service and trying to be faithful. Remember me at the throne of grace. Yours lovingly,

MAGGIE J. ROGERS.
Soochow, Feb., 1908.

AUXILIARY WOMAN'S HOME MISSION SOCIETY, MORROW STREET CHURCH, WACO.

This Auxiliary Home Mission Society, as well as the Building Committee, are being congratulated, in fact, are congratulating themselves on the completion of their parsonage. The cot-

tage, which with occasional additions has for many years served as the pastor's home, has been enlarged and remodeled. The cost of the improvements was over \$2,000. Of this sum \$400 was pledged by the W. H. M. Society and most of it has been paid. They have also expended nearly \$200 on the new furniture rendered necessary by the improvements. The building which rests on a foundation of concrete blocks, is painted in cream and olive and has large galleries on front and side. Sewer connection, gas for cooking and heating bath, with electric lights, give all the advantages of an up-to-date dwelling as regards convenience and sanitation. The designing of interior decorations and the furnishing was the work of the women, and Mrs. Cunningham, President, and Mrs. Meyer, Vice-President, with their faithful helpers must be highly gratified with the result of their labors. The large reception hall, with its artistic stairway and hall seat, is done in mahogany, with green paper in Dutch design and Burlap wainscoting. From this entrance through sliding doors, is made to the parlor and to a guest chamber. The parlor is papered in a French design and with Sister Hightower's oil paintings on the walls the effect is artistic and pleasing. The dining room is in two shades of red, with ceiling dropping to plate rail, indicated by a border of tropical fruits and flowers. The floors are of hard wood, and Oriental rugs and art squares are used in hall and parlor with neat carpeting in the chambers. As soon as the house was finished, furnished and occupied, the members of the Church and their friends were invited to a reception that they might inspect and approve. The house was thrown open from entrance to kitchen and the guests were led through the seven rooms of the lower floor. The three rooms of the upper story are reserved for future furnishing. Sister Hightower certainly had reason to be proud of her tasteful arrangement of the furnishings, both new and old, and of the order and exquisite neatness of her domain. The kitchen with its convenient closets and well arranged utensils was especially admired, as was the screened sleeping porch on which the children's room opened. We are hoping that our new-old parsonage will prove so pleasant a home that our pastor will remain with us to the limit.

MRS. S. C. LAMBDIN,
Press Reporter.

A LETTER FROM INSTITUTO COLON, GUADALAJARA, MEXICO.

To the members of the W. F. M. Society, North Texas Conference:

My Dear Mothers and Sisters in Christ: Almost a year has passed over our heads in our new home here. I think each day it has come to me with renewed force that our enlarged opportunities call for greater zeal. Our school is established on such a basis that we are not growing in large numbers rapidly. All the children who come understand that they are to hear the Word of God every day. A great many have not come in on that account, but I have adhered strictly to the policy we began when we opened school and I believe we have gotten hold of a number of children who will count for something in after years. I have at present almost seventy boarding children and about forty day pupils enrolled. Of these boarding children, more than forty are supported by scholarships, the others are pay pupils. Of the pay pupils, the majority are Catholic children. One woman has three children in school; when she put them here, she requested as a special favor that she be allowed to take them home on Sunday in order to carry them to mass. I consented, but the children would come back Sunday evening and would ask to go to Church with us. I told them that I couldn't take them against their mother's wishes, but the girls insisted that the mother would not object. After they had gone a few times, the mother sent word to please not take them as some of her friends had seen them going into a Protestant Church. The largest girl, however, is very anxious to attend services; says she

HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, sideache, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

believes that what she hears is true, but just now, I cannot take her with us. She is studying the Bible with me and I pray that she may be brought to the light.

My best Mexican teacher wants to go to the States next year to study in a normal. I hope to arrange for her at Denton—haven't done so yet. Perhaps some of you ladies can help me arrange a place for her. She is the Senorita that was with me at Epworth last year. Perhaps some of the ladies were there and will remember her. I commend her to your care while she is in North Texas. She goes to prepare herself for greater usefulness among her own people.

The work has been very heavy on me this year. When Miss Jones came out in September, I was so rejoiced because she was just the missionary for the place. She was in very deed "a Scarritt sister," but as you know, she has broken down and has gone home. As our course is Spanish, a new missionary can do very little the first year, so that the new helper who comes will have to have next year almost entirely for study.

I wish to say to the ladies that if they can make any donations to the school, either clothing for the children or sheets, towels, pillow cases, table cloths or napkins, I will be so glad if you will send them to me. Mrs. Howell will please publish a note of this in the Advocate, as the auxiliaries will be glad to send the children clothing.

Dear sisters, as you have prayed for me in the past years, I beg you to continue to do so. Many times strength and help have come at a dark hour when I felt sure that it was due to some one's prayers for me. I haven't been faithful to all that has been entrusted to me, but God has never failed and I am still fighting, believing that in His name, I must conquer.

NORWOOD E. WYNN.

(The foregoing letter came to hand some time before Miss Wynn left Mexico for her summer vacation, now being spent in Dallas.—Ed. Woman's Dept.)

UNION DISTRICT MEETING.

The second district meeting of the Woman's Home Mission and the Woman's Foreign Missionary Societies of the Colorado District, Northwest Texas Conference, was held in joint session in Big Springs, June 26, 1908, with a good attendance.

It is needless to say much of the manner of our entertainment, for Western hospitality is proverbial and Big Springs is not excelled. From the moment of our arrival to the end of our meeting everything possible was done to make our stay pleasant.

The genial presence of our former District Secretary, Mrs. J. T. Griswold, was greatly missed. What she has

done for this Western district can not be estimated. We are glad she now holds a position where she can wield a still greater influence.

Mrs. A. J. Payne, our newly-elected District Secretary, presided over the morning session with dignity and ease.

The reports from the Auxiliaries were encouraging; some new Auxiliaries organized and others will be soon.

We were indeed fortunate in having with us during the conference Mrs. C. M. Woodward, of Stamford, Mrs. Nat G. Rollins, of Aspermont, and two student volunteers, Miss Alma Edward, of Fort Worth, and Miss Alice Shuford, of Colorado.

The papers, talks and addresses of all the good women were inspiring. The pity was that every member of every Auxiliary could not be present and hear them.

Our meeting was held in connection with the District Conference, so we only had one day session, held at the Presbyterian Church. The morning session adjourned for the 11 o'clock service at the Methodist Church. Brother C. M. Shuffler preached a very earnest and helpful missionary sermon. Mrs. C. C. Blandford, District Secretary for the Foreign Missionary Society of the Colorado District, presided over the afternoon session. She is well known and loved throughout the district. Her enthusiasm and zeal for foreign missions grows. The Colorado District will do her part financially in the new enterprises that have been undertaken. At night we had our rally at the Methodist Church. The program was entertaining and instructive, and a high tone of spirituality pervaded the entire session.

Some of our delegates thought we really ought to have two days for our meeting, and still others thought it would be a good idea to have it apart from the District Conference, at some other time and place. These were only suggestions to be considered.

The meeting as a whole was a success. May it be our privilege to again visit Big Springs in the future.

MRS. JOSEPH B. DODSON,
Recording Secretary.

Sweetwater, Texas.

FROM COLLINSVILLE, TEXAS.

We have read with much interest the reports from the different Auxiliaries in the Advocate, and often promised ourselves that Collinsville's Auxiliary, W. H. M. Society, should be represented by a report, but procrastination, the thief of time, has ever been present and robbed us of the few moments in which to write.

Our society has been organized and doing effective work for a number of years. The membership is rather small, but composed of as true, faithful and loyal members as could be found anywhere.

According to the constitution, we hold our yearly election of officers in February. This year we had a public installation of officers just after election, which was quite pretty and impressive.

Recently we undertook quite extensive improvements on our parsonage, and as we only had \$157 in the treasury (the results of last year's labors), the question arose, How shall we raise the balance of the money to build with? The money panic had made it almost impossible to do anything with a subscription list, so we were forced to resort to some of the popular means of raising the money and began with the cook book, believing, like Owen Meredith, that

"We could live without poetry, music and art;

We could live without conscience and live without heart."

But where was "the man that could live without dining?" And to dine properly we should have some means by which to be taught, so the cook book was just the thing. For the benefit of any of the Auxiliaries, which, like ourselves, are struggling to get out of debt. I wish to say this book plan is a good one. If properly managed the advertisements will more than pay expenses of publishing the book, and the sales will be clear. We

realized about \$90 clear on our ads, and we net a nice sum from the sale of the books.

Our President and all officers are quite zealous in this work, and besides the interest taken in the local financial affairs of the society, we hold regularly two monthly meetings and visit the sick and needy of our town, supplying as much as possible the means of alleviating their sufferings and want.

MRS. J. L. WILSON,
Press Reporter.

TREASURER'S REPORT, WOMAN'S HOME MISSION SOCIETY, TEXAS CONFERENCE, FIRST QUARTER, JUNE 15, 1908.

Dues	\$ 845.89
Life membership	30.00
Baby roll	16.81
Miss Ira Hanssler	4.25
Baby mite boxes	20.99
Florine McEachen Brigade	45.24
Conference pledge	148.82
Immigration work	4.50
Conference expense fund	106.77

Total cash receipts for quarter	\$1,223.28
Balance brought forward from last quarter	77.82
Balance from half of dues, general treasury	476.62
Total receipts	\$1,777.72

Disbursements.

By check to General Treasurer	\$1,112.26
To conference expenses	306.75
Total paid out	\$1,419.01
Balance in bank June 15, 1908	\$ 358.71

By voucher from Houston Board City Missions \$ 649.70

Cash Receipts by Districts.

Houston	\$ 201.07
Beaumont	168.11
Calvert	163.50
Jacksonville	160.94
San Augustine	143.80
Huntsville	111.47
Pittsburg	108.46
Tyler	95.18
Brenham	70.75
Total	\$1,223.28

Reports received from every Auxiliary in the following districts: Houston, Huntsville, Jacksonville.

Reports received from 132 auxiliaries.

Total on roll, 155.

Report for Local Work.

Value of supplies reported to superintendent of supply department	\$ 443.85
Value of supplies given locally	1,054.96
Amount expended on parsonage	2,458.33
Amount expended on church	2,087.74

Total for local work \$6,044.88

Amount expended for city mission work 308.97

MISS ELIZABETH L. HILL,
Conference Treasurer.

Livingston, Texas.

Beeville District—Fourth Round.

Pleasanton, at Fairview, Sept. 12, 13. Floresville, Sept. 14. Goliad, Sept. 16. Oakville, at Clareville, Sept. 19, 20. Beeville, Sept. 20, 21. Mathis, at Skidmore, Sept. 26, 27. Rockport and Ingleside, at R., Sept. 28. Aransas Pass, at Gregory, Oct. 3, 4. Corpus Christi, Oct. 4, 5. Runge, Oct. 7. Brownsville, Oct. 10, 11. Kingsville and Falfurrias, at K., Oct. 12. Alice, Oct. 17, 18.

Please be ready with answers to questions 14, 16, 23, 29. Please be ready to report "all conference collections paid in full." I beg each steward to collect his list in full by the time of the Quarterly Conference. We can do it if we will.

F. B. BUCHANAN, P. E.

FROM ARIZONA.

The work of the Southern Methodist Church in Arizona is advancing. Many of our good people from Texas are settling here and your loss is our gain. If any of our pastors see this, let them send to me at Phoenix, Arizona, the names and addresses of our people who have come to Arizona.

JAS. E. CRUTCHFIELD.

REPORT OF FUNDS RECEIVED BY L. L. JESTER, TREASURER, TEXAS CONFERENCE, FOR THE MONTH OF JULY, 1908.

Beaumont District.

P. I. Milton, Nederland	\$18 10
John C. Campbell, Brooklyn	8 50

Total \$26 60

Brenham District.

W. A. Belcher, Mayesfield	\$ 6 80
E. J. Hammond, Davilla	8 50

Total \$15 30

Calvert District.

D. W. Gardner, Wheelock	\$27 00
J. W. Goodwin, Lott & Durango	18 00
W. T. Ayers, Iola	10 00

Total \$55 00

Houston District.

J. F. Carter, Houston, McKee St.	\$10 00
P. L. King, Houston, Washington St.	18 00
C. A. Hooper, Galveston, W. End	11 00

Total \$39 00

Huntsville District.

F. M. Boyles, Crockett \$23 00

Jacksonville District.

D. S. Burke, Jacksonville Cir.	\$11 25
W. W. Horner, Neches	9 00
F. J. Browning, Malakoff	11 00
T. S. Williford, Kilgore & Pirtle	11 00
L. F. Pace, Hallville	10 00
W. F. Campbell, Alto	46 00

Total \$98 25

Pittsburg District.

C. M. Cagle, Linden	\$53 35
J. E. Morgan, Naples & Omaha	33 25
J. M. Mills, Redwater	29 10

Total \$115 70

San Augustine District.

T. C. Sharp, Geneva	\$16 00
L. B. Saxon, Shelbyville	13 00

Total \$29 00

Tyler District.

W. M. Foster, Alba	\$ 2 00
C. T. Cummings, Grand Saline	50 00
B. R. Goodwin, Mt. Sylvan	10 00
New Harris, Marvin	50 00
H. A. Matney, Tyler, Cedar St.	4 40

Total \$116 40

Grand total \$518 25

L. L. JESTER,
Treasurer of Texas Conference.
Tyler, Texas, July 31.

The special features of The American Review of Reviews for August are a review of the work of the Denver Convention, by Samuel E. Moffett; sketches of the Republican and Democratic candidates for the Vice-Presidency, by William E. Weed and Frederic Austin Ogg, respectively (sketches of Candidates Taft and Bryan having appeared in preceding issues of the Review); a tribute to the late Grover Cleveland in his home life at Princeton, by Dr. Henry van Dyke, and a summary of Mr. Cleveland's public career, by St. Clair McKelway, of the Brooklyn Eagle; brief tributes to Murat Halstead, the journalist, and Joel Chandler Harris, the author of "Uncle Remus."

San Marcos District—Fourth Round.

Seguin & Mill Creek, at S., Aug. 22, 23. Luling Cir. at L., Aug. 29, 30. Gonzales, at Gonzales, Sept. 6, 7. Buda Cir., at Buda, Sept. 12, 13. Staples Cir., at Staples, Sept. 16, 3 o'clock p. m. and preaching at night. Dripping Springs, at Driftwood, Sept. 19, 20. Martindale Cir., at M., Sept. 23, 3 o'clock p. m. and preaching at night. Tilman Cir., at Harrison Chapel, Sept. 26. Lockhart, at Lockhart, Sept. 26, 27. Kyle and Maxwell, at Kyle, Oct. 3, 4. Waelder and Thompsonville, at Waelder, Oct. 10, 11. Belmont Cir., at Belmont, Oct. 17, 18. San Marcos, at San Marcos, Oct. 25, 26.

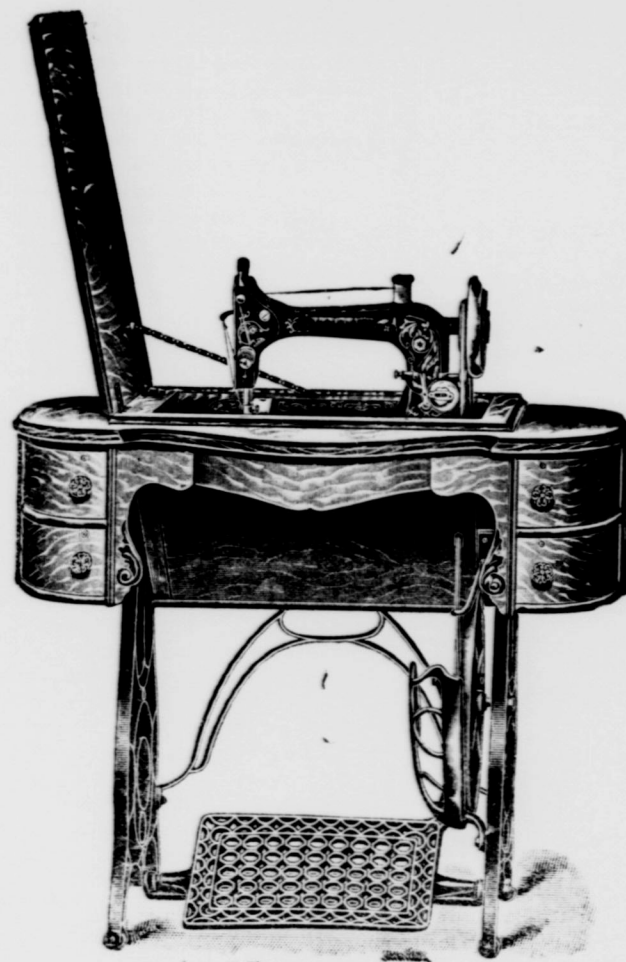
D. K. PORTER, P. E.

Austin District—Fourth Round.

Elgin, Aug. 29, 30. Liberty Hill and Leander, at L., 3 p. m., Sept. 3. Bertram, at Hareb, Sept. 5, 6. Cedar Park, at Langford, 11 a. m., Sept. 8. Manchaca, at Carl, Sept. 12, 13. Manor, 3 p. m., Sept. 15. Bastrop, 8 p. m., Sept. 17. West Point, West Point, Sept. 19, 20. LaGrange, 8 p. m., Sept. 22. Smithville, Sept. 26, 27. McDade, at Morgan's, 11 a. m., Sept. 30. Webberville, at Haynie's, Oct. 3, 4. Eagle Lake, at Eagle Lake, 8 p. m., Oct. 6. Columbus, 8 p. m., Oct. 8. Welmer, at Welmer, Oct. 10, 11. Walnut, at Merrelltown, Oct. 17, 18. Tenth Street, 8 p. m., Oct. 19. First Street, 8 p. m., Oct. 20. University Church, 8 p. m., Oct. 22. South Austin, 8 p. m., Oct. 23.

JOHN M. ALEXANDER, P. E.

The "Improved" Texas Advocate SEWING MACHINE



Description

Ball Bearing. Fully Warranted for Ten Years.

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

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

THE CASE is of an unusually attractive and substantial colonial design. It is built throughout of the finest quarter-sawn, mirror finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, inlaid tape-measure in table and patented, unbreakable steel chain and lever Automatic Lifting Device.

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

The Stand is fitted with an ingenious device (hanging directly over the wheel) which automatically re-bites both wheels when sewing head is raised to position for use.

THE STEEL ATTACHMENTS, furnished free of extra charge and packed in brass-trimmed, velvet-lined oak box, are very complete and satisfactory. The full set consists of Ruffler, Tucker, Binder, Braider, four Hemmers of varying widths, Feller, Shirring Slide, Quilter, Cloth guide, Two Screw Drivers, Six Bobbins, twelve Needles, filled Oil Can and elaborately illustrated Book of Instructions covering their use and care.

SUPPLIES.—Statements of sewing machine agents to the contrary, we are prepared to furnish needles and all parts at all times at prices that are much lower than those obtainable by agents.

Why Pay

Three Prices for a Sewing Machine

When one-third the money will buy an equally good Machine?

The Advocate Machine, manufactured by a leading factory and fully guaranteed, will be placed at your nearest freight depot (free of freight charges) for \$24, and this includes one year's subscription to the Texas Christian Advocate, either a new subscriber or a renewal. If the Machine does not measure up to our statements, it costs you nothing. You can have your money back and we will take the Machine off your hands.

Address, inclosing amount,

Blaylock Pub. Co.,

143 South Ervay St., Dallas, Texas.

DREAMS, FANCIES OR VISIONS.

I have been living away out in this western country for more than two years, where the air is so pure and the flowers bloom in wild profusion. This Queen City of the West, situated near the lovely Conchos, with their clear, sparkling waters, and there is old Fort Concho where the soldiers stayed twenty years ago. There are the officers' quarters, the guard house, and hospital, the old sun dial where the soldiers set their watches, and the great iron hooks that held the United States flag. About two weeks ago I was taken violently ill and in the dead hours of the night I saw great quantities of snow-white bread let down by the four corners and pure white flowers in white cups, and as I was wafted between the heavens and the earth, like John, either in the spirit or in the flesh, I heard the most beautiful music reverberating the hills and valleys of my childhood's home away in Attalla County, Miss., after a lapse of fifty years. There we were children again, playing together on the farm, where we used to go out in the woods and fields and gather the muscadines, huckleberries, chinkapins, persimmons, strawberries, blackberries, and then down by the steam mill where the oxen dragged the pine logs with the carrylog to the mill to be sawed into lumber and then would go to the spring where the water boiled up through the white sand as cold as ice and Monday morning we were off to school, walking two and one-half miles through the woods to the old school house, and as the little maid would say, we were seven, the teacher boarding with us—He was a young man from Maryland. Ours was a Christian home with family worship night and morning. Preparation was made for the Sabbath; loaves of cake and bread were made, hams boiled, chickens dressed, coffee ground and churning done, and then we were all up early, with lessons learned, for Sunday-school at Soule Chapel, two miles from home, where our father was Sunday-school superintendent and class leader, and our mother taught the Bible class and led the ladies' prayer-meeting one evening in the week. And when the time came for Quarterly Conference we would have the pastor and presiding elder with us. Bros. Montgomery, or Chambers, or Pugh, or L. Erckenbrack, or Wash Ford. Oh, the halcyon days of childhood! One brother laid down his life for his country and six of us remain, although our heads are silvered over with the frosts of many winters, and we have twenty-four children; two have gone before; and nineteen grandchildren.

AUNT MARY.
San Angelo, Texas.

WHEDON VS. JOHN WESLEY
ET AL.

In an article in the Advocate of June 25, Rev. B. H. Greathouse writes: "The Sunday-school Quarterly for June 14, says: 'Some other than John wrote the two last verses of John.'" He then proceeds to quote Whedon as repudiating this conclusion as a modern invention, the product of factitious criticism, criticism run mad.

1. In the first place, the Quarterly does not contain the words attributed to it. Here is what it really says:

"This is the disciple," etc. (v. 24).

HEALTH
INSURANCE

The man who insures his life is wise for his family.

The man who insures his health is wise both for his family and himself.

You may insure health by guarding it. It is worth guarding.

At the first attack of disease, which generally approaches through the LIVER and manifests itself in innumerable ways

TAKE

Tutt's Pills
And save your health.

These last two verses seem to be a note added to St. John's Gospel by some friend or friends. The explanation which they give is intended for some readers who would not otherwise know that the beloved John of Ephesus was the author of the book."

2. Let us see who are some of these recent critics gone mad, whose interpretation of these verses Whedon so indignantly repudiates. John Wesley, in his comment on John 21:24 in his notes, says: "The Church added these words to St. John's Gospel, as Tertius did those to St. Paul's Epistle to the Romans." (Chap. 16:22.)

Clarke's comment on the passage is as follows: "It is, I think, very likely that these two verses were added by some of the believers at that time, as a testimony to the truth of the preceding narration; and I allow with Bishop Pearce and others that it is possible that John may mean himself when he says we know, etc.; yet I think that it is very unlikely. It is certain that this Gospel loses no part of its authority in admitting the suffrage of the Church of God—it rather strengthens the important truths which are delivered in it; and in the mouths of so many witnesses the sacred matters which concern the peace and salvation of the world, and still more abundantly established."

With this conclusion agree such conservative scholars as Bishop Jacobson (The Bible Commentary), Dr. H. W. Watkins (Ellicott's Commentary), and Dr. Plummer in the Cambridge Bible. Perhaps these distinguished commentators are mistaken; but, in view of this weight of authority, the statement contained in the Quarterly certainly cannot be regarded as dangerous modern heresy.

L. F. BEATY, Ass't S. S. Editor.
Nashville, Tenn., July 1, 1908.

MOTHER.

The sacred word within itself is very broad.

Even in the gay dreams of infancy and childhood the word mother conjured up bright visions of tenderness.

In mother we learned to place our true affections while her gentle hands soothed the aching brow.

From our earliest recollections she was ever like the tender Shepherd caring for His sheep. Yea, when we were but thoughtless, happy creatures about her knee, she was striving to mold us into monuments of a divine life.

When the day is hushed about us mother watches over our slumbers. Her patience is faithful, unselfish and abides ever when we are so careless and trespass upon her noble words of counsel.

Dear boys and girls, do we value the greatest earthly friend, "Mother," as we should?

Some day we may stand by her sacred mound. Then will come to us the remembrance of her smile and the well remembered voice when she plead with us. The youthful dreams will come before us as living monuments.

We are made to think of the mournful event when she was taken away. When all nature seemed robed in sadness!

The tears we shed might be gentle and refreshing if there comes to us no bitter recollections of the past; if we have been obedient to her commands; gentle toward her when her patient hands toiled for us; loved and cherished her; soothed the dear hands upon which time and pain have left their mark. Then when they are folded beneath the daisies out of sight and we stand by her silent grave, we can look up and with a heart full of gratitude say:

"But oh! beyond this shadow-land, Where all is bright and fair, I know full well my mother's hands Will palms of victory bear;

Where crystal streams through endless years Flow over golden sands.

And where the old grow young again, I'll clasp my mother's hands."

ANNIE B. MAYS.
Palestine, Tex.

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 185 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

HAMILTON.—A kind friend and neighbor, a thoughtful and devoted husband, a good man, has gone to his reward. Truly this may be said of James N. Hamilton, who was born in Wilson County, Tennessee, July 31, 1837. He died Sunday morning, June 21, 1908, at his home near Austin, Texas. He came to Texas in 1851 and lived in Travis County more than fifty years. He was married November 26, 1863, to Miss Lavinia Burditt, who was his devoted companion to the end and survives to mourn her loss. Bro. Hamilton professed religion at the age of 14 and united with the Methodist Church (now Tenth Street Church) of Austin, Texas, afterwards transferring his membership to Walnut Chapel, in the community where he lived so long. To that Church he was ever faithful, serving long on the official board, and when his health had grown too feeble for very active service his loyalty and interest continued till his transfer to the Church triumphant. The certificate this time was not a "letter" signed by the pastor, but a life sealed by the blood of the Lamb. As a citizen he was loyal and true to his country. He served in several capacities at different times during the Civil War and was at his post of duty in Texas for some weeks after the surrender at Appomattox. In times of peace he was careful about the best interests of his community. He joined his good wife in becoming a member of the first "Hundred Thousand Dollar Club" of Southwestern University, hence in the annals of that institution their name is immortal. He was scrupulously honest and fair in all of his dealings and was loved most by those who knew and understood him best. This is strongly attested by the fact that those who had cultivated his lands and worked with him for nearly a generation, are outspoken in his praise and hold him in highest esteem. It was not the writer's privilege to know him many years, but came to know him very intimately, being his pastor one year, and in his home many times later. He always spoke encouragingly and it was a blessing to know him. His faith was positive and permanent. Just a few days before his departure he reaffirmed his Christian faith and experience by declaring that we couldn't get along without religion. He became unconscious before his going, but passed away peacefully on that Sabbath morning to enjoy his first blissful Sabbath in the presence of his Redeemer. He leaves a companion, one sister, other relatives and many friends, who grieve now in this time of shadow, but the burden of sorrow is lightened by the hope of the glad reunion yonder. For comfort and solace we commend to the sorrowing wife and loved ones his Savior, who is the source of comfort.

C. C. YOUNG.

ESTES.—Robert Sydney Estes was born in McClellan County, Texas, February 4, 1870, and departed this life July 9, 1908, at Kirksville, Mo., after only a week's illness. He was married June 2, 1908, to Miss Jennie Maude Stanley, of Kyle, Texas. While we cannot see and understand God's plan and purpose in removing this chaste Christian brother from our midst, we know Bro. Estes is in the better world and we may meet him there, for his last words addressed to his wife were: "Grieve not. It will not be long, and we will be at the beautiful gate waiting for you." Bro. Estes has been a member of the M. E. Church at Kirksville for five years. He was consistent in every respect. He leaves, besides many relatives and friends, a bride wife, and a brother, who resides in Tampa, Fla. But look up, friends, God will bring you to the beautiful gate, where he awaits your coming. May the peace of God keep you, soul and body, until the glad reunion.

HIS PASTOR.

BEDINGER.—Henry Clay Bedinger was born in Louis County, Kentucky, September 5, 1832, and departed this life at his home in Weatherford, Parker County, Texas, July 27, 1908. He was married to Miss Susan Ellsworth Washington May 22, 1857. To this union were born eight children, three of whom have long since crossed over into the other world, while five remain to mourn their loss. Mrs. Bedinger, the wife of our deceased brother, preceded him to the spirit world about fifteen years ago. Bro. Bedinger was converted in youth and joined the Metho-

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with no frame. There's lightness and light draft. Only a few parts, and they simple ones. Adjustable front axle, dust-proof, removable wheel boxes, adjustable rear wheel attachment. Widest latitude in the hitch, and you can set it to plow any depth, two to eight inches. Just the kind of plow you'd expect to get long, satisfactory service out of. Write for catalog and let us tell you more about it.

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dist Episcopal Church, South, at Court's Memorial Church in August of the year 1893. He has never moved his membership, but has remained on the Court's Memorial records all these years. It has been some years since he had the privilege of attending Church, as he has been for more than two years confined to his room. He loved to talk of religion and his future home. He never seemed to fear death, but really wanted it to take him. We feel sure that he welcomed death when it did come. He has had a hard time here, but he has gone where sickness, sorrow and pain nor death will ever come. Thank God "there is a rest to the people of God." I would say to the bereaved loved ones, "Weep not for him, for he is ten thousand times better off than before he left this old sin-cursed earth. Be faithful and meet him in heaven."

LEONARD REA.

BENTLEY.—Mrs. Mary Eliza Bentley (nee Lawson) was born in Talladega, Ala., June 17, 1855. She joined the M. E. Church, South, at the age of 19 at Bethel, Ala. She came to Texas with her parents, Dr. and Mrs. Robert P. Lawson, in 1881. She was married to Dr. W. R. Bentley February 9, 1899, at Auburn, Texas. They moved to Midlothian, Ellis County, January 1894. There were born to them two children—a girl and a boy—Willie and Robert. Robert died August 7, 1894, aged 14 months. Dr. Bentley died December 4, 1906. Sister Bentley departed this life July 20, 1908. She had been a great sufferer for many months. She bore it all without a murmur—indeed, with sublime Christian patience. She had been faithful to her Lord and true to her Church obligations as a child of God. She was an affectionate sister, a faithful wife, a pure Christian. She was ready when the summons came. Her greatest anxiety seemed to be for her little daughter she was to leave behind. God was graciously with her in her last moments and lighted up "the valley of the shadow of death." She leaves a kind sister and several brothers to mourn their loss. Her funeral was preached at the M. E. Church, South, in Midlothian, by the writer, in the presence of a great congregation of weeping friends on the 21st day of July, and she was buried in the Midlothian Cemetery to await the resurrection of the just in the last day. Her pastor, S. W. TURNER.

BAILEY.—Mrs. Alice Isabel Bailey (nee Forbes) departed this life at 7 o'clock the 27th day of July, 1908, to take up her eternal abode in the land of the redeemed. She was born at Short, Texas, August 27, 1885. She was converted when young and joined the M. E. Church, South, at Sandhill, Texas, July 1902, and lived a devout Christian, devoted wife and loving mother to the day of her death. She leaves a husband and three little children—one boy and two girls—and a host of relatives and friends to mourn her departure to the better world. But we know she cannot come back to us, but let us strive to meet her in heaven, where sickness, sorrows and disappointments never, no never, come.

NATHAN G. BAILEY.

Newville, Texas.

WALL.—The subject of this sketch P. L. Wall (nee Forbes), was born at Short, Texas, November 7, 1880, and was converted when young and joined the M. E. Church, South; was married to J. J. Wall in October, 1898, and united with the Baptist Church, where she lived a consistent Christian, devoted to her husband and children till death, which occurred June 19, 1908, and was laid to rest in the old Bethel Cemetery to await the coming of our Lord to call us to our reward. May we not sorrow as those who have no hope, but rejoice with those who rejoice in the Lord.

BY A FRIEND.
Newville, Texas.

HOGUE.—Nora Howe Hogue was born near the town of Roanoke, in the southern portion of Denton County, Texas, September 18, 1884, and died at her home in Fair View Park, Austin, Texas, Tuesday, July 21, 1908, at 2:45 a. m., being 23 years, ten months and three days old at the time of her

death. She joined the Methodist Episcopal Church, South, in Roanoke, Texas, where she had lived for several years, on Easter Sunday, April 15, 1906, although she had accepted Christ as her personal Savior several years prior thereto, and had rendered faithful service to the Church of her choice with which she afterward united. She graduated with distinction from the North Texas State Normal, located at Denton, Texas, in 1904, and taught in the public school at Roanoke, Texas, up to April, 1907. She loved her Church and her pastor, her Sunday-school class, her Woman's Home Mission Society and Epworth League, and was attending the State League Encampment at "Epworth-by-the-Sea" during the summer of 1906 when she first met L. L. Hoge, of Austin, Texas, to whom she was happily married in Roanoke, Texas, on Thursday evening, May 9, 1907, coming immediately to Austin, Texas, her new home, where she was spared a little more than fourteen months to her husband and new made friends. Her death was entirely unexpected. Not an ache nor a pain to sound a note of warning that death was lurking near was felt ten days before the Heavenly Father called her home to be with him and to rest from her labors, but like the true, consecrated child of God that she was, she was ready when the death angel summoned her home to live with her blessed Savior she loved so well, and tried to serve so acceptably. Though dark the hour since she has left us, happy is the thought that "some sweet day we will meet again to part no more." Her husband is a faithful Christian man, and is not sorrowing as one who has no hope.

V. A. GODBEY, Pastor.

TIPTON.—Lorenza Dow Tipton was born in Parry County, Missouri, June 16, 1830; professed religion, joined the Methodist Church, South, in 1840; was married to Dorothy Lematine Hoffman in 1852; came to Texas in 1859; settled seven miles north of Pilot Point, and in 1862 enlisted in the Confederate Army. Here he has lived until he met the grim monster death, May 1, 1908. Bro. Tipton was a devout Christian; stood by the Church, was its friend and also was a friend to those in need. When one needed help or a friend they would go to Bro. Tipton. For nineteen years I have known him. He was always cheerful. So many times I have been in his home and heard him sing his favorite song, "How Firm a Foundation, You Saints of the Lord." He loved the good old-time songs. As I stood by his bedside and saw him fall asleep in Jesus I knew his soul was at rest. I said, "Thank God for a place of rest, where all tears are wiped away." So cheer up, wife, children; don't mourn as those who have no hope, but live to shake hands with him over there. He leaves a wife, three sons and one daughter, step-son and step-daughter and several grandchildren to mourn their loss; but our loss is his gain. May God bless the bereaved and may they all at last be gathered around the Father's table an unbroken family. Cheer up, Sister Tipton, lean on Jesus. He will never leave nor forsake, and the toils of the road will seem nothing when you get to the end of the way. Jesus can heal the broken heart, take the place of loved ones and wipe the falling tears away. A friend, EVA BAXTER.

PICKERING.—Cora Alice Pickering, daughter of Rev. Levi Pickering, died July 13, 1908, at the home of her brother near Quay, New Mexico. She was buried at the Quay Cemetery, where she awaits the resurrection day. Owing to a spell of sickness in childhood her mind never developed, so that she was always a child.

H. C. TRAMMELL, P. C.
Puerto Circuit, N. M.

KELLER.—Sister Catherine E. Keller was born April 13, 1865, in the State of Virginia, and died on Polytechnic Hill, Texas, February 26, 1908. She came to Texas about thirty years ago. When 15 years of age she was happily converted in a meeting conducted at Cold Springs in Tarrant County, Texas, by Dr. Horace Bishop. Immediately she joined the Methodist Church, consecrating herself wholly to the service

of God. Starting out thus early in the service of her Master she soon became a matured Christian. Having been the mother of ten children she did not have the opportunity others have had in demonstrating to the public gaze her devotion to the Lord. She could not always attend as regular as others the public worship, but she was none the less deeply pious. Her children are witnesses to her godly life. In her home the Methodist preachers always met a hearty welcome. Her faith in Christ was strong and steadfast to the end. Her death was triumphant. She in a most beautiful manner bid farewell to each member of the family, pronouncing God's blessing upon each. Taking her recently born babe in her arms she kissed it and loved it, and blessed it, and bid it farewell. She then rejoiced, fell asleep never to awake more in this life. Nine children, including the young babe, her husband, Samuel Keller, survive her. She was buried at Forest Hill in the presence of a very large number of neighbors and friends. Several talks were made by some of those who were present, testifying to the noble traits of character of the deceased. May our Father in heaven ever watch over the children left behind.

M. H. MAJOR, Pastor.

ESTES.—Little Rachel Mae Estes was born September 3, 1903, at El Paso, Texas, and at the death of her mother went to Kirksville, Mo., where she made her home until recently with her grandmother. After a short illness she passed away at Dallas, Texas, July 2, 1908. She was a bright, happy child and of a deep religious nature. For the last few years her little face was seldom missed from our infant class. Her baby voice was often heard above the other little voices. She often sang solos, possessing an unusually strong and clear voice; but her pretty, bright face and sweet voice will greet us no more in this world, but we have a hope that some sweet day we will meet baby Rachel in the sunny world of which she is a part. She leaves many friends and relatives to grieve for the little one they shall see no more here. But God will heal the wound with the hope that when time shall have passed they shall join little Rachel in heaven.

HER SUNDAY-SCHOOL TEACHER.

WOLFE.—Memory Price Wolfe was born September 18, 1886, and died July 22, 1908. He was converted and joined the M. E. Church, South, under the ministry of Rev. W. A. Coppedge when a small boy. He was one of the best Christian young men I ever knew. It seemed to be the general opinion of all who knew him that "Bud" Wolfe (as he was called) was a good young man. The funeral was conducted by the writer, assisted by Rev. W. A. Coppedge and Brother B. A. Gravelly, at the Methodist Church in Lannius, Texas, in the presence of a large congregation of sympathizing relatives and friends. Bud has gone to his mother. The hand of death has rested heavily upon Brother Wolfe's family this year, in claiming his beloved wife and son. May all the consolations of heaven rest upon this bereaved family.

J. R. ATCHLEY.

MAXWELL.—R. D. Maxwell was born April 2, 1840, at Buchgrove, Coffee County, Tennessee, and died May 19, 1908, at Quay, New Mexico. In 1867 the deceased was married to Miss Sarah Lawrence. Five children were born of this union, all of whom are living. At the opening of the Civil War he enlisted with the Seventeenth Tennessee Volunteers. In 1870 he moved with his family to Texas, where he lived until 1889. Then moved to the Indian Territory and lived in different parts of the Territory until March, 1907, when he moved to Quay, New Mexico, where he was living at the time of his death. About thirty years ago he was converted at Valley View, Texas, and joined the Cumberland Presbyterian Church. He lived a faithful member in that Church until God called him to come up higher. For years he had been a sufferer from rheumatism, but he bore his suffering bravely and patiently and when the hour of death was drawing near he said, "If it is the will of God I am not afraid to go." He leaves a wife and five grown children to mourn his death.

SCOTT.—The subject of this sketch, Joel Scott, was born in Arkansas, December 16, 1849; came to Texas when a child, where he spent the balance of his life. He died June 21, 1908, at Miles, Texas. On October 7, 1874, he was married to Miss Rosa Franks in Coryell County, Texas, with whom he lived happily till the day of his death. His wife and nine children live to mourn the loss of a good husband and kind father, for such he was. Brother Scott joined the Methodist Church August 8, 1880, but dated his conversion prior to that time. He at one time was a steward in the Church, but lived for the most part a

quiet Christian life, which he greatly preferred to any official relation. He was a man well thought of in the community where he lived. Perhaps no man in Coryell County, where he spent the most of his life, had a higher standing for honesty and uprightness of life than he. His word was good for any amount, and no man questioned his honesty. He has left his family the heritage of a good name. His death was victorious. While he suffered long, he bore it with patience and craving to depart and be with his Lord in the home which he said he knew awaited him in the glory world. God bless dear sister and the children. May we all meet in heaven.

SAM J. FRANKS,
Sterling City, Texas.

RUSSELL.—Mrs. Mary S. Russell (nee Anderson) was born in Alabama March 8, 1849. She was married to J. A. Russell, who died September 1, 1887, leaving her and seven children. Soon after their marriage they came to Texas and lived in Milam County most all the time. She was a mother indeed to the children and spared no pains in doing all she could for them. Two of them died and preceded her to yonder world and she lived to see the other five children to be men and women the world is proud of. She was a loyal Christian for more than forty years and a member of the M. E. Church, South. She was a loving and devoted mother, and with it all a great sufferer. She bore her hardships without a murmur. I visited her quite often during her last sickness, and her meekness and patience and fortitude did not fail to bring a blessing to me each time. Her suffering in the flesh ceased May 28, 1908, and she was taken home to rest and to await the coming of the rest of the children. She leaves five children and a host of friends to mourn their loss. She was ready and willing to go at the Master's bidding. We know where to find her. May the blessings of God rest upon her loved ones. Her pastor, J. W. HENNESSEE.

JAMERSON.—Little Augustus Earl Jamerson was born on June 17, 1907, and died July 24, 1908, living one year, one month and seven days. He brought sunshine and happiness into the home, and while he lived only a short while he did not live in vain, but he gathered up the affections of those who loved him and carried them above, so that now we may safely "seek those who are above, where Christ sitteth on the right hand of God."—Col. 3:1. His mother had always said that he was too good to stay in this wicked old world and perhaps it was true, and God has taken him to a better. He was preceded only a few months by his father, who was a good man, and no doubt has his little baby boy with him now. And believing this we can best give him up, for we do not sorrow as those who have no hope, and may the widowed mother who is left be strengthened by the hope of a happy meeting after awhile.

M. L. LINDSEY.

WEST TEXAS CONFERENCE.

Llano District—Third Round.
Center Point, August 8, 9.
Boerne, August 10, 11.
Bandera, at Tarpley, August 15, 16.
THEOPHILUS LEE, P. E.

San Marcos District—Third Round.
San Marcos, Aug. 9, 10.
D. K. PORTER, P. E.

San Angelo District—Second Round.
Ozona, Aug. 15, 16.
WILL T. RENFRO, P. E.

Beeville District—Third Round.
Corpus Christi, August 15, 16.
Kingsville, at Falfurrias, Aug. 22, 23.
Alice, August 29, 30.
Brownsville Circuit, Sept. 5, 6.
F. B. BUCHANAN, P. E.

Cuero District—Third Round.
Shiner, at Terryville, Aug. 15, 16.
Hope, at Boxville, Aug. 22, 23.
Nursery, at Fordtran, Aug. 29, 30.
R. A. ROWLAND, P. E.

San Antonio District—Third Round.
Atascosa Cir., at Anchorage, Aug. 21.
A. J. WEEKS, P. E.

Llano District—Fourth Round.
Center City, at S. Bennett, Aug. 29, 30.
Mullen, at Mullen, Sept. 1, 2.
Goldthwaite, Sept. 5, 6.
Lometa, at Lometa, 3 p. m., Sept. 7.
San Saba Cir., at China, Sept. 12, 13.
San Saba Station, Sept. 12, 13.
Burnet, 8 p. m., Sept. 17.
Kingsland, at Wolf's Crossing, Sept. 19, 20.
Marble Falls, Sept. 20, 21.
Willow City, 8 p. m., Sept. 24.
Center Point, Sept. 26, 27.
Kerrville, Sept. 27, 28.
Bandera Cir., 11 a. m., Sept. 30.
Boerne, Oct. 3, 4.
Lampasas, 8 p. m., Oct. 8.
Kempner, at Stanley's Ch., Oct. 10, 11.
Johnson City, at J. C., Oct. 17, 18.

Blanco, at Blanco, Oct. 18, 19.
Cherokee, at Valley Spgs., Oct. 24, 25.
THEOPHILUS LEE, P. E.

San Angelo District—Fourth Round.
Rochelle Cir., Sept. 2-4.
Milburn, Sept. 5, 6.
Brady, Sept. 8-11.
Fredonia, Sept. 12, 13.
Mason, Sept. 13, 14.
Menardville, Sept. 15.
Junction, Sept. 16.
Sonora, Sept. 18.
Ozona, Sept. 19, 20.
Sherwood, Sept. 26, 27.
Paint Rock, Oct. 1, 2.
Eden, Oct. 3, 4.
Sterling City, Oct. 10.
Water Valley, Oct. 10, 11.
Garden City, Oct. 12, 13.
Midland, Oct. 14.
San Angelo, Oct. 18.
N. San Angelo, p. m., Oct. 18.
Miles, 11 a. m., Oct. 20.
WILL T. RENFRO, P. E.

NORTHWEST TEX. CONFERENCE

Brownwood District—Third Round.
Blanket Sta., Aug. 8, 9.
Gustin Cir., at Energy, Aug. 14.
Comanche Cir., at Sidney, Aug. 15, 16.
Comanche Sta., Aug. 14, 16.
JAS. S. CHAPMAN, P. E.

Georgetown District—Third Round.
Taylor, August 8, 9.
Bartlett, August 15, 16.
Holland, at Little River, August 22, 23.
Florence, August 29, 30.
B. R. BOLTON, P. E.

Waco District—Third Round.
Mart, Aug. 9.
West, Aug. 16.
Bosqueville, Aug. 22, 23.
Morgan and Walnut, Aug. 29, 30.
Reisel Miss., Sept. 5, 6.
Austin Avenue, Sept. 7.
Axtell Miss., Sept. 12, 13.
Elm Street, Sept. 19, 20.
W. L. NELMS, P. E.

Clarendon District—Third Round.
Amarillo Sta., Aug. 7.
Canyon City Sta., Aug. 8, 9.
Channing Sta., Aug. 13.
Dumas Cir., Aug. 15, 16.
J. G. MILLER, P. E.

Gatesville District—Third Round.
Hamilton, Aug. 8, 9.
Evant, at Blue Ridge, Aug. 10.
Pearl, at Cox's Chapel, Aug. 22, 23.
Turnersville, Aug. 29, 30.
J. M. SHERMAN, P. E.

Plainview District—Third Round.
Brownfield, Aug. 7.
Gomez, Aug. 8, 9.
Hockley, at Montgomery, Aug. 15, 16.
Dimmitt, Aug. 22, 23.
G. S. HARDY, P. E.

Corsicana District—Third Round.
Irene, at Emmett, Aug. 8.
Dawson, at Harmony, Aug. 9-10.
Alma, at Oak Grove, Aug. 12.
Kirk, at Delia, Aug. 15, 16.
Brandon, at Bynum, Aug. 22, 23.
HORACE BISHOP, P. E.

Fort Worth District—Third Round.
Kennedale, Cold Springs, Aug. 8, 9.
Polytechnic, Aug. 9, 10.
Azle, Dido, Aug. 15, 16.
Central Aug. 23, 24.
Riverside, Aug. 23-25.
Greenwood, Aug. 30, 31.
O. F. SENSABAUGH, P. E.

Colorado District—Third Round.
LaMesa, at LaMesa, Aug. 8, 9.
Seminole, at Hawkins, Aug. 20.
Stanton, Aug. 22, 23.
Colorado, Aug. 26.
Big Springs Miss., Aug. 28.
Coahoma, at Bella S. H., Aug. 29, 30.
Big Springs Sta., Aug. 30, 31.
J. T. GRISWOLD, P. E.

Abilene District—Third Round.
Truby, at New Hope, Aug. 8, 9.
Putnam, at Pisgah, Aug. 11.
Tuxedo, at Anderson Chap., Aug. 15, 16.
Denton, at Denton, Aug. 19.
Haskell Miss., at Ketrion C., Aug. 22, 23.
Haskell, Aug. 23, 24.
Weinert, at Pleasant View, Aug. 26.
McCauley, at Nienda, Aug. 28.
Hamlin, Aug. 29.
Tye, Sept. 5, 6.
JNO. R. MORRIS, P. E.

Dublin District—Third Round.
Bluffdale Cir., Aug. 8, 9.
Harbin Cir., Aug. 11 at 11 a. m.
Eastland Cir., Aug. 13 at 3 p. m.
Cisco Sta., Aug. 14 at 8:30 p. m.
Cisco Miss., Aug. 15, 16.
DeLeon Miss., Aug. 19 at 11 a. m.
DeLeon Sta., Aug. 20 at 8:30 p. m.
Proctor Cir., Aug. 22, 23.
Desdemona Miss., Aug. 29, 30.
J. G. PUTMAN, P. E.

Waxahachie District—Fourth Round.
Milford, at Milford, Aug. 8, 9.
Ovilla, at Sarals, Aug. 16, Sept. 24.
Bristol, at Carroll, Aug. 22, 23.
Loveland, at Loveland, Aug. 29, 30.
Palmer, at Boyce, Sept. 5, 6.
Maypearl, at Maypearl, Sept. 12, 13.
Forreston, at Nash, Sept. 19, 20.
Red Oak, at Dixon's Chap., Sept. 23.
Bardwell, at Avalon, Sept. 26, 27.

Venus, at Venus, Sept. 29, 30.
JAS. CAMPBELL, P. E.

Weatherford District—Third Round.
Eliasville, at Chandler Chap., Aug. 8, 9.
Farmer, at Red Top, Aug. 12.
Graham station, 8 p. m., Aug. 13.
Graham miss., Henry Chap., Aug. 15, 16.
M. K. LITTLE, P. E.

NORTH TEXAS CONFERENCE

Sherman District—Third Round.
Southmayd Ct., at Ethel, Aug. 7, 9.
Pecan & Friendship, at Pecan, Aug. 14, 16.
Trinity Miss., Aug. 21, 23.
Waples Memorial Sta., Aug. 28, 30.
C. M. HARLESS, P. E.

Bonham District—Third Round.
Gober Miss., Aug. 8, 9.
Petty Miss., Aug. 15, 16.
M. I. HAMILTON, P. E.

Decatur District—Third Round.
Greenwood, August 15, 16.
Alford, August 16, 17.
Gibtown, August 23, 24.
Justin, Sept. 5, 6.
Ponder and Krum, Sept. 6, 7.
Rhomb, Sept. 12, 13.
L. S. BARTON, P. E.

McKinney District—Third Round.
Renner Cir., at Camp ground, Aug. 8, 9.
Plane Sta., Aug. 15, 16.
Anna Miss., at Chambersville, Aug. 22, 23.
Princeton Cir., at Copeville, Aug. 29, 30.
J. F. PIERCE, P. E.

Paris District—Third Round.
Paris Cir., at Reno, Aug. 8, 9.
Bonham Street, Aug. 9, 10.
Clarksville Miss., at Union, Aug. 15, 16.
Clarksville Sta., Aug. 16, 17.
Bagwell Miss., at Lone Star, Aug. 22, 23.
Avery Miss., Aug. 29, 30.
Lamar Avenue, Sept. 5, 6.
Centenary, Sept. 5, 7.
JOHN M. SWEETON, P. E.

Greenville District—Third Round.
Celeste, at Lane, Aug. 8, 9.
Campbell, at Friendship, Aug. 15, 16.
Wolfe City Sta., Aug. 22, 23.
Commerce Sta., Aug. 29, 30.
Leonard, at Orange Grove, Sept. 5, 6.
Kavanaugh Sta., Sept. 12, 13.
Wesley Sta., Sept. 19, 20.
JOHN H. McLEAN, P. E.

Gainesville District—Third Round.
Era & Bolivar, at Spring C., Aug. 8, 9.
Sanger and Valley View, at Valley View, Aug. 9, 10.
Broadway, Aug. 15, 16.
Denton Street, Aug. 16, 17.
Bonita Cir., at Liberty Chapel, Aug. 22, 23.
Denton Sta., Aug. 24.
Dexter Cir., at Liberty H., Aug. 29, 30.
D. H. ASTON, P. E.

Terrell District—Third Round.
Rosser, at Warsaw, August 8.
Kaufman, August 9.
Elmo, at Eagan, August 11.
Kemp, at Wilson's Chapel, August 13.
Pleasant Mound, August 15, 17.
Mesquite, at Long Creek, August 19.
College Mound, at Morrows, August 22, 23.
Chisholm, at Poetry, August 29, 30.
O. S. THOMAS, P. E.

Dallas District—Third Round.
Argyle, at Chinn's Ch., August 8, 9.
Oak Cliff, August 15, 16.
Cochran's Ch., August 22, 23.
J. L. MORRIS, P. E.

Sulphur Springs Dist.—Third Round.
Lake Creek cir., at Andersons Chap., Aug. 8, 9.
Cooper sta., Aug. 14, 16.
Klondike cir., at F. Chap., Aug. 15, 16.
Purley cir., at Pleasant H., Aug. 22, 23.
Birthright miss., at Tira, Aug. 29, 30.
Riley Spgs. miss., at Yantis, Sept. 5, 6.
Sulphur Bluff, at Nelta, Sept. 12, 13.
Yowell cir., at Jordan, Sept. 19, 20.
J. F. ALDERSON, P. E.

Bowie District—Third Round.
Nocona Cir., July 11, 12.
Byer's Cir., July 18, 19.
Holliday Miss., July 25, 26.
Fruitland Miss., July 29, 30.
Iowa Park Miss., Aug. 5, 6.
Craifton Cir., Aug. 8, 9.
Bellevue Cir., Aug. 13.
Archer City, Aug. 15, 16.
Pots Oak Cir., Aug. 29, 30.
JOHN E. ROACH, P. E.

TEXAS CONFERENCE.

San Augustine District—Third Round.
Nacogdoches miss., at Prairiegrove, Aug. 8, 9.
Carthage, Aug. 15, 16.
Tatum, at Ward's Church, Aug. 22, 23.
Melrose at Union Aug. 29, 30.
Burke, at Ryan, Wed., Sept. 2.
Garrison, at Concord, Sept. 5, 6.
Hemphill and Bronson, at Hemphill, Sept. 12, 13.
Kennard, at Bethel, Thur., Sept. 17.
Keltys, at Forrest, Sept. 19, 20.
Lufkin Sta., Sept. 20, 21.
C. A. TOWER, P. E.

Huntsville District—Third Round.
Anderson Cir., Fairview, Aug. 8, 9.

Cold Springs Cir., at Point Blank, Aug. 15, 16.
Shepherd & Cleveland, C., Aug. 23, 24.
Augusta Cir., Aug. 29, 30.
Trinity & Onalaska, at T., Aug. 31.
Stoneham & Plantersville Miss., at P., Sept. 5, 6.
San Jacinto Cir., at Bay, Sept. 9.
Navasota Sta., Sept. 13, 14.
H. C. WILLIS, P. E.

Jacksonville District—Third Round.
Jacksonville Cir., Antioch, Aug. 14.
Malakoff, at Aley, Aug. 15, 16.
Athens Cir., Walnut Creek, Aug. 19.
Kilgore, Hopewell, Aug. 22, 23.
Longview, Aug. 23.
La Rue, Fincastle, Aug. 26.
Brushy Creek, Paces Chap., Aug. 29, 30.
Jacksonville Sta., Sept. 2.
Henderson Cir., Griffin, Sept. 5, 6.
Henderson Sta., Sept. 6, 7.
Mt. Selman and Bullard, P. Hill, Sept. 9.
ELLIS SMITH, P. E.

Brenham District—Third Round.
Wharton, Aug. 15, 16.
Hope, at Boxville, Aug. 22, 23.
Sealy, Aug. 22, 23.
Ray City, Aug. 28.
Glen Flora and L. C., Aug. 29, 30.
Somerville, Sept. 5, 6.
A. A. WAGNON, P. E.

Tyler District—Third Round.
Edom Cir., Ashburn Camp Ground, Aug. 8, 9.
Canton Cir., Wallace, Aug. 15, 16.
Whitehouse Cir., Lane's Chapel, Aug. 22, 23.
Tyler, Marvin, Aug. 23, 24.
Harleton Cir., Harleton, Aug. 26.
Waskom, Aug. 28.
Harrison Cir., Aug. 29, 30.
Grand Saline Sta., Sept. 2.
Tyler Cir., Sept. 5, 6.
Tyler, Cedar St., Sept. 6, 7.
Mincola Sta., Sept. 12, 13.
Marshall, North Marshall, Sept. 19, 20.
Marshall, First Church, Sept. 20, 21.
THOS. H. MORRIS, P. E.

Pittsburg District—Third Round.
Pittsburg Cir., at Union Ridge, Aug. 14.
Pittsburg Sta., Aug. 16, 17.
Kelleyville, at Avinger, Aug. 21, 22.
Jefferson Sta., Aug. 23, 24.
Daingerfield, Aug. 27.
Cason, Aug. 29, 30.
Naples and Omaha, Sept. 5, 6.
Leesburg, Sept. 10.
Quitman, Sept. 12, 13.
R. A. BURROUGHS, P. E.

Calvert District—Third Round.
Travis, at Cedar Springs, Aug. 8, 9.
Hearne and Millican, at Welborn, Aug. 15, 16.
Iola at Boggy, Aug. 20.
Marlin Sta., Aug. 22, 23.
Reagan, at Reagan, Aug. 26.
Jewett, at Oakwoods, Aug. 29, 30.
Wheelock, Sept. 5, 6.
Franklin, Sept. 12, 13.
Bryan, Sept. 13, 14.
E. L. SHETTLES, P. E.

Beaumont District—Third Round.
Wallisville, at Anahuac, Aug. 8, 9.
Orange, Aug. 12.
Warren, at Big Sandy, Aug. 15, 16.
Burkeville, at Far's Chapel, Aug. 18, 19.
Port Arthur, Aug. 22, 23.
Woodville at Wolfe Creek, Aug. 27.
Jasper Miss., at Ebenezer, Aug. 29, 30.
Liberty and Dayton, at D., Sept. 1.
Call, at Ford's S. H., Sept. 5, 6.
Livingston, at Providence, Sept. 11.
Camden, at Kirkpatrick, Sept. 12, 13.
D. H. HOTCHKISS, P. E.

Houston District—Third Round.
Galveston, First Church, Aug. 9.
Galveston, West End, Aug. 9.
Harrisburg and Pasadena, Aug. 15, 16.
Columbia and Brazoria, Aug. 21.
Angleton, Aug. 22, 23.
Alvin, Aug. 23, 24.
CHAS. F. SMITH, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Fourth Round.
Carriazo, August 8, 9.
Trinity, El Paso, August 11.
Grand Falls, August 13.
Pecos, August 15, 16.
Toyah, August 22, 23.
Malaga, August 29, 30.
Carlsbad, September 2.
Artesia, September 5, 6.
Lakewood and D., at Hope, Sept. 9.
Hagerman, September 12, 13.
Dexter, September 19, 20.
Roswell, September 21.
J. B. COCHRAN, P. E.

Albuquerque District—Fourth Round.
Sunny Side, August 8, 9.
Taiban, August 10.
Puerto, at Red Flat, August 15, 16.
Cantara, August 19.
Roosevelt, at Antioch, August 22, 23.
Grady, at Hollene, August 29, 30.
Floyd, September 5, 6.
Melrose, September 8.
Blacktower, September 9.
Clovis, September 10.
Texico, September 11.
Cromer, September 12, 13.
Monument, September 14.
Kenna, September 17.
Elida, September 18.
Delphos, September 20.
Portales, September 22.
B. T. JAMES, P. E.

