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Editorial.

ORGANIZATION FOR MISSIONARY WORK.

In the study of the missionary problems as they are today it will more and more appear that the missionary work of the Church constitutes the great trunk line of religious activity. One of the most urgent calls to the church is to see that her management and methods of work insure the highest efficiency. For this a large fund of good judgment and common sense is much in demand. Looking to this end, Conference Boards of Missions should be selected with the greatest care. No man should be put on the board to compliment the man or because he desires it, but for safe and sane reasons. The officers of the board should be selected with a view to strong and aggressive administration. Much can be gained by a well prepared and striking annual report, a sort of State paper, furnishing campaign material. If the board is to reach a high order of administrative force and executive ability a Conference Missionary Secretary will be needed.

The duties of such Secretary are defined by the missionary authorities of the Church to be administrative and educative. It is the duty of the secretary to make a careful study of mission territory of his conference, and the men who are serving the missions, as well as men who, in his judgment, have ability and adaptation to the field. He should study the social and financial condition of the people. He should know whether on these missions our literature, our Sunday-schools and Leagues and all our institutions are kept in operation for our young people.

It is furthermore believed the Secretary should keep the question of self-support before the officials of the missions. He is expected to observe special efficiency in pastoral service and encourage the presiding elder and Quarterly Conference to have applications for aid presented as the application of the Quarterly Conference signed by official members. This method will keep the question of self-support alive in these Quarterly Conferences, as well as constantly teach the people what becomes of the domestic missionary money.

The Secretary should make him a list of leading laymen and take them into his confidence, and fully acquaint them with the plans of the board and needs of the conference.

The missionary authorities of our Church favor a Missionary Secretary for every conference, devoting his entire time to the work.

The Conference Missionary Evangelist is an important factor in our mission work under conference boards. Some very striking successes among missionary evangelists have blessed the Church. This office is defined to be evangelistic and educative. He is expected to hold revival meetings, but he is not to get them up quickly and leave them promptly, but he should remember that the educative function is as important as the evangelistic function. A well developed and well trained revival movement should be able, especially while under the influence of the revival, to stand a good, wholesome application of missionary education. Where these functions are kept well balanced, some of the very finest work known to the denomination is being done in different parts of the Church. The missionary evangelist of this type is likely to be among us for some years. By rigid conformity to the disciplinary intent, this feature of our missionary operations is destined to become one of the most valuable factors in our missionary work.

MORAL EVIDENCES OF CHRIST'S DIVINITY.

The Scriptures, by their direct statements, settle the question of Christ's divinity so far as Christian belief is concerned. But aside from this source, the moral evidences can not be overthrown by human argument.

In the study of his life and character we find certain traits and qualities for which we can not account upon the ground that he is simply a man. On this hypothesis we can find no explanation for them. No other man, living or dead, has ever possessed them. In this respect he stands out solitary and alone. This leads Horace Bushnell to declare that the character of Christ forbids his possible classification with men. In support of this statement he uses the very evidences to which we here refer.

Christ was absolutely sinless. There was no guile found in him. He was without spot or wrinkle, or any such thing. Yet he was never known to repent as a condition to this sinless life. Human piety comes of confession and repentance, but Christ never passed through any such experiences. He came into the world perfect and without sin. He is the only human being who threw down the challenge to men: "Which of you convinceth me of sin?". That challenge has never been taken up. His life for nearly two thousand years has been an open book. The searchlight of hostile criticism has been turned upon it from every point of view; and here it is today, the one perfect and the only sinless life that the world has ever known.

There is the touch of universal kinship in the personality of Christ. Though he was born a Jew, yet at an early period in his ministry he swept over the bounds of all nationalities and races and declared that "Many shall come from the east and the west, and from the north and the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God." In this phase of his character we find the spirit of his mission which was to unite all peoples in his own person and present them as one great spiritual brotherhood to his Father. His kingdom is a universal kingdom. His mission was one of universal conquest. His only weapons of warfare were love to God and love for all mankind. With these he sent his disciples forth to conquer the world. No other man every projected such an enterprise. He looked through the unborn ages and saw its accomplishment. He saw of the "travail of the soul and was satisfied."

He made claims to oneness with God and superiority to men that would have stamped any other human being either as a wild fanatic or a monumental egotist. He said, "I am the way, the truth and the life." "I and my Father are one." "He that hath seen me hath seen the Father." "Behold a greater than Solomon is here." "Before Abraham was, I am." "He that loveth father or mother more than me is not worthy of me." Did any human being ever make such claims? Yet who ever has accused Christ of wild fanaticism, or of egotism? We look upon him as one too pure and too good for the polluted blasts of this sinful world to blow upon his name or character. Yes, millions bow down and worship him. Such can not be said of any other character in the history of the world.

Again, look at the means he adopted for the accomplishment of his worldwide mission among men. They were not the armed forces of nations, neither were they the learned sons of men. He chose only twelve comparatively uneducated men in the ordinary pursuits of life. They were not recognized as leaders in their day. He trained them for three short years. In the end one of them denied him and another betrayed him. The others forsook him and fled in the hour of danger, and his own life went out in one of the most doleful tragedies that mark the pages of human suffering. Had he been simply a man, the curtain would have fallen forever upon his career, when he expired as a malefactor upon Calvary. But instead of this, his gospel went out from the Cross as the evangel of the world. Before it the darkness has disappeared, ancient systems have dissolved, centers of empire have changed, old nations have died and new ones have been born, and today multiplied millions of the human race bow at his shrine and acknowledge him as King of kings and Lord of lords! Why? Because he is verily and truly God. In him is God manifest in the flesh. He has all power in heaven and in earth; and in him is centered the Godhead bodily.

THE CONDITIONS OF A HAPPY LIFE.

The pathos of human experience is found in the fact that men have sought the way of happiness in the realm of the flesh. In doing this they have endeavored to fill their aspirations for higher things with the measure of appetite and its indulgence in the excesses of carnal gratification. Their idea of happiness is to get what they want and to enjoy it without the restraints of reason and self-control. This was the dominant idea in the world when Christ came among men, and it exists today where the gospel is not the law of life. Selfishness is the source of this sort of happiness, and it can bring nothing permanent and satisfying to the soul. The human spirit is capable of something above and beyond the mere sordid and the groveling; and when the effort is made to bring happiness to the higher nature of man by the things that perish with the using, the failure amounts to a tragedy.

When Christ pointed out the folly of that sort of course in his day, it was a shock to the world's conceptions of happiness. The same is true today. Worldly people call us narrow and illiberal when we insist upon a different use of life. Christ's idea of happiness is to be found, not in having what we want and enjoying it, but in being true to the best that is within us as rational men and women. The secret of happiness is not in position and circumstances, but in disposition and adjustment to life's relations. It is not in the change of outward conditions, but in a change of heart. To know God and his Son Jesus Christ is to conform to the rules of righteousness, and this brings peace to the conscience and satisfaction to the highest aspirations of the soul. The pleasures and frivolities of the world never have given joy to the heart: they only temporarily lull the spirit and quiet the desires. For this reason, the soul thus indulged has to often change its circumstances to renew its happiness; but when it is rooted in God, and rests its hope upon Christ, then all the conditions of permanent happiness abide within. Outward circumstances can not disturb such a spirit. It is happy under all circumstances, because the higher nature is fed upon the unseen and the eternal. "If ye know these things, happy are ye if ye do them," says the Savior. This settles the question of human happiness.

Humanity is hungry for sympathy. Many a man goes along life's way with a weariness that the world knows nothing of. His heart is often sad and lonely. Down in the darkness of his own spirit he often cries out for sympathy. He longs for a kind word, or a pleasant smile. "Bear ye one another's burdens and so fulfill the law of Christ."

When the known laws of nature seem to stand in the way of some providential plan God brings higher and to us unknown laws into play to accomplish his ends. Thus it was that when Joshua needed a few more hours to whip his battle the sun stood still. This has troubled a great many people, but it is a fact recorded in holy writ.

The people who do not join the Church simply because there are hypocrites in its membership ought to come into it to show how sincere Church members can be. But their excuse is a miserable subterfuge behind which they try to justify their spiritual deformities. There is no sincerity in their plea.

We walk by faith and not by sight. Sight only gives us a glimpse of the things that are temporal, and these temporal things fade and vanish from view. But faith brings us into contact with the invisible and the eternal. It flings upon our vision the glories of a world beyond human sight. It brings us face to face with God. Frequently it helps us to see those brilliant throngs that float just beyond the borderland of sense. Therefore, "faith is the substance of things hoped for, the evidence of things not seen."

Visiting With a Purpose

By John Calhoun Sligh

The aim of the pastor's visit should be to strike the personal note. Quality is at a premium above quantity. The measure of a pastor is not the number of calls recorded in note book, but the progress made in the hearts of his congregation.

Industry, system, promptness, are foundation qualities of a good pastor. But these are fundamentals in any man's success; it is unnecessary to enlarge upon them.

It is undeniable that a man might visit indefatigably, systematically, and yet realize nothing but a great weariness for himself and the people. The thought of an unwelcome visit makes the self-respecting preacher shudder; and yet we run this risk every time we ring a door bell. With the increasing intelligence of the American people comes increasing fastidiousness; while multiplying social relations and business activities tend to make the pastor's call seem like an intrusion. Even the farming people have not the time they once had for the preacher.

This state of things, instead of causing the preacher to cloister himself in his study, should only arouse him to the more urgent necessity of touching the lives of the people in some way outside of the pulpit message. The fact that people care less for the pastor's visit than they once did, does not indicate that they are less in need of the friendship and counsel of the man of God. It makes the pastor's duty more difficult, but none the less imperative.

To make the pastoral visit worth while, each visit should have a definite aim. Upon moving to a new charge, the pastor's first object should be to get acquqainted. After setting his own house in order, arranging his belongings so as to give the parsonage a neat and homelike air, he will lose no time in visiting all the members, moving over the entire territory, making sure to omit no one. He visits the men in their places of business as well as the women in their homes. People respect the preacher who bears himself with the air of one who is going about the Father's business. In simplicity and godly sincerity the religious note should be struck. Prayer should be offered where it is not palpably inconvenient.

A pastor of fine social qualities, a brilliant preacher and a deeply spiritual man, made it his custom to pray with the people. After his removal, the new pastor, a young man who prided himself upon his social qualities, but who had considerably less brains and piety, called upon a mother and several grown daughters. They conversed pleasantly for a season, and then the preacher started to leave. Instead of producing a pocket Testament and having prayer, as was the custom with his predecessor, he made a society bow and gracefully took his leave—leaving a contrast behind that was never forgotten.

On this first round, the preacher's mind should be photographic to catch impressions of names, faces, domestic and business conditions. A brief visit, not exceeding thirty minutes, will be found most effective. No excuses are necessary for a short visit; and one too much prolonged may dissipate the favorable impressions already made. The preacher who never allows people to see too much of him is wise in his generation.

The entire membership having been visited, and the basis of Christian friendship established, it would hardly be wise to aimlessly continue making round after round. The pastor's next object should be to get in touch with the various leaders of the organization of the Church. The Board of Stewards, the officers and members of the Missionary Societies, the officers and teachers of the Sunday-school, and the Epworth League Cabinet—these are the pastor's staff. If he wishes to accomplish anything with these organizations, it must be through the leaders, not by going over their heads.

I was talking with an old soldier about Lee and Jackson; and the question came up as to whether Jackson were not the more brilliant soldier. "Perhaps so," he replied, "but Lee had the faculty of developing officers, captains, lieutenants, and colonels, and teaching them to handle their forces; and in that faculty lay much of his greatness."

Here is the crux of the situation with the pastor. Few leaders take the interest in the Church that the work deserves; many of them were put in office under protest; a few are really incompetent.

A young preacher serving his first charge was confronted with the choir problem. There was a good woman in the lead, who liked the work, but was exceedingly unpopular. The young people would have nothing to do with the music. The pastor sought her out and listened sympathetically to the story of her troubles. One day in despair, she exclaimed: "Well, I see no way out of it but just simply to resign." "In that case," said the pastor, "I see nothing to do but accept your resignation." He had already discovered the right leader, who was at once put in charge; the young people rallied, and the choir demon was exorcised.

But most Church officers could do their work well, if they would. In cultivating the acquaintance of official members, with the view of increasing their usefulness, it must be remembered that the Church is seldom the paramount interest with them. The merchant is interested in his store, the housewife in her family, the young school-teacher in her teaching. These people have a living to make, and it takes considerable of their time to do it. What time they give to the Church is of their own free will, and the pastor has no priestly authority. Many people feel that they are serving God in attending well to their daily business. The shoemaker who puts up the sign, "Religion is my business; I make shoes to pay expenses," would inspire little confidence if he did shabby work. The preacher should be a man of great friendliness of spirit, and ought to have the faculty of interesting himself in any honorable line of business. Nor need the preacher assume superior sanctity in himself because he devotes all his time to the Church. He is set apart, paid to do that very thing. The preacher who is interested in the business men on his Board of Stewards, their business success, their temptations and struggles in commercial life, will generally have a good attendance at the steward's meeting and these men will require a reciprocal interest in the preacher's personal, financial needs. If the preacher has that large minded catholicity of taste which can enter into the lives of his leaders, they will not fail of interes in the welfare of the Church, if that welfare lies deeply on the pastor's heart.

This helpful sympathy will enable the pastor to accomplish marvels with the young people. The ambitious boy or girl who longs for an education and a career is well worth cultivating. To help such an one to realize a worthy ambition is to be counted among the achievements of life; and the practice of sympathizing with the innocent pleasures of the young folks will keep the pastor's heart young and enable him to direct the fire of youthful enthusiasm for the glory of God.

Personal contact with people who are in trouble is the pastor's grand opportunity. Such visits take precedence over all other duties. If the pastor's wife has talent in that direction, he will be wise if he allows her to do much of the visiting among the women and children, in cases of sickness; even though he has to stay at home with the baby for an occasional afternoon.

In general, visits to the sick should be bright and brief; although in cases of tedious illness, or long-drawn-out convalescence, the pastor may endear himself for a lifetime by spending hours in genial association with the afflicted one.

In the presence of death, or deep sorrow, few words are needed. The pastor's presence, sympathetic expression, and a prayer from the heart, are better than volumes of cheap consolation. "Every heart knoweth its own bitterness;" and there is a sacred privacy about grief.

The pastor will find his best opportunity for ministering to the poor in times of illness. The writer once had in his congregation an old fisherman, a man of real intelligence and piety, who was living with his married daughter in squalid poverty. As I visited the old man in his last illness and prayed with him, his face would light up with true celestial glory, as we talked of the hereafter. One day I found him suffering severely with bed sores, and the family had no idea how to relieve him. I went to see a trained nurse of my acquaintance, and asked her if she would not come and show them how to dress the sore. It was yellow fever time, and she was too busy to come, but she gave me some simple and scientific directions as to cleansing and dressing the afflicted parts. I procured the necessary supplies at the drug store, attended to the old man's needs, and he experienced complete relief. He said, with a sigh of thankfulness: "This makes me think of the Samaritan." He died a few weeks later, but I was always glad of the opportunity to relieve his last days.

The pastor should be an expansionist. Some preachers visit the entire congregation at first, and then narrow down to a select circle of friends. But the true pastor will move in an ever-enlarging circle. I know a pastor who had a passion for hunting up strangers. He had a large Church in a great city, but always had his ear to the ground, listening for the advent of the stranger of Methodist persuasion. Once he heard of the coming of a Methodist family, and he actually met them at the train and gave them the glad hand and assisted them in getting settled.

Mere zeal for numbers is vanity; but it is undeniable that the pastor who is always on the lookout for new material is feeding his congregation with the topic of encouragement. New names, new faces, new blood mean new life. Such a pastor is a wise master builder. Through information given by his own members, he will be constantly and aggressively reaching out into the mass of the unsaved and compelling them to come in. He seeks for the stranger like the merchant seeks goodly pearls. And these new members, assimilated into the body of the congregation, make for enlargement and uplift. Whether he be in circuit, town, or city, this manhunt becomes a passion. He is indeed a fisher of men.

Granbury, Texas, Jan. 31.

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

Prepared By Rev. E. L. Shettles.

Seguin, December 7, 1849.—The Board of Managers of the Texas Conference Missionary Society met to-day, it being the second day of the session of the Texas Annual Conference. Present: R. Alexander, President; J. E. Ferguson, Vice-President; H. S. Thrall, Secretary; J. W. Phillips, J. W. DeVilbiss, M. Yell, Geo. Rotterstine, Managers. The Secretary was called upon for the annual report, which was read and ordered to be read at the anniversary. Monday night, December 10 was fixed for the anniversary. On motion the President was requested to appoint a committee of three to select speakers for the occasion. H. S. Tarall, M. Yell and J. W. DeVilbiss were appointed said committee. The board then adjourned to meet on Monday morning at the clos of the session of the conference.—H. S. Thrall, Secretary.

Conference Room, December 10.—Board met. Quorum present. The following resolution was passed: Resolved, That the presiding elders be instructed and authorized to sell any lands belonging to our society, and that Brother Richardson, the trustee be requested to furnish a list of the lands and make a deed when sold. Brother Richardson was also requested to procure some blank certificates of life membership in the parent society, and furnish one to those who had been constituted life members in our bounds. Anniversary postponed one day. Board adjourned.—H. S. Thrall, Secretary.

Ninth Anniversary.

The ninth anniversary of the Texas Conference Missionary Society was held in Seguin, at Paines Chapel, Tuesday night, December 11, 1849. The President of the Society, Rev. Robert Alexander commenced the session by reading the second Psalm singing the hymn, "See How Great a Flame," etc., and offering up a fervent prayer at the throne of grace. The report of the Board of Managers was then read and adopted and ordered to be printed in the Banner. The Treasurer's report was then read by Brother Hamilton, Treasurer pro tem, adopted and ordered to be printed in the Banner. Rev. C. Richardson addressed the Society for about 30 minutes in an interesting manner. He was followed by Rev. J. W. Phillips, who kept the audience highly entertained for 20 minutes longer.

Rev. J. W. Whipple managed the collection. One hundred and twenty dollars was contributed to constitute Revs. Bishop Paine, H. S. Thrall, D. Carl, A. B. F. Kerr, M. Yell and William Young life members of the parent society.

One hundred and twenty dollars was contributed on annual membership. A handsome hat collection was taken up, amounting to $17. The following brethren were elected officers for the ensuing year: Robert Alexander, President; C. Richardson, Vice-President; J. W. Whipple, Treasurer; J. W. Phillips, D. Carl, M. Yell, O. Fisher and James M. Wesson, Managers. The audience seemed deeply interested in the entire proceedings, and at a late hour the society adjourned, peace and harmony prevailing.—H. S. Thrall, Secretary.

Correction—Instead of twenty dollars being applied to make William Young life member of parent society, $10 made him life member Conference Missionary Society, and $10 made C. Richardson the same.

Richmond, December 12, 1850.—This being the second day of the session of Texas Conference, the Board of Managers of the Conference Missionary Society were called together by the President in conference room. Present: R. Alexander, President; C. Richardson, Vice-President; H. S. Thrall, Secretary; J. W. Whipple, Treasurer; J. W. Phillips, D. Carl, M. Yell and Jas. M. Wesson, Managers. O. Fisher removed to East Texas Conference. On motion Brother N. A. Cravens was elected to fill the vacancy occasioned by the removal of Brother Fisher. It was resolved that all moneys paid to preachers who have balance on missions be reported as missionary money to the credit of this society.

Saturday night, December 14, was fixed upon as the time for our anniversary. Secretary's and Treasurer's reports were ordered to be read before the society on that occasion. Bros. Phillips, Wesson and Whipple were appointed as a committee to make arrangements for the anniversary and secure the speakers. This committee were also instructed to select one speaker and substitute for our next annual meeting. (On this resolution I. G. John was elected as first speaker, James M. Fallansbee his substitute.) The board adjourned to meet again at the call of the President.—H. S. Thrall, Secretary.

Richmond, Texas, December 14, 1850.—Agreebly to the appointment of the Board of Managers the tenth anniversary of the Texas Conference Missionary Society was held in the Methodist Episcopal Church at early candle light, Rev. R. Alexander, President of the society, commenced the session by reading a portion of Scripture, singing and prayer. J. W. Whipple read the Treasurer's report and H. S. Thrall read the report of the Board of Managers. Both the reports were adopted and ordered to be published in the Texas Wesleyan Banner. After singing the missionary hymn, Rev. N. A. Cravens was introduced to the congregation and proceeded to address them in an interesting manner. He was succeeded by Bishop Andrew, who delivered truly an eloqeut address. J. W. Whipple took up the collection as follows: One hundred dollars for five life members in parent society, $57 on annual membership. Hat collection. The following brethren were elected officers for the ensuing year: R. Alexander, President; M. Yell, Vice-President; H. S. Thrall, Secretary; J. W. Whipple, Treasurer. N. A. Cravens, D. Carl, J. W. DeVilbiss, C. Richardson, J. W. Phillips, Managers.—H. S. Thrall, Secretary.

Bastrop, December 18, 1851.—This being the second day of the session of the Texas Annual Conference, the Board of Managers of the Missionary Society held a meeting in the conference room. Present R. Alexander, President; H. S. Thrall, Secretary; J. W. Whipple, Treasurer; D. Carl, C. Richardson, J. W. Phillips, Managers. The Secretary read the annual report which was received and ordered to be read at the anniversary of the society. A communication was read from Bro. N. A. Cravens, of Brownsville, after which it was resolved that this board request the Mission Committee of our conference to appropriate $300 to Bro. Cravens, money expended by him in his labors in Brownsville not covered by previous appropriations.

Saturday night, December 20, was fixed upon for the anniversary. Bros. J. W. Whipple and J. E. Ferguson were appointed a committee to make all necessary arrangements for the anniversary of our society. Board adjourned to meet at the call of the President.—H. S. Thrall, Secretary.

December 20, 1851, 5 p. m.—At the call of the President the Texas Conference Missionary Society held a meeting in the conference room. The members paid their annual subscriptions. J. W. Whipple, H. S. Thrall, J. M. Fallansbee, R. Alexander and C. Richardson were appointed a Board of Trustees to hold and dispose of any property which may be donated to us for missionary purposes. The Trustees were authorized to sell any land that could be disposed of without sacrifice. The following brethren were elected officers for the ensuing year: R. Alexander, President; H. S. Thrall, Secretary; J. Haynie, Vice-President; J. W. Whipple, Treasurer; D. Carl, J. M. Wesson, C. Richardson, J. M. Fallansbee, T. F. Cook, Managers. Adjournment to meet at early candle light for the eleventh anniversary.

The President commenced by reading the eleventh chapter of Isaiah, singing the 765th hymn and prayer. Minutes of the previous meeting read and adopted. Report of the Treasurer and Secretary read and adopted and ordeded to be published in Texas Wesleyan Banner. Rev. Isaac G. John for about forty minutes addressed the audience in an eloquent and effective missionary speech. He was followed by the President who, after a short but felicitous address, proceeded to take up the collection, which amounted in the aggregate to the handsome sum of $317. At an early hour the society adjourned with the benediction.—H. S. Thrall, Secretary.

Bastrop, Texas, December 24, 1852.—The Texas Annual Conference being in session the Board of Managers of the Texas Conference Missionary Society held a meeting in the conference room. Present: R. Alexander, President; J. Haynie, Vice-President; H. S. Thrall, Secretary; J. W. Whipple, Treasurer; James M. Wesson, James M. Fallansbee and Thos. F. Cook, Managers. Saturday night, December 25, was fixed upon for our annual anniversary. Bro. Alexander and Bro. Haynie were appointed a committee of arrangements. Adjournment to meet after conference tomorrow.—H. S. Thrall, Secretary.

Saturday, December 25, p. m.—The Texas Conference Missionary Society held a meeting in the conference room. The secretary called for the contributions of the members. The following brethren were elected officers for the ensuing year: R. Alexander, President; N. A. Cravens, Vice-President; H. S. Thrall, Secretary; J. W. Whipple, Treasurer; James M. Wesson, J. W. Phillips, D. Carl, O. M. Addison, Jno. Haynie, Managers. N. A. Cravens was elected to fill the vacancy occasioned by the death of C. Richardson in the Board of Trustees. The board was instructed to sell our missionary lands. On motion adjourned to meet for the anniversary tonight in the church.—H. S. Thrall, Secretary.

Rev. T. S. Petway was elected to preach the next conference missionary sermon.

Saturday night, December, 25, 1852. This being the time fixed upon, the society held its anniversary in the Methodist Episcopal Church. Bishop R. Alexander conducted the preliminary religious services. H. S. Thrall read the report of the Board of Managers; J. W. Whipple, the report of the Treasurer. Addresses were made by Bros. Fallansbee, Bishop Paine and J. W. Kenny, after which collections were taken up, amounting to upwards of $200.—H. S. Thrall, Secretary.

THOSE GOOD OLD DAYS.

Saturday night I came home somewhat vexed and tired. The day had been cold and gloomy, and the sales in my store had not been quite what I expected. I hurriedly ate my supper and began to scan the pages of the Advocate. On the last page my eye caught the headline: "Back to the Old Days," and I eagerly read the article written by Bro. Irby. Laying the paper aside, I called up in my recollection the place and characters mentioned.

I think I know Bro. Irby, and I am sure I know J. W. Hill, H. K. Agee and T. J. Beckham. Bro. Hill, while on the Sulphur Springs Circuit, was my pastor. I knew him well and love him still.

Old Pleasant Hill Church was the most important appointment on the Sulphur Springs Circuit. Several years in succession I attended the campmeetings at this place, and heard such preachers as M. H. Neely, J. W. Hill, and Presiding Elder Clifton, P. C. Archer, Wm. Hay and numbers of others, some of whom have "crossed over the river," while the others are still in the "battle," and I trust on their way to heaven.

Those were good old days to me. At the campmeetings held at this hallowed place I have frequently seen the altar crowded with penitents and heard the excellent shouts of new born souls as they crossed into "Beulah land." O, what singing we had at those meetings, led by Joe Thompson and Brother King! Everybody sang, and the singing was with power.

One scene at this camp ground I can never forget. It was on Thursday night. The meeting had been dragging for a day or two, and at the grove meetings that evening special prayer had been made for the success of the meeting, especially for the success of the night service. Bro. Wm. Hay was the preacher for that hour's service, and from the first had "liberty." He closed his sermon with a powerful exhortation to the sinners to flee from the sins to a crucified Savior, who was ready, willing, and anxious to save them from their sins and make them heirs of God. He then began singing "Over There," and the scene that followed can not be described. The saints began to shout and the unsaved began rushing into the altar. What a time! What rejoicing in the camp of Israel! Thirty or forty were converted at that one service.

It was in those days that I knew and was associated with T. J. Beckham, S. R. Hay and H. K. Agee. We were all boys together, and I knew them well. Hay was from the first a great boy orator. Agee was great in song and prayer, while Beckham could prize a meeting out of the mud when everybody else had failed. I am glad to know that these boys have made successful ministers, and I hope some day to see them face to face, and talk over with them the "good old days."

S. M. THOMPSON.

Devotional—Spiritual

THE CHRISTIAN'S SECRET OF A A JOYFUL LIFE.

THEODORE L. CUYLER, D. D.

Ought every Christian be happy? Yes, and he may be so, provided that he seeks in the right quarter for his joys. Brave old Paul, who never uttered a whimper or a whine, sent from Nero's guardhouse this cheery message, "Rejoice in the Lord always, and again I say rejoice." He was too wise to exhort us to rejoice in money, for it is a variable possession; or in the society of our households, who may be snatched away at any moment. Our soul's joys, to be solid, must rest on something immovable. The one permanent, unchangeable joy is to have Christ Jesus in the heart and to serve him in the daily life, and to walk in the sunshine of his love.

A healthy joy is not a mere exhilaration or a rapture. Neither the mind nor the nerves could stand a continual ecstacy. I have observed that some people who live on moods and frames, and are shouting on one day, are very liable to be sulking or scolding on the next day. A strung bow loses its tension. Even spiritual exhilarations are apt to be followed by reactions. Just as soon as we hang our happiness on emotions or changing circumstances of any kind, we go up or we go down with the tide. The thermometer of our joy is at the mercy of outside atmospheres; but if an indwelling, strengthening, and gladdening Savior be in the heart, if we strive to keep his commandments and walk in the sunshine of his smiles, then we can expect to "rejoice evermore." No blow that does not strike Christ and a clean conscience away, can seriously disturb a healthy Christian's inward peace. Although his fig-tree shall not blossom, neither fruit shall be in his vines, although his flock may be cut off in the fold, and be no herd in his stalls, yet he rejoices in the Lord and joys in the God of his salvation.

Constant external prosperity is the lot of no man, and perfect sinlessness is the attainment of no man; but there is one thing which Christ's followers can do, and that is to keep themselves in the delightful atmosphere of his love. It is our fault and our shame if we spend so many days in the chilling fogs, or under the heavy clouds of unbelief, or in the contaminating atmosphere of conformity to the world. "Is it always foggy here on the banks of Newfoundland?" inquired a passenger of an old Cunard captain. "How should I know, madam? I don't live here."

The love of Jesus Christ is our sunshine, and there are three things which the Master enjoins upon us; if we fulfill them we have got the secret of spiritual joy. The first one is obedience. "If ye keep my commandments ye shall abide in my love even as I have kept my Father's commandments, and abide in his love." The only real and tangible evidence of faith in Christ is obedience to Christ. A lad leaves home for college, and his good mother puts a Bible in his trunk, and says to him, "Now, my dear boy, you will read this every morning and night, and when you are reading it, and on your knees in prayer, your mother is with you." By and by he writes home from college that he is doing just what she bade him; and every time that boy opens his Bible and bends on his knees before God he is surrounded by the sweet atmosphere of his mother's love. He gains two blessings—strength to resist temptation and also the heart happiness of pleasing his devoted mother.

In like manner we who call ourselves Christians should abide in the bright, warm atmosphere of obedience to him who laid down his life for us on the cross, and commands us to lay our lives at his feet. We must heartily accept a whole Christ both as Savior and Lord, and accept him without any reserve or limitations.

The second direction for keeping in the bright beaming of Christ's love is growth in strong, godly character. If you will turn to the short epistle of Jude you will read these words: "Building up yourselves on your most holy faith, keep yourselves in the love of God," The construction of a Christian character is like the construction of an edifice. Some Church members never get beyond the foundation. Not far from my residence is the grass-grown foundation for a great cathedral—laid nearly thirty years ago, but no walls have yet risen upon it. Some people start with professing before the world their faith in Christ, and there they stop. They do not "add to their faith, courage, temperance, meekness, patience, godliness, love," and all the other stones that enter into a solid and effective Christian life. Such self-stunted professors know nothing of the joy of growth in Christlikeness and the joy of Christ's approving smile. They may be growing rich, or growing popular, or in self-conceit; but there is no growth in grace. They make a wretched attempt to live in another atmosphere than the love of Jesus, and they attain to no more size and beauty and fruitfulness than the stunted and frost-bitten flowers that Nansen found on the dreary shores of the Kara Sea.

There is one more essential to a strong and happy life. Obedience to the Master's commandments and the building of a solid and useful and fruitful character cannot be done without the Divine help. Therefore the apostle says, "Praying in the Holy Spirit, keep yourselves in the love of God." Everyone who desires to be lifted into the sunshine of fellowship with Jesus must use the wings of fervent prayer. Such prayer keeps us in the love of Jesus, and it has wonderful power. Christ told his disciples that, if they would only abide in the pure atmosphere of his love, they might ask what they would and it should be done unto them. Do you use that golden key often to unlock the treasure-chamber of blessings?

Finally do you hunger for true happiness? Take Christ at his own words "Lo! I am with you alway." Then you can rejoice in him always. Such joy is not only a privilege, but a duty; for a Christian to be spiritually wretched is a sin. Remember that it is not where you are, but what you are, that determines your happiness. Spiritual joy is a sign of heart-health; spiritual depression and complaining are signs of disease. When a baby frets and moans the mother says, "Something is wrong; the child is sick." A sulky, selfish, complaining temper shows that we are not abiding in this love of Jesus.

We hope to be happy in heaven: why not now? Why parse the word "heaven" in the future tense? The unselfish service of Christ and our fellow-creatures is the beginning of paradise; the more we do for him here, the more we shall have of him up yonder. Open your ear to every call of duty; open every door and window of your soul to the instreaming light and love of Jesus and your joy shall be full.

Brooklyn, N. Y.

PETER, THE REMINDER.

Impetuous Peter had been a disciple of the Prophet of Nazareth for nearly three whole years. He had witnessed many of his mighty works; he had hung upon his lips, and heard the "gracious words which proceeded out of his mouth;" he had been taught much that could have been learned only "at the feet of Jesus;" but like many a disciple since, he was slow to learn some needed lessons.

Peter has been singled out as the only one who has denied his Lord, but he was by no means alone in this sin. True, he was loud in professions of loyalty, but while he declared that he would not deny his Lord, yet "likewise also said they all;" and if his sin is recorded in painful detail, it is written as well that 'they all forsook him, and fled." If sin is not proclaimed upon the housetop, there is still a need for repentance and restoration.

The incident is familiar to all. The confident boasting, the subtle temptation, the shameful fall, the "godly sorrow" leading to repentance, have been the theme of not a few exhortations, and the type of many a pilgrim path. Almost upon the threshold of the denial Peter called to mind that Jesus said unto him. Poor Peter! Yet how like ourselves at times! The right things done at the wrong time. Thoughtfulness, when thought was specially needed, might have saved Peter from his sin, but it looks like a case of pride before the fall, coupled with the fear of man—those causes of offense which work much havoc often when least suspected.

A wise man will learn from the failure of others and thus avoid them himself. Even these things were "written for our learning." What have they to teach us? We can not pretend to exhaust all the lessons, but will emphasize one or two only. Let Peter remind us of "the words of the Lord Jesus," and the wisdom of "calling them to mind."

What better authority could we have than the testimony of the Lord himself as to the source and character of his sayings. He taught his disciples that the words they heard from his lips were not his, but "the Father's who sent him" (John 14:24,) and once in the hearing of Peter Jesus said: "The words that I speak unto you, they are spirit, and they are life" (John 6:63). Divine in their origin, more than human in their purpose and power. We can not lay too much stress or emphasis upon the words given to us of God, whether through His Son or through his servants. It is not possible to overestimate their value. "Thy word is truth," as spoken of old, and it has always been, and will always be, thus.

The verbal element in the revelation God has given must of necessity be an adequate vehicle to express his thoughts to man, or there would be but an imperfect one, or no revelation at all. To be taught of God, therefore, we must first be familiar with the words in which that revelation comes to us, then will the Holy Spirit "take of the things of Christ, and show them to us" (John 16:15).

The ability with which the words of God are "called to mind" depends very largely, humanly speaking, upon the impression they have made upon the heart and mind. By reading the Scriptures carefully we may remember much, but often it is a general impression that is gained, rather than a definite acquisition of knowledge, and seeing the issues that are involved, wisdom would prompt the supplementing of careful reading of the Scriptures by prayerful learning, and thus the habit of systematic memorizing of the Word of God will be formed. The memory thus stored makes a provision whereby the Holy Spirit can do his work as remembrancer (John 14:66), and thus enable us to call to mind that which is there enshrined. Calling to mind the words of the Lord Jesus meant repentance to Peter; it should have meant deliverance. What shall it mean to us? Let the memory, mind and heart, be so saturated with the Word of God that it becomes a guide and a guard every day, and all day.—Wesleyan Christian Advocate.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

Nature warns you when the track of health is not clear. Kidney and bladder trouble compel you to pass water often through the day and get up many times during the night.

Unhealthy kidneys cause lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, as time passes you may have a sallow complexion, puffy or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If such conditions are permitted to continue, serious results are sure to follow; Bright's disease, the very worst form of kidney trouble, may steal upon you.

Prevalency of Kidney Disease.

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

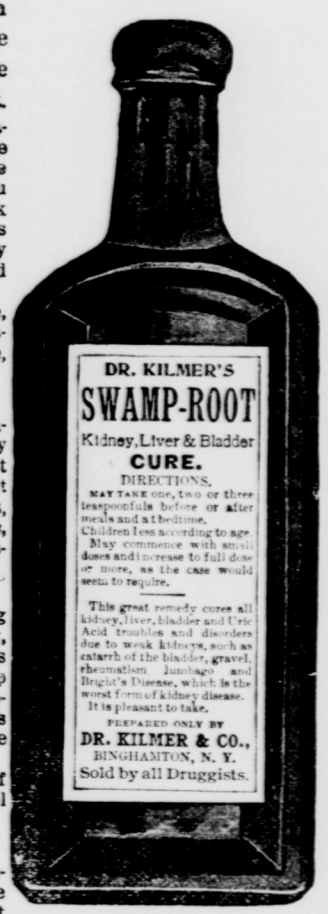
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THE PRAYERS WERE NOT WASTED.

To a distinguished minister in London, a few years ago came a sorrowing father, who said to him: "You meet many young men, and of all kinds. You may some time meet my son. He has been gone from home for a long time, and has caused me much pain. If you meet him, say to him that his mother and I will welcome him when he returns."

The minister noted the name, and from time to time as he went about he thought of the young man. And even as he thought, there occurred to his mind another word of the father concerning him—"He is the child of many prayers." But where the answer to the prayers—for the minister discerned in the father's narration much more than was told in words. Months went by, but he did not find the boy. At last he told the story and the sermon was printed and went abroad.

In the sermon he faced the question of the prayers which had been offered for the boy. Suppose he never came back—were the prayers wasted? He thought that, even so, the prayers had been worth while; that they had had their mission in shaping the lives of father and mother; that they had brought one man and one woman to share the solicitude of God for those who go astray; that they might have exerted some influence although it was lost to human knowledge, on the life of a wayward boy, an influence not to be denied because it could not be defined; and yet more, that in ways which could not be traced by the linking of effect to cause, they had spun silken cords round a heart remote which might yet feel their pull and come back again.

Still other months have gone by, and, so far as is known, the wayward lad has not yet come home, and a father and mother with whitening hair still wait and pray.

But in far-away America a young man read the sermon, and thought of another father and mother, his own, and remembered that he, too, was "the child of many prayers;" and he determined that the upward-rising prayers on his behalf should waste themselves no longer.

There is no wasted prayer, for prayer is the voice of the soul whispering in the ear of God, and no drawing of the soul within whispering reach of God is wasted. No unselfish love, poured out though it be on the sand of a barren life, is wasted; but it is caught up by the warm love of God into the sky above, and rains itself somewhere, and makes blossoms grow.

And the story has not spent itself with the first telling; for who knows but that when it is told again it will touch the heart of another child of many prayers, and perhaps even of him for whom they are offered, and are offered still, by the father and mother in the far-away London home?—Youth's Companion.

A successful pastor, who has been distinguished for the elegant churches which have been erected in several of the charges which he has served, said recently: "I have met good people who argue that building a new church is diverting means needed elsewhere and crippling the spiritual influence of the preacher. My experience has always been that the 'building year' has always been 'the best yet.' It has always meant all collections in full and running over, more additions and the general good will."—Exchange.

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

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FROM THE ORPHANAGE.

To All Whom it May Concern:

Dearly Beloved—I desire to take this means to acknowledge the receipt and express thanks for a large number of boxes of clothing, fruits, toys, eatables, etc., which come to us during and since the Christmas holidays. I have, as far as I could, done this by personal letter, but in several instances there was no letter or anything to indicate the address of the donor. We certainly appreciate every token of remembrance and kindness shown the children and do hereby express sincere thanks to all who have in any way helped us.

The good Lord and the good people are kind to us. Many nice things have found their way here to bless and happify the lives of 108 children whom we love as dearly as life itself. I sometimes wish that every Methodist of Texas could be here long enough to observe the inner workings and the real home life at the Orphanage, in order that they might know the great purpose of the institution and also the privilege and opportunity that you have of doing good through this channel. The best and safest investment in the world is in character, and the best way to make this investment is to help those who cannot help themselves.

This is the religious way. "They that are whole need not the physician." As a people we have a large number of helpless, parentless, honest, earnest children who need the sympathy, the help and influence of godly people and a religious home. The child is a great bundle of possibilities. Jesus took them in his arms and held them up as model subjects of the kingdom of heaven. Can we afford to do less? God forbid.

But this article is getting too long. I wish to make this proposition to the children of the Church: We so much need a linoleum for our large dining room. It will cost something like $100 to get it. We have not got that money here. I wonder if a hundred children somewhere wouldn't love to raise $1 each and send it to me? It would be a good work for you and it would improve the looks and comfort of our dining room so much. You may send the money to me and I will either write you a letter, or write a letter to you all through the Advocate, thanking you for it. We hope you may do this immediately, as we need it so badly.

T. E. BOWMAN,
Asst Mgr. Methodist Orphanage.
Waco, Texas.

CALVERT DISTRICT MISSIONARY INSTITUTE.

As I have waited for some of the more competent brethren to make a report of the Missionary Institute of the Calvert District and have not seen anything from them, I feel constrained to tell the people "what we began to do and to teach."

Pursuant to the call of the presiding elder, we met at Jewett, January 23, 1908, Bro. Shettles in the chair. We organized with the following brethren present: Bros. Morris, from Calvert; Turrentine, from Bryan; Adams, from Teague; McKinney, from Rosebud; Biggs, from Bremond and Kosse; Treadwell, from Centerville; Goodwin, from Lott and Durango; Walker, from Reagin and Stranger, and Lee, from Franklin. Bishop Ward was also present, and looked like, and evidently felt like, and surely seemed like one of us.

Many of the brethren were hindered on account of sickness and some from —we don't know why they were absent. Everyone present responded readily and ably to their names as they appeared on the program. They had evidently made preparation.

It was one of the most spiritual meetings of the kind that it has ever been our privilege to attend. The program covered every important phase of the work of the Church. Bro. Shettles so conducted the meeting that everyone had time to discuss the topic assigned thoroughly. Our presiding elder never tries to "air" himself, but is not afraid of the open air. He is as much alive to the interests of the Church as any man in the conference and knows Calvert District and its needs, and is putting in full time. He has plenty of common sense and can preach. He is intensely religious and has no patience with laziness or smallness, even in a preacher.

Calvert District is one of the best named districts in the conference; and every pastor's report showed advancement along all lines. We were right in the front ranks last year, and are trying to lead the conference this year. Not from a standpoint of district pride, but because we have wonderful possibilities. We don't want, and don't look, for a shortage on any line this year. After we had finished the work of the Institute we got together and planed a campaign for the district, and had for our watchword, "Calvert District for Christ." The station preachers are to go into the waste places this summer, and hold all for the Church. Things look well in Calvert District, and we look for, because we are working and praying for, a good year.

The presence of Bishop Ward was indeed a great inspiration to the entire body. His talks were helpful indeed, and he gave us two of the greatest sermons we ever heard. His sermon on Wednesday evening on the "Altar and Atoning Blood" was one of the most powerful deliverances that any of us ever listened to. There is not a man in the Church that is his peer in the pulpit. No wonder the North Georgia Conference went wild over him; he is capable of running folks wild. May he live long, and continue to render the Church a great service. We closed on the evening of the 24th and came back to our places to execute the plans adopted.

JESSE LEE.
Franklin, Texas.

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BOWIE DISTRICT INSTITUTE.

The Missionary Institute of Bowie District met at the call of Rev. John E. Roach, presiding elder, at Henrietta February 3-5. The opening sermon was preached Monday night, February 3, by Rev. J. A. Stafford. Tuesday and Wednesday were given to the discussion of the problems and issues that confront the Church, especially the missionary work. There seemed to be not a single bad discussion offered, but each one seemed to be specially adapted to his subject, and the talks were thoughtful, concise and most helpful. This gave zest and snap to the proceedings.

The studies given at the opening of each session by Rev. J. A. Old on "The Holy Spirit in Our Work," "The Quiet Hour," "Personal Work," and "Revivals," were thoughtful, spiritual and helpful. Bro. H. H. Vauhan was requested to publish his paper on "The Lord's Supper." It was very fine. The Institute started with fine interest and the interest increased rapidly throughout until it culminated Wednesday night in the bright, soul-stirring address given by Miss Alma Edwards, of Polytechnic College, on "The Student Volunteer Movement." Miss Edwards is herself a Volunteer and she spoke with vision and earnestness. Bro. L. S. Barton followed her with a missionary address. At the close of the service many parents committed themselves to the giving of their own boys and girls to mission work if God should call them and they want to go. It was a precious service.

From reports of the preachers it was gathered that every charge had paid the Orphanage assessment and two have already paid the assessment for missions. It was agreed that all the missionary assessments should be paid in the district by March 15. There seems to be a unison and brotherly spirit pervading the district, and preachers and people generally taking on a progressive and forward moving attitude. Withal, our Institute was deeply religious, having preaching twice each day. To God be all the glory. S. M. BLACK, Reporter.

MEETING OF THE GEORGETOWN MISSIONARY INSTITUTE.

The Missionary Institute of the Georgetown District met in First Church, Temple, at 7:30 p. m. Wednesday, January 29, 1908, with B. R. Bolton in the chair. John M. Barcus preached the opening sermon.

The business session of the Institute opened at 9 a. m. Thursday, January 30, with most all the preachers and a number of lay delegates present. Owing to so much sickness the attendance was not so good as anticipated. However we had a first-class program, and the various topics were discussed with great interest and profit.

The presiding elder opened up the Institute by giving some very wise and helpful suggestions with reference to "Plans for the New Year."

E. F. Boone and others followed in the discussion of the question, "Investments in Men, Money and Other Agencies by the Church and What More is Needed."

The second question and the one that most greatly concerns this district as well as other parts of Texas was, "How to Bring the Foreigner in Our Midst Under the Influence of Christianity." John M. Barcus, B. R. Bolton, A. W. Hall, W. J. Hearon and others spoke to the question. The conclusion of this discussion was that we must educate young men to speak the foreigner's language, and then send these agencies among the foreign element that there may be personal contact, and doubtless the problem will be solved.

The question, "Country Missionary Territory in Our Own District and How to Occupy It," was discussed by J. S. Huckabee and others.

Thursday at 11 a. m. Bro. J. D. Young, of Belton, preached a plain, practical and impressive sermon.

In the afternoon Rev. V. Cejnar, our Bohemian professor of Southwestern University, was present and spoke very elaborately on the topic, "Plans and Work Among the Bohemians." Bro. Cejnar is a polished and Christian gentleman, and he is, no doubt, the connecting link by which we will be able to reach his people.

At night Rev. M. S. Hotchkiss, our Conference Missionary Evangelist, and Rev. W. H. Vaughan, the Agent of our Orphanage at Waco, were present and delivered two very interesting and instructive addresses on "Missions," after which Bro. Vaughan took a collection for a Mexican girl at the Home, and secured $100.

At the morning session Bro. J. Sam Barcus, of Georgetown, entertained the conference with a very practical and yet logical talk on the "Endowment Movement of Southwestern University, Past, Present and Future."

Bro. A. F. Bentley and others spoke very hopefully of the Laymen's Movement, and you will hear from them again.

Mrs. H. T. Kimbro, our District Secretary of the Woman's Home Mission Society; R. L. McKnight, of Temple, and E. H. Winn, read some very interesting and thoughful papers on the "Woman's Home Mission Society in the District and How to Operate It to the Best Advantage."

Mrs. W. C. Rylander, of Belton, read a very instructive paper on the "Woman's Foreign Mission Society in the District and our Duty to the Same."

Rev. C. S. Field, our Sunday-school Secretary, delivered a most helpful address on the Sunday-school work.

The Institute was an inspiration to all who attended, and we feel greatly indebted to our presiding elder for this well gotten up and arranged program. Space will not allow me to mention all the topics of the program, but it touched the most vital questions that confront us in this district, and perhaps many districts all over Texas. We believe that the discussion of these questions will result in great good.

We would not forget to make mention of our hospitable entertainment during our stay in Temple. Bros. Shaw and Hall and their good people entertained us most royally, and we trust that our presence among them will not be in vain.

The Institute adjourned Friday at noon, at which point it had reached a high tide. The interest had increased to such an extent that it was found rather difficult to close. We feel assured that we are better equipped for our work in the future.

J. B. BERRY, Sec.

A WORD FROM THE MISSIONARY SECRETARY—NORTH TEXAS CONFERENCE.

Brethren: We now have only a month and a half to keep our conference resolution to raise our missionary assessment by the close of March. We have every incentive to raise it: Our conference pledge, the great need of the Mission Board. The panic affected the money market to such an extent that it will be embarrassing for the Secretaries to borrow money, and the short collections of the late conference last year create a great demand for money. On the other hand, a large part of our cotton crop has been marketed since conference. The money is in the country, and if we will go after it with a determination we can get it. A word to the stronger charges: Brethren, the Mission Board needs the money assessed your charge. Won't you get your collection now? If you will set the example the weaker charges will follow. Please lead out now. Won't you?

The only way the reproach will be removed from our conference is by early collections. If we get our collections early in time we can take up "specials." Who can read the calls coming from our Bishops and Secretaries and not feel a great desire to help? If the collections are out of the way we can answer these calls. Let's here and now resolve that at the close of the fiscal year (March 30) we as a conference will report "missionary collection in hand."

We can do it if we will. On this collection let's adopt the layman's motto: "We can do it and we will." Of course if we say we can't, we won't. If we say we can, we will. Brethren, the call is urgent. Please don't pass it by unheeded. L. S. BARTON,
Missionary Sec., N. T. Conference.

AN APPEAL.

Dear Brothers: In the work that has come to my hand I have a Christian Endeavor Society in the State prison in this place. There are about fifty members, and many of these are anxious to study the Bible and have no helps at all. Is not there some one who will donate some Bible helps for the prison library? We need some commentaries and some concordances, as well as some other helps. I have done the best I can from my very scanty library and the need is great and growing. These men are coming to the light and are saying, "Sirs, we would see Jesus," and will you help me to make the way clear?"

I have had calls for Bibles in French, Polish, Montenegrin, German, Austrian and some others. I have tried to get the American Bible Society to donate these, as they did twenty-four English Bibles, but have not obtained them. Has anyone a Bible in a foreign language to send me for this prison work? I have no funds at my disposal for this work, and hence this appeal.

I am sure that great good can be done in this prison and the work is dear to me and I will be pleased to give anyone who feels an interest in this matter the fullest information. "I was sick and in prison and ye visited me." "Inasmuch as ye did it unto one of * * * these ye did it unto me."

Please send books by mail or express prepaid.

Send them to me or to the prison library. GEO. O. JEWETT, P. C.
Deer Lodge, Montana.

My presiding elder lives in Deer Lodge, Montana.

LLANO DISTRICT.

To the P. E. S. of the Llano District:

The most of you, no doubt, remember at our District Conference at Cherokee there was a committee appointed to look after the much needed improvement of our district parsonage, of which I was appointed chairman. So far very little has been collected. Now, brethren, please let's collect the amounts assessed against our works, and send the same to Brother J. T. King, presiding elder, at Llano, so the work can begin at once. We want the house fixed before hot weather. The district parsonage is the property of the Llano district, hence we must fix it up, and thereby save money.

If any of the brethren are in doubt as to their assessment, please write to Brother J. T. King, and he will take pleasure in giving you all needed information. My assessment is ready at any time. M. J. ALLEN.
Burnet, Texas.

Notes From the Field

Crafton Circuit.

Our first Quarterly Conference has come and gone, and we are glad to note that it was enjoyed by all who attended. Our presiding elder, Brother Roach, was on hand and preached four times, which we enjoyed very much. Had dinner on the ground Saturday (and a good one, too). A large number remained for the business session, which was also enjoyed. The charge paid more than one-fourth of the assessment. Our conference convened at Cundiff Church. Cundiff is located in the hills of Jack County. Anyone passing through would not think those people had much to eat, but you can not make a preacher think that who has served that Church. They have plenty and to spare. They are a big-hearted, generous people, and were glad to entertain a conference, and they did it well. So we start on our second quarter encouraged, and by the help of the good Lord and the co-operation of my people, all of which I believe I have, I will try to do better.—P. S. Warren, Feb. 11.

Clairemont.

After being transferred back to the Northwest Texas Conference at our request, and after a move from Erick, Okla., a distance of between three hundred and four hundred miles, all of which we made by private conveyance, we are at our post and trying to perform our part. Have preached at all the points, organized a new Sunday-school, started a prayer-meeting at Clairemont, and have received eight members into the Church since we came on the work. We have two church houses on this charge, and will make an effort to build another during the year. Our first Quarterly Conference, which should have been held January 11, was a total failure, as not a single member nor the presiding elder were present. So we suppose it will be impossible for this charge to have even one Quarterly Conference this year. We need a great revival on the work, and firmly believe we will have it. We are serving a good people, and, while we have not been pounded in due and ancient form, many remembrances have come to the parsonage in the way of eatables—nice, fat beef, fresh hams, etc., and even the ponies every now and then get a present of a bale of nice hay. So you see we start all right. As we shipped our household effects by rail, they were out several weeks, resulting in the loss of our trunk, containing all of our wearing apparel and many little souvenirs, keepsakes, etc., which money could not purchase. We sadly fear we never will recover our trunk. Pending the arrival of our goods, we visited Stanton, on the Texas and Pacific Railroad, where reside our mother and brother and family. We spent a pleasant week with them. Our mother is far advanced in life, being something above eighty-two years of age, and just waiting to be transferred to the bright land of immortality. We found found Brother A. C. Bell in high favor with his people at Stanton. We predict a successful year for him.—J. W. R. Bachman, Feb. 11.

Cedar Hill and Duncanville.

The Cedar Hill and Duncanville Churches have given us a most cordial reception. I found the Churches in fine condition. I have never found a charge in finer spirit. My predecessor, Rev. J. C. Rawlings, certainly is a skilled workman for the Master. His person and ministry will long linger in the memory of these people. These people know how to encourage the pastor in his ministry. Each congregation has given us a substantial pounding of the best they possessed. Brother J. L. Morris has been with us in our first Quarterly Conference. Our people greatly appreciated his ministry. He has perceptibly grown as a preacher. My people assure me we will be cared for, which I fully believe. The outlook for the year is full of promise.—S. A. Ashburn.

Colfax.

We have been kindly received by the good people of this charge, and the outlook is hopeful for a good year. The pastor and his family have all been sick; some of the children had pneumonia. Our little girl is still sick. Our first Quarterly Conference is past. Brother Morris, our presiding elder, was on hand and did his work in a way that gave great satisfaction to our people. Our people at Oakland gave us quite a nice pounding, and here at Colfax the pounding has been continued from our arrival to the present time. Several of our best people have died, and others are sick, but in spite or it all we feel that "lines have fallen unto us in pleasant places."—I. J. Coppedge.

Nocona Circuit.

We are moving along nicely on this charge. We have secured our Orphanage assessment, and will begin next Sunday an active campaign for the assessment for missions. We want our charge to do something special this year by supporting a Living Link. The W. H. M. Society at Ringgold has closed a contract for pews for our beautiful new church at that place. We certainly have an enterprising Home Mission Society there. In fact, a large proportion of the Church membership at Ringgold is composed of men and women who are willing to work and sacrifice for the welfare of our Zion. We have not been pounded yet in "due and ancient form," but we are indebted to the good ladies of Ringgold for a fruit shower which was given recently under the auspices of the Home Mission Society. May the Lord enable us to minister abundantly to them and their families in spiritual things. We will hold our first revival meeting for the current year at Spanish Fort, beginning March 13. We will be assisted by Rev. G. A. Marvin, of Ladonia, Texas.—Chas. P. Martin, Feb. 13.

Evant.

Evant is now a circuit. It has since the beginning of its history been a mission, but is now one of the strongest circuits in the Gatesville District. This is due to the wise administration of Rev. J. M. Sherman, presiding elder. The presiding elder is not a nonentity in these parts, but is a live, known quantity. Brother Sherman has his eye on every interest of the Church, and, by his wise counsel and encouraging words, both preacher and people are doing their best to bring things to pass. We have on the Evant charge a most loyal band of Methodists. There is an advance movement along all lines of Church work. Our Sunday-schools are doing fine work. The one at Evant, with Brother H. Y. Price in charge, with an enrollment of seventy, has had for the past three months an average of sixty-five present. Brother Price knows how to do things in the Sunday-school, and he has the hearty co-operation of the entire Church. The one at Liberty, with Brother Robert Studor at its helm, is moving off nicely. The harness fits him well, and his efforts and influence are felt and appreciated in the community. Our third school is under the leadership of Brother B. F. Shown, in the Lund community. Brother Shown has been its superintendent since organization, some five years ago. He has been faithful to his trust, and, as a result of his faithfulness, energy and wisdom, there has not been a break in the school since its organization. The stewards are men who know God in their daily lives and love their Church, and have received their pastor with open arms. We have organized a W. H. M. Society at Evant, and are expecting much from them. We have begun the year's labor with much to encourage us. With the Advocate at our side we expect to move forward, by the grace of God.—T. W. Sharp, Feb. 13.

Reagan.

Have been reading our Advocate since the 70's, and as yet have no inclination to quit. Reagan is in Falls County, Calvert District. Our preacher's name is Archie Walker. For short, our Archie. He is about the busiest man in and around Reagan; not a lazy bone in him. It is said he is the ugliest man of the town. Do you ask how Brother Walker preaches? Well, he preaches like fighting snakes. He fights the devil from head to tail, and gives 'im a few in the middle. To know the man (if he is ugly) is to love him. As he goes to and from through the Texas Conference the charge who gets him gets a man true to the core—a man who loves God supremely, loves our Zion, loves to preach, loves his people, loves little children, and some day, when he shall have wound up here, God will say to him, "Come up higher."—J. M. Neal.

Turnersville.

Two years with the good people of China Springs gave us (wife and me) a good opportunity to know them. And to know them is to love them and appreciate them; but the best of friends must of necessity often part. We do not envy our successor, Brother Swinney, but are glad that he is so well pleased with his new field and people. In his write-up some time back he spoke very complimentary of Brother B. A. Evans and myself, also of his nice church and parsonage, and says he tells his people that they have the biggest preacher they have ever had, the Fairbanks scales being witness; also that he is the best looking, his wife being judge. I thought Methodist preachers were weighed on different scales to ascertain their size; and when a man has to prove his good looks by his wife he is hard pressed for testimony, as they are supposed to be biased in their judgment, if the nature of the case so demands. We hope to continue to hear good reports from China Springs' pastor and people, and shall rejoice with them in all of their victories. The people of this charge have received us very kindly—not in word only, but in deed as well. The pounding came in due and modern form (not ancient), and we are glad of it, for the ancient poundings hurt, but the kind we received made us all feel good. Soon after my arrival I was invited by one of the Building Committee to meet them in consultation as to the exact site for the church that had been planned for before conference, Brother Lipscomb being pastor. I soon found that plans had been well laid, and a first-class Building Committee at the head of the enterprise, backed up by a noble band of Christian men and women (though a small band), who for years have seen and felt the importance of this building. The work has gone steadily on and is nearing completion. There will be a debt of possibly $600 or $700 on the building. Without seats it will cost about $3000 when completed and furnished. We are very hopeful for a good year for the Church. Our first Quarterly Conference wast held at Mount Zion. The sisters had a very fine dinner on the ground. Our faithful presiding elder, Brother Sherman, was there, notwithstanding he had to face a very cold norther twelve or fourteen miles. His preaching was warm and instructive—just such as was needed for the occasion. This work consists of only three appointments, two having been taken off at conference and added to Valley Mills. Pastor's salary—last year, $602.50; this year, $600. The appointments taken off were assessed this year $100 each. So you see we are on the move up and look up. The ladies directed that the old cooking stove be taken out and a new one put in its place, which was quickly done. We have plenty to cook and a first-class stove to cook it on. Who could want more? And the cook is first-class and at her post with an earnest desire to do the cause justice and enjoys good eating "muchly." The Church at Turnersville is now a half station. The types were wrong when they said "Turnersville Mission." They do not ask for help to support their pastor. They will do that royally themselves. But they will ask the Church Extension Board to give them a liberal donation, and they need it and are certainly entitled to it. Old Harmony Chapel and Mount Zion are my other appointments. They are first-class country appointments. In Jesus' name we move forward, looking upward and expecting results for good. We will do what we can for the dear Advocate. A Methodist home seems lonely without it.—J. W. Bowden, Feb. 11.

Hempstead.

Everything is going well with us spiritually at Hempstead. Christian people are not dead nor asleep, but are wide awake. Sunday night we closed one of the grandest meetings in the history of our Church. Our revival really commenced at our "watch night service." The new year was ushered in with prayer and thanksgiving. We were all so benefited that we decided upon union prayer-meetings, so one night we met at our church, the next at the Baptist, and then the Presbyterian, all three ministers, laymen and women taking part. This was kept up every night for three weeks; then we commenced praying for a greater revival. Then the Lord sent us the great and good Rev. Dr. Whitten, President of the Chappell Hill Female College. He simply captured our people. People of all denominations flocked to hear him. We have the largest church building here, and we even had to use the Sunday-school room to seat the people. Any preacher who can get Dr. Whitten can get a revival. He is one of the most consecrated men I ever saw; can wield such an influence over young men and women. He has such a way of getting behind the Christian people and running them. I never saw so much personal work done by Christians as has been done during his stay in our midst. We had many conversions and our Church received fifteen members. Of course the other Churches will also gain new members. Brother Whitten labored with us three weeks. The first two weeks we had two services a day, but the last week we had three a day. We have received a great uplift spiritually. As an offering of gratitude to God and as an expression of thanks to Brother Whitten the people presented him with a purse for his faithful services. Revs. Morgan, Smith, Dr. Red and Rev. Ansley, our pastor, surely helped to the success of this grand meeting by their regular attendance, encouraging talks and fervent prayers. Our people are more than pleased with the results of our meeting. Our revival isn't closed yet. We have had services every night since the last night in December. Brother Whitten left on the noon train yesterday, and a Baptist evangelist came in on the late evening train, and when told of our onward move decided to stay over a week, preaching every night for at least a week at the Baptist Church. I have no idea when we are to close. More conversions will follow the sowing of seed.—Mrs. Julia Hamilton Tompkins.

Bonita.

We are now entering upon our second quarter and hope to do much better work this quarter than last. Our dear presiding elder, D. H. Aston, came to us the 7th instant and stayed till the 10th, preaching some fine sermons. All who heard him were highly pleased with his sermons. The Quarterly Conference was the best that the writer has had the privilege of attending. All points were represented save one. Our presiding elder captured the conference. We spent two hours in discussing the needs of the Church. The stewards did well on their part for the first quarter and raised the preacher's salary from $373 to $400, and we are making a nice start on our conference assessments. All I regret is our congregation was small on Sunday, on account of bad weather and small-pox, I presume. We are all highly pleased with our presiding elder, D. H. Aston.—J. C. Gibbons, Feb. 14.

Cresson.

After a few days' delay we came to Cresson from Santo and were entertained at the home of Dr. L. B. Hamill till our things came. We have found a kind-hearted, good people on the Cresson Circuit. At our first Quarterly Conference the stewards raised the salary over last year something over $100. We have received kindness and tokens of appreciation ever since we came to this charge, and we are glad to serve this people. We left a good people at Santo, but found good people at Cresson. We have a plucky class of folks at Cresson. Not such a large membership, but a well-to-do class, and they look to the interest of the preacher and the Church. Our W. M. H. ladies are planning to put new paper in three rooms of the parsonage. Already the paper is bought and will be put up in a short time. We were pounded in modern, up-to-date form and good things have found their way to us by efforts of the good folks, and we have certainly appreciated all this. The good people have shown that they want us to feel at home among them in more ways than one. We have some of the true and tried in this charge, and God bless them. We are glad that they are here. Some say already that they want us to stay with them four years, and we are inclined that way, too. We see much interest in the cause of the Lord on the part of many of our good people, and in spite of bad, cold weather our congregations have been increasing all along. By the help of God we propose to do the best work of our lives.—M. L. Story, Feb. 13.

Jasper Mission.

I was sent to Jasper Mission, and as Peter said on the Mount of Transfiguration, "It is good for me to be here." Good Bro. S. H. Allison, who preached here last year, sowed good seed and we trust they fell on good ground and will yield abundant fruit this year. We are looking forward for a great ingathering of immortal souls. We hope, trust and pray that the great Physician will hear our call and come this way and heal the many diseases of the souls of our people. As the sun appears in the east in the morning, ascends the skies and hides herself behind the western hills, it brings us one day nearer the grave and also brings us one day nearer heaven or one day nearer hell, and God forbid it should be the latter. It seems that the day has come when some people think that religion is too old-fashioned for them to have. It is true that in those modern times we have some people who are true saints of God and we have others who try to

Continued on Page 16

BABY GIRL CRIED AND SCRATCHED

All the Time—Torturing Eczema Covered Her Body—Could Not Sleep—Doctor Said Sores Would Last for Years—Skin Now Clear.

CURED IN THREE MONTHS BY CUTICURA REMEDIES

"I take great pleasure in telling you what a great help it was for me to use Cuticura Soap and Cuticura Ointment for my baby niece. She was suffering from that terrible torture, eczema. It was all over her body but the worst was on her face and hands. Her hands were so bad that she could not hold anything. She cried and scratched all the time and could not sleep night or day from the scratching. I had her under the doctor's care for a year and a half and he seemed to do her no good. I took her to the best doctor in the city and he said that she would have the sores until she was six years old. But if I had depended on the doctor my baby would have lost her mind and died from the want of aid.

"I used all the remedies that everybody told me about and I tortured the child almost to death. Then I saw in the paper how Cuticura was the thing for irritating skin. I bathed her with warm water and Cuticura Soap and used the Cuticura Ointment. She was cured in three months. Now her skin is as clear and smooth as it could be. I shall recommend the use of Cuticura wherever I see the skin in bad condition. Alice L. Dowell, 4769 Easton Ave., St. Louis, Mo., May 2 and 20, 1907."

GROWS HAIR

Cuticura Removes Dandruff and Soothes Itching Scalps.

Warm shampoos with Cuticura Soap, and light dressings with Cuticura, prevent dry, thin, and falling hair, remove crusts, scales, and dandruff, destroy hair parasites, soothe irritated, itching surfaces, stimulate the hair follicles, lessen the scalp skin, supply the roots with energy and nourishment, and make the hair grow upon a sweet, wholesome, healthy scalp when all other treatment fails.

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.), or in the form of Chocolate Coated Pills, 25c. per vial of 60 to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

Mailed Free, Cuticura Book on Skin Diseases.

How to Stop Pimples

In Five Days You Can Get Rid of All Skin Eruptions by the New Calcium Sulphide Wafers.

Trial Package To Prove It Sent Free.

Any man or woman gets awfully tired going around with a pimply face day after day. And other people get awfully tired, too, seeing them go around with faces full of disgusting pimples.

If you are one of the unfortunates who can't get away from your pimples, and you have tried almost everything under heaven to get rid of them, take a few of Stuart's Calcium Wafers every day. Do that steadily for a few days, and in less than a week look at yourself in the mirror.

You will then say that Stuart's Calcium Wafers are a wonder in getting rid of skin eruptions.

These wonderful little workers contain the most effective blood purifier ever discovered, calcium sulphide.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Stuart's Calcium Wafers have cured boils in three days and the worst cases of skin diseases in a week. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks. I am so grateful to you."

Just send us your name and address in full to-day, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 50c box and be cured of your facial trouble. They are in tablet form, and no trouble whatever to take. You go about your work as usual, and there you are—cured and happy.

Send us your name and address to-day and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

The Home Circle

DON'T GIVE UP.

If you've tried and have not won,
Never stop for crying;
All that's great and good is done
Just by patient trying.

Though young birds, in flying fall,
Still their wings grow stronger;
And the next time they can keep
Up a little longer.

Though the sturdy oak has known
Many a blast that bowed her,
She has risen again and grown
Loftier and prouder.

If by easy work you beat,
Who the more will prize you?
Gaining victory from defeat,
That's the test that tries you.

—Phoebe Cary.

PAYING THE PREACHER IN KIND.

"Sallie, let's go to Fox Trot and attend the Quarterly Conference next Saturday."

This was said by the steward at Red Oak to his wife one day during the week before the Quarterly Conference. He lived in the bounds of the Oakville Circuit, which comprised, at that time, six appointments. The stewards had assessed for the support of the preacher, a man with a wife and two children, the sum of $100, and Red Oak had assessed to its members a fair proportion of that amount. It was now the second Quarterly Conference and that appointment, up to that time, had paid nothing or next to nothing for the support of the ministry. The steward there, Sam Jackson, was a very clever man in his way, and had a good wife and a number of children. The wife being thus addressed readily responded: "Yes, we will go and stay with Brother Yempas, our pastor, and I know we will have a nice time."

After this little interview, preparations began in earnest for the trip. When the question came up as to how many of the children they would take with them, they finally decided to take two, and afterwards a young lady, a niece of theirs, wishing to go with them, they agreed to take her also, thus making five in all. When Saturday morning came and the wagon (for such was their conveyance) was being rigged up, Bro. Jackson said:

"Wife, you ought to carry the preacher something, as we have not paid anything yet, and I have not made any collections for him."

"Yes, we must take a little something with us," his wife responded.

So he threw into the wagon bed two bushels of corn and a few binds of fodder, and the five passengers got on board and off they drove heading towards Fox Trot, about ten miles distant. Just before preaching hour they drove up in front of the preacher's home, and after the usual salutations, Bro. Jackson said to the preacher.

"I brought you two bushels of corn and a few binds of fodder, and I suppose we had better put them in the crib before taking the horses from the wagon. I will not charge you anything for the fodder." This being all agreed to the work was soon done, and all hands were soon off for the church, which was but a short distance.

That evening at 3 the Quarterly Conference was held, and at the proper time Bro. Jackson was asked what his Church had to report this quarter. His reply was :"One dollar and fifty cents." The next day the presiding elder asked the preacher: "Where was that $1.50 Bro. Jackson reported, since he paid down no money?" The preacher told him that Bro. Jackson had brought him two bushels of corn. The presiding elder replied: "Oh, yes; I see,' and turning off said no more. During this Quarterly Conference delegates were elected to the District Conference, and the preacher nominated Bro. Jackson, and he was duly elected.

A few weeks after this the District Conference was held at the town of Hico, and among other visitors the editor of the Advocate made his appearance. You know, if you don't I do, that editors are always on the lookout for things to write up. Well, the presiding elder ups and tells the editor about Bro. Jackson's visit to the home of his preacher during the Quarterly Conference; about the two bushels of corn, the two horses and the five persons, and that they stayed two days and two nights, and charged up the corn at 75 cents per bushel, when the preacher with the money could have bought the corn for 50 cents at his door. The editor began at once to fix up a niece piece for the Advocate. After stating that we should all give due allowance for hospitality, he began to make figures somewhat like this: The two horses must have eaten during their stay near half the corn and fodder in question. Then he found out that the five persons took five meals each at the preacher's house. The meals he estimated at 25 cents each, thus making their board worth $6.25, and the feed of the horses 75 cents, making in all $7.00. He, at his figures paid $1.50 which ought to have been only one dollar, thus leaving the preacher "in the hole" for the amount of $6.00. The editor and the presiding elder were having great merriment over this affair, trying at the same time to keep it all to themselves for the present. It so happened, however, that Bro. Jackson was staying at the same house, and rooming with Bro. Spears. Now this Bro. Spears had overheard the editor and presiding elder and thought it was a fine joke, and intended to have a nice time over it with his room-mate. So at night, just before retiring, he said:

"Brother Jackson, do you take the Advocate?" "No, Brother Spears, but Bro. Yepmas has been urging me to take it and I intend doing so pretty soon." "You had better hurry up then," said Bro. Spears, "for there is coming out soon a piece, which will be worth a whole year's subscription." "What is it about?" said Bro. Jackson, and at the same time preparing himself to hear something quite interesting. Bro. Spears in a very gleeful way told him all about what he had overheard from the editor and the presiding elder. How they were fixing it up to publish how a steward somewhere, for he knew not who nor where, had treated his pastor. How, taking his wagon drawn by two horses, he carried his wife and two children and a niece, and stayed two days and nights, taking with him two bushels of corn for which he charged the preacher fifty per cent more than the market price, and how the editor was figuring up the expenses. While Bro. Spears was telling this and enjoying it to the utmost, Bro. Jackson was striding the floor back and forth in a somewhat hurried manner. The story being ended, Bro. Jackson stopped and faced Bro. Spears with this question: "Are you a Mason?" The reply being satisfactory, Bro. Jackson said: "I am the very man they are writing about." He recognized the picture, and Bro. Spears was compelled at the time to leave off his hilarity to renew it the next day, when he met the brethren and told all that had happened the night before.

Very early next morning, Bro. Jackson was down to see the presiding elder and after taking him off some distance where no one could hear what was said, he told the presiding elder what he had learned through Bro. Spears. The presiding elder afterwards said that he rather thought that he would have a fight on his hands. He told the presiding elder that he must stop it and not let it be published. "Is it not true?" asked the presiding elder. "Yes, but I do not wish it published, for everybody would know at once who the man was." This stopped the publication.

Some time after this the preacher was stopping over night at Bro. Jackson's and he told the preacher all about what had happened at the District Conference, and finally said: "I know that you had nothing to do with this thing. I do not blame you with it at all. I would not, however, have had it published for $50, for everybody would have known who was meant." WM. A. SAMPEY.

Ennis, Texas.

CROOKIE.

His name was Christopher, but as he explained, they called him at home "Crookie" for short. The doctors of the big children's hospital to which he had been admitted were afraid that the right leg would have to be amputated above the knee, which was tubercular.

Crookie was thoroughly pleased with his new surroundings. He took an extraordinary interest in his own leg when he found that there was not a child in the ward who possessed one like it.

The staff nurse made a great fuss over him, and he stood a fair chance of being spoilt.

On the afternoon of the day that the decree had gone forth that Crookie must lose his leg, Nurse Capper armed herself with a formidable looking splint and the necessary padding and seated herself by Crookie's bed.

"I want you to listen very attentively to what I'm going to say," she said.

"Yes, miss," replied Crookie, demurely.

"I want to tell you something about your leg, because I know what a sensible boy you are, and that you understand it is for the best."

She bent her head over the splint and went on with a slight huskiness in her voice. "The doctors think that you will not get well unless they take that nasty foot away, so that it will not trouble you any more."

"Do they want to saw it hoff, sime as they did Billy Brown, wot lives roun' our w'y?"

There was no fear in Crookie's voice, only intense interest. He lay and thought a minute, and then he said

"Is they tikes it hoff, then Dr. Pepper won't give me a penny if I don't cry when my dressin's done, an' I reckon I'll 'ave to 'ave a wooden leg, won't I?"

Nurse Capper put down the splint and patted his small round head in a maternal fashion.

"Lots of boys have wooden legs, Crookie," she said, softly.

But Crookie suddenly became alarmed at the prospect and buried his head under the bedclothes.

Nurse Capper guessed, from a periodical heave of his small person, that he was crying.

She bent over and whispered, "Crookie, dear?"

"Y-e-s," came the answer in a stifled voice.

"Don't you think, when your mother comes tonight it would be kind not to let her see that you mind having your leg off?"

"Yes, miss!" He emerged and wiped his eyes on a corner of the sheet. "Do you s'ppose Gawd gives people things if 'e knows they're going ter 'ave their legs took hoff?" he asked earnestly.

"If he thinks it's good for them," stammered Nurse Capper.

"All right!" exclaimed Crookie, with an excited gleam in his eyes. "I'm just goin' to pray for something I want reel bad right hoff. 'ere goes; Our Father chart 'eving——"

"Crookie! Not so fast, dear!"

"Well! Perhaps I didn't orter begin like that. "Couldn't I say 'Dear Gawd?"

"Ask for what you want in your own way," prompted Nurse Capper.

Crookie folded his hands and shut his eyes. He breathed slowly for two or three seconds, then he began, in a low, muttering voice: "Dear Gawd, on Toosday I shall only 'ave one leg, but I won't mind so much if I get the penny whistle I want; but I'll be awful cut up if I get my leg cut off and don't get a whistle." He paused to reflect for half a minute, then went on again. "They're a penny in the Totten'am Court Road, but I know where you can get 'em for a 'alf-penny." He opened his eyes and said slowly, "'Ow shall I end up?"

"Just say, 'Amen!'" said Nurse Capper.

The child closed his eyes and then an idea occurred to him. "Dear Gawd, I want a whistle like George Wallace. It looks like silver, but it's only tin. Amen."

It was the day after Crookie's operation. He was slumbering peacefully early in the afternoon, when he was rudely awakened by a shrill voice in the next bed: "'Ullo, Crookie! Wike up an' let me see your whistle!"

Crookie opened his eyes and smiled faintly. "Is that you, Carrot Top?" He held up the whistle for inspection.

"It's a fair beauty!" exclaimed Carrot Top, standing up in bed in his excitement.

"I wouldn't 'ave 'ad it if my leg 'adn't bin took hoff," said Crookie, with a sigh of satisfaction. "Why don't you arst Dr. Pepper to tike hoff your arm, so as you can 'ave one, too?"—Jessie Carpill Begg, in "Our Hospitals and Charities," London, England.

HOW RUTH FILLED THE CUP.

"Can I help, too, grandma?" asked Ruth, as she sat down in the old-fashioned kitchen. Grandma was making pudding for company, and Hannah was stuffing a big fat goose. Aunt Katie and mamma were setting the long table, and everybody was busy.

"Yes, my dear; you can pick me a cup of raisins," said grandma.

Ruth went to work with a will, but somehow the cup didn't seem to get full. Grandma looked up just as Ruth put a raisin into her mouth, and then she discovered the reason.

"When you pick raisins, Ruth, you must always whistle," said grandma solemnly.

"Why, grandma!" exclaimed Ruth, "mamma says it is not well bred for girls to whistle."

"If you whistle, you can't eat, my dear, and the cup will get full quicker; but singing is every bit as good, and I would like to hear you sing about little Jack Horner." And wasn't it queer? When Ruth began to sing that, the cup was full in a jiffy.—Selected.

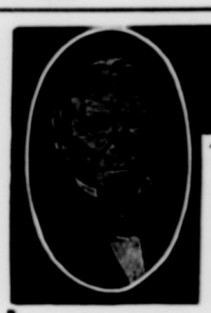
The small boy entered the shoe store and appeared bewildered.

"What will you have, my son?" asked the clerk.

"I—I have forgotten what I was sent—but it is something we have at home every time ma goes into the kitchen while the cook is there."

The clerk smiled knowingly. "Oh, I see. You want spats?"

"Yes, that's it, mister," replied the lad, his face brightening. "I came after a pair of spats."—Chicago Daily News.



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Morphine or Other Injurious Drugs Most Other Remedies Do.

One 25c Bottle Gives Instant Relief and Quickly Cures

Cold in the Head, Deafness caused by it, Ringing in the Ears, Loss of Smell, LaGrippe--Hay Fever.



OVER 70 YEARS SUCCESS

The old and only reliable Remedy for Catarrh. All drug gists sell it, or I will mail it direct postpaid.

F. C KEITH. Mfg. and Prop., 577 Society for Savings Bld., Cleveland, O.

THOUGHTS FOR THE QUIET HOUR.

(Compiled by Mrs. Mary R. Lesesne.)

February 20: A Little Child Shall Lead Them.

Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

"The look of a little child is sometimes a wonderful thing," said a man who had risen high on the ladder of success.

"I remember that the greatest lesson I have ever learned in my life was pointed out to me by my daughter, who was only five years old at the time.

"That was fifteen years ago, when I had just attained some measure of success in the business world and felt like I could afford to rest on my oars a while. I had never been a drinking man, but frequent meetings in hotel lobbies began to tell on me, and I am ashamed to confess that I came home one night slightly the worse for liquor.

"The habit grew on me, in spite of tearful entreaties from my wife. I took a bottle of whiskey home one afternoon. After dinner I made for that bottle, which I had left in my study, poured out a glass and raised it to my lips, when I caught a reflection in the polished woodwork of the wall. I turned quickly and there was my little daughter standing in the doorway looking at me. I could never describe the expression on her face. If one might say it of a child, it was a commingling of reproach, pity and disgust. Probably she had overheard conversations between her mother and myself; perhaps the mother had instilled that feeling; perhaps it was instinct.

"I have not taken another drink from that day to this."

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from.

When you say, "Deliver us from evil," you must mean to struggle against that evil in your hearts which you are conscious of, and for which you pray to be forgiven.

To watch and pray are surely in your power, and by these means you are certain of getting strength.

You feel your weakness; you fear to be overcome by temptation; then keep out of the way of it.

This is watching.

Avoid society which is likely to mislead you. Flee from the very shadow of evil. You can not be too careful; better be a little too strict than to be too easy—it is the safer side.

Abstain from reading books which are dangerous to you.

Turn from bad thoughts when they arise.—G. H. Newman.

Once an officer of rank came to President Lincoln and asked to be restored to his position.

The President listened with patience and interest to him, knowing full well that he had a record for bravery. He looked straight into the face before him and there read a sad story of intemperance.

He was deeply affected, and getting up, as he often did, and clasping one of the officer's hands in both of his own, said: "Colonel, I know your story; but you carry your own condemnation in your face."

Speaking of him, Lincoln afterwards said: "I dared not restore that man to his rank and give him charge of one thousand men, when he puts an enemy to his mouth to steal away his brains."

Take steadily some one sin, which seems to stand out before thee, to root it out by God's grace, and every fiber of it. Purpose strongly by the grace and strength of God, wholly to sacrifice this sin or sinful inclination to the love of God, to spare it not until thou leave none of it remaining, neither root nor branch.

Fix by God's help not only to root out this sin, but set thyself to gain by that same help the opposite grace.—E. B. Pusey.

No star is ever lost we once have seen,
We always may be what we might have been,
Since good, though only thought, has life and breath.
God's life—can always be redeemed from death;
And evil, in its nature, is decay.
And any hour can blot it all away,
The hopes that lost in some far distance seem,
May be the true life, and this the dream. —A. A. Proctor.

February 21: Him that overcometh will I make a pillar in the temple of my God.—Rev. 3:1-2.

February 22: Be not slothful, but followers of them who through faith and patience inherit the promises.—Heb. 6:12.

February 23: The Lord preserveth the faithful.—Ps. 31:23.

February 24: A bruised reed shall he not break.—Isa. 14:3.

February 25: Let us walk honestly, as in the day; not in riotous and drunkenness.—Rom. 13:13.

February 26: Now the works of the flesh are manifest. * * * Envying, murders, drunkenness, revelings and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God.—Gal. 5:19-21.

WHY POPCORN POPS.

Can you tell why popcorn pops? If you can give no satisfactory explanation perhaps the following will interest you:

A grain of popcorn is a receptacle filled with tightly-packed starch grains. Its interior is divided into a large number of cells, each of which may be regarded as a tiny box, with walls strong enough to resist considerable pressure from witin. When heat is applied the moisture present in each little box is converted into steam, which finally escapes by explosion.

In order to secure satisfactory popping, there is required a very high heat, which causes most of the cells to explode simultaneously. The grain of corn literally turns inside out, and is transformed into a relatively large mass of snow-white starch, beautiful to the eye..

Though gaining so largely in bulk by popping, the grain of corn loses considerably in weight. It has been found that one hundred average grains of unpopped corn weigh thirteen grams, whereas the same number of grains after popping weigh only eleven grams. The difference is the weight of evaporated water contained in the corn grain.

It the popcorn is old and dry it will not pop well. At best, a few cells near the center of the grain will burst, and the result is not satisfactory. At the base of the kernels, where the latter are attached to the cob, the cells appear to be dryest, and it is noticed that these cells are seldom ruptured in the popping. It may be that this is why popcorn is always preserved on the cob and "shucked" for market.—The Young Evangelist.

Life's deadliest enemy, and its most despicable one, is falseness. In the last analysis untruth is inferiority and weakness.—Hillis.

COFFEE DRINKING

A Doctor Says It Weakens the Heart.

"In my opinion," says a well known German physician, "no one can truthfully say that coffee agrees with him, as it has long since been proven that caffeine, contained in coffee, is an injurious, poisonous substance which weakens and degenerates the heart muscles.

"For this reason the regular use of coffee, soon or late, causes a condition of undernourishment, which leads to various kinds of organic disease.

"Convinced of this fact, I have often sought for some healtaful beverage to use instead of coffee. At last I found the thing desired in Postum. Having had occasion to forbid people using coffee, whose hearts were affected, I have recommended Postum as a beverage, since it is free from all injurious or exciting substances. I know this from results in my own family, and among patients."

Hundreds of persons who now use Postum in place of coffee, are greatly benefited thereby." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville." in pkgs.

NEW YORK.

A Southern Woman's Prophecy About Roosevelt.—She Believes He Will be President Until 1920, and Perhaps King or Emperor.—What She Says.—A Supreme Court Judge's Views on the Constitution, the Government and State Rights.—More About Politics, Rum and Romanism. Mr. Bryan says that Party Ties are Loosening.

In the January number of the Cosmopolitan Magazine is a somewhat startling article from the pen of Henry Watterson, editor of the Courier-Journal, and headed, "Strange Prophecy About Roosevelt." The article is very interesting, carrying the reader back to the days of slavery and the Buchanan administration, and clearly sets forth Southern public sentiment at that time regarding the questions involved in the then coming Civil War. The article is both interesting and startling because of the high source Mr. Watterson makes use of in placing the information before the public, and the strange, but plausible prophecy regarding President Roosevelt and the reasons given for it—reasons which touch the Southern heart and bear out the expectations Southern people entertained in 1858-60 regarding the outcome of the near approaching conflict. I will quote a few lines at the beginning of Mr. Watterson's article:

"I shall call her Cassandra. During the winter of 1859-60 and again a year later, no young woman was better known to the society of the National Capital. She was the guest of her aunt, the wife of an influential Senator from one of the Southern States then upon the brink of secession, and she threw herself into the passionate extremism of the time with an ardor dissonant not merely to her beauty and youth, but to multiplied accomplishments in themselves absorbing and far beyond the common. Being a party of the Union, I had many a tilt with her, and we were saved from a breach of friendship only by kindred artistic sympathies, for we were both devoted to Chopin and Mendelssohn, and played duos on two pianos, one of which afforded me at once a retreat and a defense against her rising anger. She truly believed secession a constitutional right, slavery a Divine institution. To her the mudsills of the North, as she called them were an inferior people. Cotton was king, and she preferred a monarchy to a Republic. If there should be any war at all as a consequence of disunion, it would be short-lived. Washington would quickly become the seat of the Confederate Government, the Susquehanna in the East, the Ohio in the West, its Northen boundaries, the valley of the Mississisippi—from the Iowa line to the Balize—intact to the South. All Europe would welcome the new aristocracy of America into the firmament of Nations."

These were the views and the expectations of this noted, talented Southern woman and leading society belle at Washington and throughout the South just prior to the great Civil War, and this is the personage that believes in President Roosevelt and makes the startling prediction about him. Her betrothed, who commanded an Alabama regiment, lost his life at the battle of Chickamauga, and for a time it was feared her reason would give way. Four years later Mr. Watterson met her at Leipsig, where she was pursuing her musical studies, and then she was reserved, rigid and prematurely gray, and never mentioned the war, her lover or the tragedy, but was always serene, sedate and silent. Ten years later she was back home upon the Southeast coast of Georgia, making use of her time in the perusal of an ancestral library, her quiet oddities becoming more and more pronounced and somewhat pathetic. Her love of history was phenomenal, especially everything pertaining to revolutionary epochs and more particularly the periods of Caesar and Cromwell and Napoleon, and her love for that kind of reading stayed with her until her death about one year ago. The two met again about three years ago, and after more than forty years had passed since their first separation by four years of war and the death of her lover at Chickamauga. Then it was that her old-time feelings came back to her, and she ventured to say, "Freedom is at last at hand, and the South will get its own and the North be punished for its crimes." What sublime devotion to early training and education, and what a reminder to us all of the cherished scenes and incidents of our childhood life and the lessons we received that entered into our characters this noble woman of three score years and ten has given us, and how beautiful the faith that clung to her so long! And then she added:

"Yes, the dawn is upon us and the crossing of the ways is just beyond; God's nature and will shall be vindicated in the creation of a better system of subjection for these hordes of semi-barbarous blacks than our dear but crude old system of African slavery; there must be, will be, pre-ordained hewers of wood and drawers of water; society must have a fixed substratum; but the Old South, with its high ideals, must not be replaced by a New South with the low ideals of the North, and it will not be, for God has raised up a man to stand between and to forbid, and, at the final moment, to rescue his own people from bondage to the mean, ignoble things of which they have been so long the victims, and I fear the willing victims—the man is Theodore Roosevelt.

"Yes," she went on, "In his veins flows the blood of Caesar and Reinzi, tempered by the blood of Jan. De Witt and of Oliver Cromwell; but what is more to the purpose, within his veins flows the blood of the Bullocks, of Georgia. Motherhood is the source of all that is great and glorious in life. I did not know Martha Bullock—she was ten years before me—but I knew the old Admiral, he that fitted out our cruisers and directed our naval operations abroad, and two of the Bullock girls were my classmates in school. It is the bravest and boldest blood of the unconquered and unconquerable South, and at last one of them is in the saddle. I have watched the career of Theodore Roosevelt as the astrologers of old watched the stars; how could he have swept the country as he has just done if he had not joined to the sagacity and daring of Caesar the genius of Napoleon and the profundity of Cromwell? He stood on a ledge where four Vice-Presidents before him had failed miserably; who was to keep him in his place? Himself, only himself. He must secure a nomination of his party, which had no thought of nominating him, and he must secure a campaign fund, with all the great capitalists against him; see how he bent Quay and Platt and Addicks and all the machine men to his purpose—how he taught them practical politics and dominated them. War is the art to mislead the enemy; statesmanship means the art to deceive the canaille until you are ready to saddle and bridle them, to mount and ride them. Why should Roosevelt, confident of his power and seeking empire, be less ingenious? It is not for me to say whether Theodore Roosevelt has it quite clear in his heart to avenge his mother's people, but I do know that he is in the White House to stay until death to render the two asunder and I believe that, consciously or unconsciously, he is an instrument in the hands of God to make the South a power again. His second election will yet be a greater triumph than the first he achieved so gloriously; the foolish tradition once broken down, there never need be another, except as a matter of form, a plebiscite, for in 1912 and in 1916 and 1920, if he lives so long, he will have the whole power of the Congress and the army and the navy at his back—yea, and the South, too, heart-sick of democracy and the shams and frauds of shameless, venal politics, naturally preferring a strong, aristocratic government based upon the blood-royal and the purple, and not upon money-getting and vote-buying, where the most successful must be the basest."

Is there not much reflective wisdom and the deepest concern in these marvelous words of this wonderful woman, and do they not coincide with the views of thousands of the deepest American thinkers regarding the many serious problems that have come to the front of late in this country, and would not the American people welcome another form of government in preference to a continuance of the serious evils that all know exist? If all manner of corruption in high places, with all its ramifications in business, cannot be stopped by State and National authority under existing circumstances; if corrupt politics and bribery and all manner of rottenness are to dominate our elections and the people are forced to bow to dishonest party bosses in our large cities, and the brewers, gin mills, tramps and ex-convicts are going to continue to be the dominating influence in our elections, and a premium put on rum and Romanism, then, indeed, will not the American people, unable to change things under their present form of government, only be too willing to give heed to the ideas and the prophecy of this noted Southern woman and welcome any change that promises to rectify things?

In previous letters I spoke of the rottenness of politics in our large Northern cities, pointing out the dangers that come through the ignorance and vice of so large a foreign population and the controlling influence of the liquor element, and asserted that the only hope of doing away with such unbearable evils was for the American-born people to come together with that sole purpose in view, and that that could only be accomplished by the co-operation of Southern Democrats and the Republican party—that in the North the Democratic party has melted away to nothing outside of the large cities, where its main reliance for votes is on the saloon element and the Roman Catholic vote. The quotations above go deeper into the dangers to our government and embrace some ideas I have made use of, and then point out a different roads for the removal of the corrupt evils of the day. The problem is easy enough solved, but to do it there must be less partisanship, a readjustment of parties and a coming together of the American-born people of the North and the South. The old Federalist party, the Whig and Know-Nothing parties, and the Greenback and Populist parties have all lived and died, and the free silver craze split and nearly disintegrated the Democratic party. Now, we have new issues and the signs all point to a coming crisis in political organizations; whether we are to have a readjustment, the breaking of old and the forming of new political alliances, or the passing of one or both of the old National parties, it would be hard to say. When we come to think of it, there is nothing sad or depressing in the dissolution of parties, and new issues and a good shake-up among the politicians freshens things up amazingly. The brilliant Mr. Bryan sees the same tendencies that I have pointed out in this and other letters. In a speech at Omaha on the 6th, he said, "Not since the war have party lines hung so loosely, and in a multitude of ways the moral sentiment is manifesting itself." Perhaps the more of it we get the better off the country will be. It is possible Mr. Bryan read the Advocate during his recent duck-shooting visit to Texas.

I will quote a little further from this bright Southern woman: "What did Caesar mean when he thrust away the crown? Do you think Napoleon would have been Napoleon if he had intimated the Empire of France before he was ready to spring? They could only get rid of Cromwell feet foremost. Roosevelt has planted the seed; he has given the cue. In good season there will be those who will know how to proceed, not to mention the unthinking herd who were born to gape and bleat and follow when a great man leads." Again: "Roosevelt will rescue Washington from the crudity and false pretensions that now possess it, giving the country the splendors of a real court and the firm puissance of a ruler,such as Louis Napoleon gave to Paris. We shall have a King—ultimately an Emperoor—and a rebel King and a rebel Emperor, Southern to the marrow of his bones. The elements are ripe for drastic deeds. You talk of your Constitution. It is the same rope of sand it always was—it binds nobody. The President has more power than any sovereign on earth. The splendid government your patriots in ruffled shirts and knee-breeches affected so much to dread, which was the merest fad of the time, is here."

Why don't some of our modern-day politicians and statesmen wander from the dry, beaten and unfruitful paths of politics and now and then give us a little "food for thought," as this noble Southern woman has done, and not continue to stuff us on the same old political hash that everybody is tired of? Certainly there are a good many evils lying around loose that ought to be swept away. If they want to be useful to their constituents why don't they strike at evil, wherever and whenever it raises its hideous head? To begin with, let them help Roosevelt and Bryan squelch all illegal trusts and corrupt monopolies; let them give their earnest attention to political grafting and out and out stealing on the part of party bosses and their henchmen; let them come down with a heavy hand on every kind of trickery, fraud, bribery and ballot-box stuffing in our city elections; let them give us such stringent election laws that moral, decent people, who are in the majority, will control, and not the wicked, vicious elements of the community, and especially let them retire the saloon element to the rear; let them see to it that we have a sure enough separation of State and Church in our large cities, and when they have finished these jobs we will let them saw wood for awhile until we can think up some other kind of amusement for them.

I will now give an entirely different view from that advanced by this talented Southern lady, for all fretful souls who apprehend dire calamities for the Republic, and will quote from a speech made at a dinner of the Kentuckians in this city on December 23, by a very learned gentleman, Justice Harlan, of Kentucky, who for thirty years has been a Supreme Court Judge. His clear vision, long experience and mental poise made a deep impression upon his audience, and all who read his speech in the daily papers will no doubt be similarly impressed. His views, so different from those given above, are, however an acknowledgment that things have been drifting in the wrong direction for some time past, and that some very thoughtful people have taken alarm. He claims that the "National power covers a wider field of action than it did in the early days of the Republic; that it has from time to time, as public interest demanded, brought into active operation powers which Congress had not previously chosen to exert." He says the "growth of area and population and the greater diversity of interests must compel a more intimate connection between the government of the Union and the affairs of business of the people than perhaps the fathers ever dreamed of," and he does not believe that the present tendency is "toward the centralization of all government power in the Nation and the destruction of the rights of the States." He asserts that "the best friends of State rights are not those who habitually denounce as illegal everything done by the General Government, but those who recognize the Government of the Union as possessing all the powers granted to it in the Constitution, either expressly or by necessary implication, and that the best friends of the Union are those who respect the rights of the States." He believes, as the Supreme Court has said, that the "founders unavoidably dealt in general language" and that the "powers of the Constitution they framed are expressed in general terms, leaving to the Legislature to mould and model the exercise of its powers as its wisdom and the public interest should require." He advised the solving of modern problems in the interest of the people, and said that "new fields of legislation must be occupied if the Nation is to keep abreast with advancing civilization; that the American people must be wise, but not timid or suspicious; that the Constitution was intended to be adapted to the various crises of human affairs." This, he says, is a "Nation, a vital and growing organism, not a petrifaction."

Judge Harlan's views are, perhaps, more acceptable in general than are those given above, but not so interesting or historic. However, the ideas of both will be welcomed by men who think, and should be made use of by our statesmen and law-makers. Is there not much that is thoughtful and sensible and highly interesting in what this talented Georgia woman and able Kentucky Judge have to say?

At last the Manhattan Subway trains are running through the East River tunnel from the Bowling Green station at the foot of Broadway to the City Hall station in Brooklyn. The service began at 12:45 a. m. on January 9, and 140,000 passengers were carried during the first twenty-four hours and 20,000 during the rush hour in the evening. Each train has eight cars carrying 100 passengers, or 800 per train, and there are twenty trains per hour each way. In about two months the Brooklyn Subway will be finished from City Hall station to the Long Island Railway depot at the junction of Flatbush Avenue and Atlantic Avenue, a distance of nearly one mile through the business center of Brooklyn, and it is believed that then the tunnel business will be largely increased. Already the crush on the Brooklyn Bridge has been relieved a little more than ten per cent. The opening of the tunnel was celebrated with great enthusiasm by the Brooklynites.

E. H. QUICK.

New York.

There's little good in him who thinks he's already good enough.

STOPPED SHORT

Taking Tonics, and Built up on Right Food.

The mistake is frequently made of trying to build up a worn out nervous system on so-called tonics—drugs.

New material from which to rebuild wasted nerve cells, is what should be supplied, and this can be obtained only from proper food.

"Two years ago I found myself on the verge of a complete nervous collapse, due to overwork and study, and to illness in the family," writes a Wis. young mother.

"My father became alarmed because I grew pale and thin and could not sleep nights. I took various tonics prescribed by physicians, but their effects wore off shortly after I stopped taking them. My food did not seem to nourish me and I gained no flesh nor blood.

"Reading of Grape-Nuts, I determined to stop the tonics and see what a change of diet would do. I ate Grape-Nuts four times a day with cream and drank milk also, went to bed early after eating a dish of Grape-Nuts before retiring.

"In about two weeks I was sleeping soundly. In a short time gained 20 lbs. in weight and felt like a different woman. My little daughter whom I was obliged to keep out of school last spring on account of chronic catarrh, has changed from a thin, pale, nervous child to a rosy, healthy girl and has gone back to school this fall.

"Grape-Nuts and fresh air were the only agents used to accomplish the happy results." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

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

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2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.
3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.
4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

UNCLE DICK THOMPSON'S ANNIVERSARY.

Uncle Dick Thompson's seventy-fourth birthday came round last Monday, and his family made it an occasion of much pleasure. For two months and a half he has been a very ill man, and at times his recovery seemed very doubtful. But, having a strong constitution and the very best of medical treatment and tender nursing, he has about pulled through the ordeal and is able to be up and about the house. He looks considerably reduced, but the color is coming back to his cheeks and the old-time ring is returning to his laugh. So last Monday was made, not only the occasion of a birthday celebration, but also an occasion of praise and thanksgiving. Revs. H. A. Bourland, W. D. Bradfield, J. W. Hill, W. D. Thompson, E. A. Hawkes and the writer were present to take part in the pleasures of the occasion. A delicious dinner was served. Brother Hawkes asked the blessing, the writer read the one hundred and third Psalm, Dr. Bourland lead in a prayer and the feast followed. Uncle Dick was in a mellow mood, and at times would praise the Lord for his goodness to him. Sister Thompson and her sister, Miss McFarland, were the hostesses, and right well did they do their part. It was good to be there, and we all felt the power and presence of the Holy Spirit. At the close of a couple of hours of communion, we wished Uncle Dick and Sister Thompson health, happiness and many more years of useful life and bade them adieu. These two aged servants of the Church have been a long time in the service of the Master, and they are loved and honored by hundreds of warm personal friends in Dallas and throughout Texas. May the peace of God continue to rest upon their venerable heads and hearts to the end of their pilgrimage.

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

EDITORIAL NOTES.

We copy the following eminently wise and commendable paragraph from the Nashville Christian Advocate:

The temperance question, like every other moral issue that involves legislation, has brought on a great outcry about "preachers in politics." No preacher who has any conception of the dignity of his calling will degrade his pulpit to the level of the hustings or allow himself outside the pulpit to be drawn into the unseemly wrangles of selfish partisanship. But, on the other hand, no true prophet of God will refrain from crying aloud when questions of civic righteousness are involved, or will allow blatant ward heelers to bully him out of a proper participation in the duties of citizenship.

The Legislature of Mississippi has passed a bill giving to the State a law establishing Statewide prohibition. In the lower House it was unanimous, and in the Senate there were only four votes against it. The Governor promptly signed the bill. So liquor goes out of the State of Mississippi. The law will go into effect January 1, 1909. Thus Georgia, Alabama and Mississippi are to be dry by statute, and North Carolina will vote on a prohibition amendment next August. It is sure to carry, for nine-tenths of the State are already dry. It will not be long until the solid South will banish the liquor traffic.

The aged wife of Bishop H. H. Kavanaugh died January 31, in the town of Petaluma, Cal. She had reached the ripe age of ninety-two years, and retained her faculties with wonderful alertness to the end. She and the Bishop were married in 1865. His death occurred in 1884, and now she has followed him to the better land. Bishop Kavanaugh was one of the greatest field preachers ever produced by Methodism. We have heard him at times when the torrent of his eloquence was overwhelming, while personally he was as simple and as easy of approach as a child.

Rev. W. T. Kincheloe and his family are domiciled in a beautiful new parsonage at Riesel, and the people have been there with many good things for the family. The pastor is delighted with his field and with his presiding elder, and he promises to put in good work for the Texas Advocate. He is hoping for a good revival at all his appointments.

Rev. W. L. Richardson has already had a great revival at Seymour. Sixty-odd were either converted or reclaimed, and twenty-five joined the Church. The membership was greatly revived. The pastors of the other Churches in the town aided in the meeting, and quite a number went into the membership of their organizations. Seymour is far out, but it has noble people, big of soul and enterprising in spirit.

Stratford is a new station this year. Last year it was on a circuit, and the whole charge only paid the pastor $750. This year it is a station and the salary is fixed at $1000. When Rev. W. A. Waddill reached his appointment from conference they proceeded to pound him out of house and home. Those Western people know how to do things up in good style. The pastor has already collected in cash all his collections, and he is now ready for his revival meeting. This is a No. 1 record for the people and for the man sent to serve them.

Nash has for some time been a mission appointment, but at the last session of the Texas Conference it was raised to a circuit and put upon its own resources. Rev. J. B. Bell is the pastor, and he is happy with his people. They have made ample provision for his support, pounded him and otherwise made him glad that he is there. He has raised $110 of his collections and he expects to have them all in hand by the first of March.

Rev. W. B. Bayless is at Aubrey for the second year. He is an Irishman, has wit and religion. The new presiding elder, Brother D. H. Aston, visited him one Friday and the preacher kept him and preached him night and day till the following Wednesday. Maybe he will learn better when he has been in the office longer. But all his preachers are not Irishmen. The pastor has had a raise of $100 on his salary. He is entitled to it. He has already had a good meeting, and has high hopes for the year. Bro. Bayless tells us that our venerable brother, Rev. W. S. May, is in very feeble health, and that it looks like his work is about done. We are sorry to learn this, for Brother May has been one of our most faithful men; but he is ripe for the change.

Rev. Wesley D. Thompson and his people at Colonial Heights, this city, are now arranging to proceed with their church enterprise. That is one of our most eligible church locations, and when this undertaking is completed then Methodism in Dallas will hold a fine geographical position. Colonial Heights is a thickly-populated portion of the city, and we have many Methodists living out there. The Church organization is already strong, and there is no reason why it should not be one of our leading congregations. We congratulate Brother Thompson and his people, and hope for them the largest success in their contemplated enterprise.

Rev. G. W. Davis, of Timpson, was in the city last week on business pertaining to his new church enterprise. The fire wiped out his building and parsonage recently, and the necessity is upon them to rebuild as early as possible. They contemplate a new structure to cost not less than $15,000, and perhaps more, to be built either of brick or cement blocks—perhaps the latter. They will proceed at once with the parsonage enterprise, either building a new one or buying property already improved. Brother Davis is quite hopeful of his undertaking, notwithstanding the hard time in money matters.

We have it on the authority of Rev. C. B. Campbell, of Wewoka, Okla., that there is a Baptist brother conducting a revival in that town, and that the singing is led by a gentleman from Dallas; that they are using our "Revival Praises," a book published by our House for Sunday-school and devotional use. There is nothing strange about the use of this book by that Baptist brother, for it is a good book and any evangelical Church can not do better than to adopt it. But the strange thing is that they should tear our the first leaf of the book, so as to keep their people in ignorance of the fact that they are using a Methodist song book. But, according to Brother Campbell, this is a fact. Really, we are surprised that anybody would do a thing like that, and especially a good, religious Baptist people.

Rev. J. T. Griswold, of the Colorado District, has been in the toils of the grip for a few days, but is about over the worst of it. He is in his fourth year, and he has done heroic work in that new field. In the beginning he was given fifteen appointments, some of them to be organized. Since then he has given eleven of them to another new district, and he still has seventeen, and he will have twenty by the time conference comes around again. He has seen twenty-five new church edifices go up since he began that work, sixteen parsonages, has had hundreds of conversions, and at the end of the year he will be ready to turn over a $2000 district parsonage to his successor. Who has a better record than this? Yet Brother Griswold never refers to any of these matters as though he had done anything worth talking about. The Church has need of this sort of man.

We are having an inundation of matter, and we are reaching it and giving it publication as fast as possible. In order to get the Field Notes in last week we had to use small type. We regret this, but it was a necessity. Our space is greatly taxed, and we are trying to give all the brethren a hearing. The Advocate is a popular medium, and the writers want to be heard in it. We are glad to have all correspondents to feel free to write. It is a good sign when Church people express themselves wisely through their paper. But they will have to be patient and bide their turn. We are grinding the grist as fast as the mill will take it.

Rev. T. J. Beckham has coined a word. And why not? He says, "I study the things out of which words and books are made." He has an article in this issue on the presiding eldership, and the subject is so prolific that it sometimes necessary to get outside of the English language to compass it. The word he has builded is "laric," meaning a lay member, as over against "cleric," a minister.

San Augustine is now a station, and it is manned by Rev. C. B. Garrett. Since conference he has received seven members into the Church, given a forward impetus to the Sunday-school, has a good parsonage on a four-acre lot, and the stewards have placed their pastor's salary at $900. This is one of the oldest towns in the State, and it is a historic Church. Littleton Fowler's memory is linked with that Church. So Brother Garrett has a splendid history to inspire his best effort this year.

The parsonage at Covington was sure enough pounded with a storm party not long since. It was a heavy wind, and it lifted the building from its foundation and broke up the tableware and other articles. But the people went to work and moved the parsonage to higher ground, repaired it, and Brother Boliver, of the Blum Budget, replaced the broken tableware. You can always count on an editor doing the right thing—a Methodist editor. Rev. W. H. Crawford is the pastor. He has already had one good meeting and is arranging for another. One of his official members is to enter the ministry, and the pastor is happy in his work.

Chillicothe is a brand-new station this year. Last year it was a part of a circuit and paid only $575 to the support of the pastor and presiding elder. This year it is to pay the pastor $1000 and the presiding elder $170. This is progress. Rev. Charles Hearon is the station preacher, and he seems to have captured those people. They speak in high terms of his usefulness as a preacher and a pastor. They have one hundred and seventy-seven members, but such is the increase in the congregation that the building will have to be enlarged. They also have a good parsonage. They have a good people in that town. We have been among them and know whereof we speak. All the stewards take the Advocate, and we are not surprised that they make progress.

Rev. S. H. Smith has opened up well at Fruitland. Rev. John E. Roach, the "beloved," has been with him and preached several times and made a number of pastoral visits. He is a new presiding elder, and still has the pastoral instinct. The stewards have raised the pastor's salary, and the year promises good success. A faithful preacher always succeeds.

We recently had the pleasure of a brotherly visit from Mr. D. M. Smith, one of our Book Agents. He was out on his annual visit to examine into the condition of the branch house, and he reports everything in connection with it in fine shape. The business has had a larger volume this year than any previous year of its history. Mr. Smith assures us that the new building for the branch house will be carried to completion at no distant day. A lot has already been purchased on Commerce Street for that purpose, and matters are looking bright for this end of the Publishing House enterprise.

Last Saturday Mrs. T. J. Simmons, wife of Mayor Simmons, of Denton, died after a lingering illness. It was our pleasure and privilege to know this good woman more than thirty years ago, when the family lived near Tilton, Georgia. We traveled that work in 1870, and their house was one of our homes. She was a true, devoted Christian woman then, and as the years advanced she ripened beautifully into a well-nigh perfect life and character. Since the removal of the family to Texas we have often been in their home, and it was a joy to know her. She was a sister to the late Captain J. H. King, of Pilot Point, and she belonged to one of the best old Georgia families. We extend to Brother Simmons and his children our profoundest sympathy in their sad affliction. But they are comforted with the thought that her life was a benediction to them from the beginning to the end.

Rev. Franklin Moore, of Winnsboro Station, and his people have just finished a handsome new parsonage, and the pastor and his family are most comfortably situated. The church is new and up-to-date, and Brother Moore has made a good beginning. He has a membership of noble and devoted people, and, with the new parsonage, Winnsboro is one of our attractive appointments. The Winnsboro Free Press speaks highly of the work of the pastor, and gives a nice notice of a recent reception tendered by him and his wife to the members of the Home Mission Society.

Rev. J. T. McClure, of Waxahachie, is serving his second year in that station, and one of his members, writing, in a note to the Advocate, has this to say of him: "He has endeared himself greatly to our people as a broad-gauged man of high character. His sermons show study, research and thought; his illustrations are apt, his diction is pure and his subject matter is of the best." We have known Brother McClure a long time, and we expected nothing else but a good report of his work at Waxahachie. He is one of our strong men and a thoroughly evangelical preacher.

In renewing his subscription to the Advocate, Rev. L. L. Thurston, of Paul's Valley, Okla., says some good things about the paper which we take the liberty of reproducing, as follows: "You are a good and faithful sheet. I love you and always reach out a ready hand to receive you. Your recent remarks about the mourner's bench were worth a half day's work. Lord, help us to abide where the blood of the cross enables us to know the importance of these never-antiquated truths."

Rev. S. F. Chambers, who went from the Texas Conference to Montana a year or more ago, still keeps in touch with the Texas Advocate. He says: "I certainly delight in its valuable reading and am able to learn many things about my old conference to which I belonged for many years. I am not ready to do without the Texas Christian Advocate."

AN IMPORTANT CALL.

On Saturday, February 29, there will be held in the city of Fort Worth a prohibition mass meeting to provide ways and means for bringing the subject of submitting an amendment for Statewide prohibition before the primaries next August. Under the Terrell election law, this is the best method for getting any sort of an amendment before the Legislature. So it will have to take this route in order to be successful. Hence the importance of the meeting in Fort Worth. Every town within a radius of one hundred miles of that city ought to have good representation. Even from a greater distance they ought to be there. If they can come from the entire State, it will be that much better. We can not get the question submitted without a two-thirds majority of the lower House and of the Senate, and our best way to get it before the Legislature will be to get the primaries to vote the call for submission into the platform of the dominant party in Texas. The Terrell election law

provides a way to do this, and we must act promptly and with vigor to accomplish this end.

METHODISTS AND CATHOLICS.

One of our Northern exchanges gives us the following interesting item:

"The other week we gave 13,000,000 as the number of persons affiliated with our Church, and remarked that our Church alone, if reckoned from the standpoint of the Roman Catholics, who reckon 'population,' was more numerous than the Roman Catholics. Since the paper was on the press Wiltzier's Catholic Directory has been published in Milwaukee; it says that a census of the dioceses in the country has been taken, giving a Roman Catholic 'population' of 13,877,426. This would exceed our 'population,' but ours, with the Methodist Episcopal Church, South, would give 18,500,000."

PERSONALS.

Rev. M. R. T. Davis, of Wheatland, made us a pleasant visit this week. He had business with the Advocate office, and this means that he is doing some good work for the paper.

Bro. T. W. House, of the Wheatland charge, and good layman, called in the other day, howdied with us and renewed his subscription to the Advocate. Says he cannot get along without his paper.

Rev. J. W. Hubbard, of the Southwest Missouri Conference and stationed at Excelsior Springs, has been visiting relatives in Texas for a few weeks, and made the Advocate a brotherly visit.

Rev. W. W. McAnally, a superannuated preacher of the Texas Conference, has been quite sick with pneumonia at his home in Kilgore. For a time it was thought that he would not recover; but he is better now, though not yet out of danger. Let his friends remember him at a throne of grace.

Mr. and Mrs. N. G. Rollins, of Aspermont, were in the city recently and paid their respects to the Advocate force. They are among our stanch Methodists out in the western country, and Bro. Rollins was a lay member of the last General Conference.

Rev. J. W. Rowlett, until recently a member of the Northwest Texas Conference, spent last Sunday in the city, preaching for the Unitarians morning and evening. He made the Advocate a brotherly visit Monday morning. He has not yet determined what Church he will enter, but has the matter under consideration.

Dr. A. L. Andrews of Grace Church has had a few tussles with grippe of late, but he is at his post of duty now, and his hands and head and heart are full of labors for the welfare of his large and growing congregation. He is one of the most popular preachers in the city, and his sermons are strong, eloquent and evangelical.

Rev. W. F. Andrews, D. D., the popular pastor of Centenary Church, St. Louis, has recently visited his brother, Rev. A. L. Andrews, D. D., pastor of Grace Church, this city, and he paid the Advocate a pleasant visit. He is one of our leading ministers and is doing a great work in old Centenary.

Rev. G. H. Adams and his people had a scare last Sunday during the service at Cochran Chapel. The flue communicated the fire to the roof and it looked like the house would be destroyed for the time, but the people went to work with a will and extinguished the flames after a hard fight. The building was damaged about $200.

Rev. J. T. Smith, of Cameron, has been very ill for several days, but he is now rapidly recovering. For a while it was doubtful about his condition. We are glad to report his improved condition. During his illness his people have heaped every kindness and attention upon him, for he is deservedly popular with all classes of the people in Cameron.

Mrs. Ellen W. Burk, widow of the late Rev. J. R. Burk, of the Texas Conference, mother of the Rev. L. A. Burk, of the North Texas Conference, died at the home of her son in Frisco, Texas, the 15th of February. Her remains were buried at Cottage Hill. Thus a true mother in Israel has fallen after a long and useful life. She was fully matured for the Church triumphant. The Advocate extends sympathy to the bereaved loved ones.

We had a pleasant visit this week from Rev. John C. Sligh, a supernumerary member of the Louisiana Conference. He is a young man spending a few months at Granbury, Texas, and his health has so greatly improved that he is now helping some of the brethren in meetings. Any one in that section wanting help in revival services can communicate with him at the above address. He is an excellent man and minister of the gospel.

PERSONAL.

My postoffice is, for the present, Woodson, Texas. M. P. SWAIM.

CHURCH EXTENSION—WEST TEXAS.

Papers for the General Board will be in my hands by March 1.

H. G. HORTON, Sec.

Seguin, Texas.

TYLER DISTRICT.

I hope the pastors of the Tyler District will heed the request of the Missionary Secretary to immediately take the collection for missions and send the money at once to the Conference Treasurer at Tyler. It will be just as easy to get the amounts now as later, and in most cases it will be much easier. THOS. L. MORRIS, P. E.

GEORGETOWN DISTRICT.

Examining committees from Georgetown District Conference to convene at Bartlett April 24 at 9 a. m. are as follows:

License to Preach—J. M. Barcus, Simeon Shaw, V. Cejnar.

Admission on Trial—J. Sam Barcus, J. D. Young, J. B. Berry.

Deacon's Orders—A. W. Hall, E. F. Boone, W. J. Hearon.

Elder's Orders—V. J. Millis, J. G. Pollard, W. N. Curry.

B. R. BOLTON, P. E.

THAT "STATEMENT" SPEECH.

Many members of my own and other conferences have asked for copies of the address on the proposed Methodist "Statement," delivered by the editor of the Era before the Methodist Preachers' Meetings in New York in January. The issue of the Midland Methodist which contained this address was early exhausted. To meet these and other requests, I have printed the address in pamphlet form, 24 pages. To cover the cost of printing and postage, a nominal charge will be made per copy. It will be sent, postpaid, for 4 cents per copy (send stamps) or five copies for 10 cents. Larger quantities at same rate. Address Epworth Era, Book Department, Nashville, Tenn. H. M. DuBOSE.

STATEMENT CONCERNING REV. G. M. MASSEY.

That the friends of Rev. Massey may know of his misfortune, I desire to make the following statement: On December 12, 1907, Bro. Massey was thrown from his horse and as a result of the fall his ankle was broken. He received prompt medical attention and has been doing well under the circumstances, but is yet unable to get about much. Bro. Massey has suffered much the past year—having buried a son some months ago—but his faith does not weaken and he may be found at home cheerful in spirit, praising the Lord. RALPH S. KERR, Pastor.

Elmo, Texas.

FROM TREASURER TEXAS CONFERENCE.

To All Pastors Texas Conference:

I am forced to decline checks on points other than central points like New York, St. Louis, Dallas, Houston and Galveston. I have no objection to personal checks, for a preacher's check for the purpose of transmitting his funds is as good to me as a banker's check, but I cannot use them on small towns. I am handling the accounts of, say 200 pastors, and during the year they will send on an average of, say five remittances, thus making 1000 checks to be handled the year. To collect all of these checks direct would entail upon me a very great amount of work besides considerable cost in the way of exchange. So please remit by check on a central point, or by P. O. or express money order.

L. L. JESTER,
Treasurer Texas Conference.

DEATH OF DR. W. W. EDWARDS.

At the close of the morning service of February 9th, I was informed of the death of Dr. W. W. Edwards, which had just occurred at the home of his son, Paul, twenty-two miles west of town. He had been in feeble health for several months, yet the end came as a shock to all. The remains will be carried to San Saba, his old home, for interment.

Dr. Edwards was one of the most saintly men it was ever our good fortune to know. He loved God supremely, and had a faith that soared beyond all doubt to his Father's throne. His Christian testimony was an inspiration to our life. He was only waiting for the summons to come.

Last Tuesday afternoon we drove out to his son's ranch and spent the night and almost half the next day with him. Our conversation was principally on religion and he never tired telling of his love for Christ and the sweetness of his daily communion with him. No soul which has ever touched our life has left a more profound impressions than Dr. Edwards'.

Little did we dream that our "goodbye" was the last as we left him standing by the gate! We expect to see him again—not down on the Neuces River by the side of his son's gate where we left him, but by the River of Life within the pearly gates! Dear Doctor, we will meet you there.

WALTER BARR.

Rock Springs, Texas.

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In Worst Form—"I had catarrh in the worst form and was advised to try Hood's Sarsaparilla. I took seven bottles and am now in good health. I hope everyone who has catarrh will give Hood's a fair trial." Mrs. William Metcalf, Parkerford, Pa.

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TO OUR SUBSCRIBERS

For many years past it has been the rule of the management of the Texas Christian Advocate to continue subscribers indefinitely. This has been a great accommodation to the subscribers, as well as a pleasure and profit to the paper. The time has now come, however, as a result of a recent ruling of the postal authorities, when a change must be made. IT IS NOT OPTIONAL WITH US. It is the law and it must be obeyed, however great the hardship it may work on the paper and on our subscribers. The ruling is to the effect that AFTER APRIL 1, 1908, ALL SUBSCRIBERS MUST BE DROPPED FROM THE LIST WHO ARE IN ARREARS one or more years. The time is now short and we would ask the cooperation of our subscribers with the agents in having their subscriptions renewed at once. Either send your renewal direct to us or ask your pastor to renew for you. The label on your paper will show the expiration of your subscription.

BLAYLOCK PUBLISHING CO.

143 South Ervay Street, Dallas, Texas

Epworth League Department

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

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

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

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STATE LEAGUE CABINET.

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First Vice-President—J. E. Blair, San Marcos.
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FOURTH ANNUAL ENCAMPMENT EPWORTH-BY-THE-SEA, AUGUST 6-16, 1908.

✣

TO FIRST VICE-PRESIDENTS.

The articles sent the Advocate some weeks ago on "Some Suggestions to First Vice-Presidents" elicited some correspondence and inquiries, which we were glad to receive. The undersigned would be especially pleased to get into correspondence with First Vice-Presidents throughout the State and to hear of their successes and failures, their joys and their sorrows. We should be especially glad to know what your Leagues are doing in this work, what kind of programs you are using, and how you are succeeding. When you have a program that is especially satisfactory or helpful, send us a copy of it and we can make use of it to the assistance of other Vice-Presidents who are struggling with the same difficulties. Thus we can mutually help each other. If you will send us a statement of the problems that are troubling you in your work we shall endeavor to help you solve them, or ask some others with experience to do so through the columns of the Advocate. Let us hear from you.

J. E. BLAIR,
State First Vice-President.
San Marcos, Texas.

✣

FROM A KENTUCKY VIEWPOINT.

It seems to us, from our viewpoint, that the Texas Leaguers are the most up-to-date Leagues in our Church. They are alive, are enthusiastic, are working. They have an entire page in the big Texas Christian Advocate, and they use every inch of it. Bro. Thomasson, the League Editor, does not even have to write lesson "comments" to fill his page. The Leaguers over the State fill it, and interestingly, too. Last week "A Thousand Miles Through Mexico" interested us hugely. The big "Lone Star State" has a big Methodist denomination, which has a big Christian Advocate, which has a big League page of five long columns, which is big with events each week. If we can ever grow big enough we want to go to big Texas, maybe to live big. —League Editor W. H. Pritchett, in Central Christian Advocate.

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STATE NOTES.

Dallas Leaguers are industriously working on their bond fund, and are still delighted with their investment of more than $1000 in Encampment stock. They are planning to take the largest delegation from any North Texas city and will go to get full benefit and contribute their full share toward making the meeting a success.

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Bro. W. J. Philp, of Guffey, Texas, subscribed and paid for one bond at Epworth last summer. He now remits for three more, emphasizing the fact that he is interested in the success of the work and will do all he can to encourage it.

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Dr. Lawrence remits $50 for two bonds from Bryan League. Miss Beeler, of Mineral Wells, pays for one and Bro. Betts, of Pittsburg, for one. Are there not other who feel that we need funds now and will remit on pledges already made, or promise to invest at an early date? We are compelled to have funds to carry on this work, and the fact that money is scarce makes it the more urgent upon us to pay up what we owe. An investment in one of our bonds is certainly as good as a deposit in a savings bank, for we have back of our enterprise the entire Methodist Church in Texas as patrons and shareholders and are meeting under adverse conditions our interest promptly. We will shortly be able to publish a complete statement of last year's finances showing an excellent condition as a result of the season.

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We regret that so few of our Leagues have responded in a substantial way to our "Forward Movement" plan, i. e. the payment of one dollar per month for one year by every League in Texas in order to meet current expenses of the State organization, to put out a field man, and to pay such intermediate salaries as are needed in the operation during the year of our property. You can easily see that this move is a sensible one, and that it can be easily met by any League in Texas. If you will pay this we can accomplish great things in the furtherance of our work. If you do not pay it we are compelled to be idle in many sections for lack of funds to operate. We need money in this as in any other department of the Church or in the business world and are asking for what ought to be the minumum. If you have not begun this, please instruct your Treasurer to remit at once to F. L. McNeny, State Treasurer, Dallas, Texas.

✣

Dr. F. S. Parker, our Assistant Secretary and Associate Editor of the Era, has promised us about ten days about the latter part of March. It is our purpose to hold a number of League rallies in various sections of the State. Watch the Advocate and daily papers for announcements and if one of these meetings is within your reach be sure and attend. We have arranged for one at Dallas, and will also visit Ft. Worth, Waco, Austin, Houston, San Antonio and a few other points.

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Please bear in mind that our next great Assembly will convene Thursday, August 6, and close Sunday night, August 16. This will include the moonlight nights of August, the absence of which was much regretted last year. The program will soon be complete, and it will excel anything we have had. We want every League in Texas represented—each district to send a delegation in a body, if possible, and want the district people to camp together and get well acquainted during your stay. This will mean better work with each other when you return home. Please plan now to attend and if possible, go early and get a good rest before the Encampment opens. Our hotel will be ready for guests some time in May, if not earlier, and we are also planning to have a number of tents erected for use all summer. We have reached a stage in our improvement where we can take care of our people to much better advantage than ever before, and feel justified in urging you to come early and stay late.

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ATTENTION, TEACHERS.

As stated before, we are under many obligations to our teachers for the valiant work they are doing all over the State in our League work. In many places they are the mainstay of the local organization. We had hoped to arrange for a great Normal at Epworth this summer with a strong faculty, gathering there several hundred of our teachers for a delightful outing combined with the Normal work, letting them control the entire period, having lectures and entertainments in the Auditorium and making the session one of pleasure and profit. So far, we have not been able to arrange this, but suppose we could, how many of you all over Texas would like to attend? This, of course, conditioned on the fact that rates for board and local accommodations would be reduced to a minumum. This don't mean that you will come, but if it could be arranged, how many would endorse the idea? Drop a card to A. K. Ragsdale, Dallas, and if it cannot be arranged this summer, we will try and get up something worth while next year.

A. K. R.

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

The night and the storm look as if they would last forever, but the calm and the morning cannot be stayed. The effort of nature, as that of the human heart, is ever to return to its repose, for God is peace.—McDonald.

IF YOU KNEW
The merits of the Texas Wonder, you would never suffer from kidney, bladder or rheumatic trouble. $1 bottle two months' treatment. Sold by Druggist or by mail. Send for testimonials. Dr. E. W. HALL, 2926 Olive Street, St. Louis.

The shortest and surest way to live with honor in the world is to be in reality what we would appear to be.—Socrates.

Loss of Appetite.
A person that has lost appetite has lost something besides—vitality, vigor, tone.
The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure.
Thousands take it for spring loss of appetite and everybody says there's nothing else so good as Hood's.

GREEN'S APHORISMS.

Souls are saved singly.

Men are lost in crowds.

True religion, necessarily, regulates all our daily doings.

A Christian has a positive purpose to serve not self, but the Savior.

Religion is not something separate and apart from everyday life—it's actually the life itself.

Self-deceived souls say: "If we had more we would do more." God's plan is: "Do more and you'll have more."

Man's a moral bankrupt without authority or assets to set up for himself or to do business in his own name.

By operating in Jesus' name man may "make good," regain standing or trustworthiness; then hear from heaven: "All things are yours."

In time of spiritual panic Jesus puts no limit on depositors' daily drafts. "Whatsoever ye ask in my name, that will I do, that the Father may be glorified in the Son."

God's love beyond all measure
His Con did not withhold.
With Him comes early treasure—
Food, raiment, silver, gold.

One thing, the most distressing,
In all this world below—
With Jesus and His blessing
We'er richer than we know.

JNO. E. GREEN.

CHURCH EXTENSION COLLECTIONS.

It has been the almost universal custom of preachers and Church Treasurers to remit the Church Extension assessment receipts to the Treasurers of the Conference Boards or to the Conference Tellers, and, of these officers to delay the division of these funds, and the remittance of the one-half belonging to this office, until after the session of the Annual Conference.

This holding of funds until the close of the conference year has become so general and well-known as to have the effect of postponing the Church Extension collection in the majority of the pastoral charges; and in many of the charges, where the collection is taken earlier in the year, it is understood that there is no occasion for a remittance to be made until the conference convenes.

This plan is all right so far as the Conference Boards are concerned. They make appropriation at conference and pay same out of moneys received before and at the conference session.

But this custom works a great hardship on the General Board and its beneficiaries. Churches in need of help from this board must prepare their applications before the meetings of the Executive Committees of the Conference Boards, which are held in March, that the application may be properly endorsed and passed to the calendar to be considered by the General Board at its annual meeting, the latter part of April or the first part of May.

The grants made by the General Board at the annual meeting in the spring are paid out of the receipts for the current year. In other words, these grants anticipate the receipts from the fall conferences.

As a rule a Church applies for aid but once in its history. It is not difficult, therefore, to understand why these applicants expect to receive the amount granted as soon as the conditions are met. A vast amount of the correspondence in this office is occasioned by the necessity for an explanation at this point.

We are now approaching the annual meeting, which will be held at St. Joseph, Mo., May 6-10. As soon as the grants are made the Churches will begin to demand the money, and we cannot pay a dollar until the money is received from the assessment now upon the Church.

Will not the pastors see to it that the Church Extension assessment has an equal showing with other claims, and remit same to their Conference Board Treasurers or to this office on the earliest possible date? The official receipt upon which we receive all Church Extension funds will answer every purpose in settling at the session of your Annual Conference, with the Treasurer of your Conference Board, your Conference Teller, your Statistical Secretary, or anyone else concerned in the matter.

It is hoped that the Conference Board Treasurers and Tellers receiving Church Extension funds, will forward to this office at least one-half of the amount that comes into their hands each month. It would greatly facilitate our work and accommodate our beneficiaries, if all the moneys received up to an amount equal to one-half of the receipts of the previous year be remitted to us. There need be no fear of sending more than the fifty per cent due the General Board, for if such a thing occurred, our draft would carry the amount due the Conference Board to the Conference Board Treasurer immediately upon receipt from him of the official figures.

As we have already said, the present plan of waiting until the Annual Conference to mak settlements works a very great hardship on our beneficiaries. As the matter now stands, and as it has stood in the past, we are not able to begin payments before October. Enough money has been collected and is in the hands of Church Treasurers, or Conference Board Treasurers, or Conference Tellers, or is in good unpaid subscription which can be had for the asking, to enable us to care for the most needy cases long before the conferences convene.

This board was organized to help, and not to provoke to impatience by long delay. Let the pastors and Conference Board Treasurers and Conference Tellers co-operate with us and we will guarantee better service than it has been possible to give in the past.

Of course, what has been said above is not to be understood as a criticism of any individual, or of any Conference Board officer, but of an unfortunate custom of long standing, which all concerned should join in changing. Many Conference Boards took the first step in this direction by formal action at their last Annual Conference session.

W. F. McMURRY,
Corresponding Secretary.

THE CITY OF REFUGE.

Article II.

We wrote in our other article of the refuge for the body. We will now take up the the most important part of the subject, to-wit, the refuge of the soul.

God Is My Refuge.—Ps. 62:7.

Who is it that can claim this refuge? In the strictest sense of the word only those who are in the refuge, to-wit, all infants, idiots and all Christians. Some claim that only a part of the human family can get into the refuge. Now, we can not see it in this light. Let us reason together. We see that God in his infinite wisdom did not provide a refuge for the protection of the bodies of a part of the people, but for all that needed a refuge, and would flee into it. As we are now dealing with the soul—that part of man that is immortal—it would be charging God with being unjust or partial to say that he would prepare a place of safety for a part of the souls of men and not provide for the other part; but I am truly glad this is not the case, but every one born into this world was born in the spiritual refuge, and the gracious heavenly Father places them in the care of the parents with this injunction, "Bring them up in the nurture and admonition of the Lord," and kindly and securely keeps them safe for us by his Almighty power until they reach the line of accountability or to know right from wrong, giving us time to teach them that they are in that strait and narrow way. As time goes on the child grows older, also grows in knowledge. Finally, they come to a point in life where they are tempted for the first time to do something they know to be wrong. The child yields to the temptation, and of his own free will steps out of the refuge and becomes a sinner. The gracious heavenly Father does not leave the child and drive him away, but sends his Holy Spirit to the child's young heart, reproves it of sin, tells the child to acknowledge his wrong, be sorry for it and ask to be forgiven. The child is convicted and knows that something is wrong, but does not realize clearly the true situation and goes tremblingly to some one and tells him that he wants to be a Christian. Very often that one to whom the child goes is father or mother, and he or she too often say to the little troubled soul, "Son, daughter, you are too young to be a Christian." When the truth is they have been a Christian all the time until now. In my humble judgment, here is where we make a fatal mistake. Let us reason together. Would our heavenly Father have placed this child in the refuge (a birth) and have kept it there for five or six years and then say to the parent, "Your child is too young to be in the refuge?" We say no, forever no. Well, then, what is the matter, says the parent. I surely did feel impressed that way. That is a fact, but do not forget that there are two spirits in the world that influence men—one for the right; the other for the wrong. We have clearly seen from our standpoint that this was not the good spirit, it must then be from the bad, which it is beyond a doubt. The evil spirit is so well pleased when the child steps out of the refuge that he claims him as one of his subjects, and he will resort to any means to hold him. So he comes to the parents with his deep deception and impresses them with, "Your child is too young," which is the truth. The child is entirely too young, but too young to be out of the refuge or the place where God intended it to stay; but the devil comes with his deceptive lie and says the child is too young to be in the refuge. The Holy Spirit says the child is too young to be out of the refuge. Whom do you believe? I believe the Holy Spirit with all my heart.

E. SAFFELL.
Turnersville, Texas.

Constipation
RADWAY & CO.—
For the past two years I was suffering from nervous dyspepsia and constipation. After eating I would have a sensation of heaviness in the stomach, feel like vomiting, pain and dizziness in the head, and then I would become nervous. I tried everything that was recommended to me. I was almost in despair. At last a friend persuaded me to try "Radway's Pills," which I did. And I am glad to say that they not only relieved me, but positively cured me. Even after taking them only a few days a regularity of the bowels was established, and the dyspeptic symptoms disappeared. Now I feel like a new person. B. S. TREXLER, Allentown, Pa.
Radway's Pills
cure all disorders of the stomach, bowels, kidneys, bladder, dizziness, costiveness, piles, SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, CONSTIPATION, AND ALL DISORDERS OF THE LIVER.
Be sure to get RADWAY'S PILLS and see that the name RADWAY is on what you buy. Made from purely vegetable ingredients.
Superior in every respect to the ordinary powders and substances of the commonly advertised pills.
25 cents a box. At druggists or by mail.
Radway & Co., New York.

"MY GRANDFATHER'S STILL" AND "THE BLACK PLAGUE OF THE AMERICAN CONTINENT."

To the Readers of the Advocate: I have recently determined to deliver two lectures to the people of Texas; one, "My Grandfather's Still," or a life destroyed by the legalized liquor traffic; the other, "The Black Plague of the American Continent," or the traffic in pure, innocent and unsuspecting girls.

In the first lecture, the awful and fearful destruction, caused by the legalized liquor traffic, of the lecturer from childhood days and on for over thirty long years, in which the ruined life is laid bare and the many narrow escapes from death will be told just as they took place.

In the second lecture, the traffic in pure, innocent and unsuspecting girls will be fully portrayed as well as the ally of this traffic, which ally is the liquor traffic. In this lecture it will be shown how pure and unsuspecting girls at the rate of over forty thousand annually, are decoyed, snared, trapped and sold for immoral purposes; and the traps, nets, snares, plots and pitfalls used by the slave trappers and traders will be fully exposed.

These lectures will be free to everybody, men, women and children. I would not take a hire and deliver the first mentioned lecture for all the money in Texas. I am going to do it to save the home, the mothers and their children. I am going to deliver these two lectures to tell the people some things which will be good and well for them to know. I only care to live to be useful and to help others to be useful and happy.

I am going to lecture where the people want to hear and where I am invited. I shall not thrust myself upon any place.

Now, let the people in the towns and communities who want to hear these lectures notify me of this fact and I will name the time when I can be with you. I want you to do this at once, so that I can cover as much territory as possible and as quickly as possible. I shall bring you a message that will do you and your children good so long as you and they live. I shall endeavor to bring you a message that will make you better, more useful and happier. Let me know your wishes at once.

D. F. SUTHERLAND.
Quitman, Texas.

GRACE CHURCH BROTHERHOOD.

"Young men, make a good forward pass! Advance the ball fifty yards towards goal by joining the Grace Church Brotherhood. And don't spend all your time hesitating about it. The man who receives a good punt and then spends his time in reflection is generally tackled in his tracks and carried back for a loss of ten yards, and strong young men who have quit feeding on baby food hate a loss.

"Do you know who the young men of Grace Church Brotherhood are? Well they're It—raised to the ninth p o w e r and squarred, algebraically speaking. In other words, they are young men who are worth while; they admit it themselves. They will make things interesting for you. Even though married, you will be admitted to membership. Even though you have more money than we have, you will be welcomed. And if you're poor, you belong to us from the start. If you are handsome you will find particular favor with the girls we will introduce you to, and if you are homely in appearance you will find particular favor with the boys. You can't lose either way."—Address by President of the Brotherhood.

In this way young men are appealed to by the Brotherhood of Grace Methodist Church, Dallas. Younger Methodism in Dallas is largely appreciative of its responsibility in interesting young people and in directing their energies to helpful and fruitful endeavor. The several Methodist Churches of Dallas have organizations whose immediate purpose is the attraction to the church of young people, especially those who are strangers in the city. Notable among these organizations is the Grace Church Brotherhood, with its splendid organization of fifty-five men.

Possessing a virility that is generally the attribute of young men who are, or think they are, mentally, morally and physically sound, the Brotherhood is characterized by an alertness which, in class, makes extremely inadvisable any loose expression of thought on the part of any one, for the young men are, in the right sense of the term, "free thinker," and they think rapidly and well, with the result that when someone's contentions are regarded as being contrary to scriptural truth and common sense, the verbal conflict that ensues, the assault of the debaters and the conflict of wit against wit, dispells error and leaves a clear precipitate of truth.

The same alertness leads the members of the Brotherhood to quickly note who the stranger in their midst is, and when the regular morning lecture is concluded the boys swoop down on the stranger, shake his hand as they would work a pump-handle and make him feel they're glad he's there. And they are!

The Brotherhood is essentially cordial. It proclaims itself "The Glad-hand Bunch," and to maintain its own self-respect lives up to the advertisement. Precious little formality there is in waiting for introductions. Every man introduces himself—not in a perfunctory manner like a string-controlled automaton, but in a wholesome way that indicates no compulsion. The clammy, fishy hand-grasp is eliminated.

Every effort is made to present in a forcible way to the young men who attend Church, but who have no part in the work of the Brotherhood the fact that dullness and heaviness do not come with Brotherhood meetings and the fact that the Brotherhood is composed of truly fraternal fellows.

Considerable advertising is done by the organization. Large posters, about two feet wide and a yard long, convey in attractive four-inch type (each letter as large as a man's fist) this information: "Stranger! Friend! Partner! The Brotherhood of Grace Methodist Church cordially invites you to meet with them," and then follows definite instructions how to attend the Brotherhood sessions. The posters further assert, referring to the Brotherhood, "We're a glad-hand bunch and will make you feel at home. Are you on!"

The organization essays to secure employment for all members who are out of work. This is a very practical phase of the Brotherhood's work, and young men often find themselves materially benefited through taking advantage of this free employment bureau.

The class is composed of lawyers, one of them the ex-County Attorney of Dallas; bankers, musicians, opticians, newspaper writers, students, teachers, stenographers, bookkeepers and others. In the class are a number of "sets," with some live member as chairman. A "set" is a subdivision of the Brotherhood, and all members within a subdivision are supposed to keep in close touch with one another. The Brotherhood has officers and committees and a most competent and popular teacher in the person of Mrs. R. W. Baird, the daughter of Horace Bishop, presiding elder. Dr. Allen L. Andrews, the pastor of the Church, does much to encourage the Brotherhood, which has its complement at Grace Church among the older people in the Bible class. The Brotherhood is organized as a part of the Sunday-school, but differs from the ordinary Sunday-school class. It has its own assembly room and is exclusively for men. Its motto is: "The Other Fellow."

ROLAND H. STOKEY.

FROM AN OLD SUBSCRIBER.

I have been taking the Advocate about twenty-six years, but have been reading it twenty-seven years. My mother took it about eleven years of her life. I don't see how any Methodist, man or woman, who has a family can afford not to take the Church organ. Many of them, when spoken to about it, will say, "Oh, it is too high; $2 is more than I can afford to pay." They will turn around and pay $2 and upward for any old story paper that is not fit to be in a Christian home. They forget the vow they take when they join the Church. The Lord pity such a man or woman who is raising a family and won't take their Church paper. We hope every pastor will urge his people to take the Advocate. There are many preachers who are negligent on that line.

We left old Collin County November 23, two families of us. We soon landed in Callahan County and were taken to the beautiful little home of our son-in-law in Deep Creek Valley. Here we found cotton to pick and we picked about $150 worth, notwithstanding we had a great deal of bad weather. We have been hunting for the "molasses pone and fritter tree" for twenty-seven years; have made twelve moves. We think we have found what we have been looking for. We are located about five miles from Baird and seventeen miles from Abilene. We can grow anything that dirt will grow. This is going to be the garden spot of Texas in a few years. We have fine water and, best of all, fine health. We have a forty-acre block with twenty-five acres in cultivation; seven acres in orchard. We will have a nice home when we get it fixed up. We are going to try by God's grace to have a happy, contented home. Christ says "Godliness with contentment is great gain." We want to try to live for God and for heaven the rest of our days. We want to see how much good we can do, and pray that we may cause someone to lead a new life.

J. W. LOVELL.

Clyde, Texas.

NOTES FROM VANDERBILT UNIVERSITY.

An unusually large number of new students have matriculated in the Biblical Department since the holidays. To the number of nearly a score, new men have come from nearly every State in the South, and the vast majority of them are evidently here for solid, hard work. Many of them have given up pastoral charges and have made other sacrifices in order to reach Vanderbilt and the technical training it affords. The Junior class alone now numbers forty-nine men.

The student Y. M. C. A. Convention, which met at Ruston, La., during the holidays, while not embracing Tennessee in its jurisdiction, yet called for the Vanderbilt Male Quartette to furnish the music. Our boys made a good impression on the convention, and were cordially invited back. One of the principal lecturers before the convention was Dr. Brown of the Chair of Church History.

A student employment bureau has been organized under the auspices of the Vanderbilt Y. M. C. A. The bureau is, or will be, operative in every department of the University. The aim is to have every man who may wish some remunerative employment signify on a printed slip what he is prepared to do and how much time he can devote to such work. It is hoped that the plan will aid very materially those who are dependent on themselves wholly or in part while pursuing their academic or professional studies. Students who desire to pursue work in Vanderbilt, but whose means are limited, will come with less hesitation when they learn of the facilities for obtaining profitable employment. The number of our students who are already self-supporting, in part at least, is a source of great gratification.

November 28, 29 and 30, there met at the Vanderbilt Y. M. C. A. rooms the Tennessee Bible Study Institute, organized chiefly for the benefit of the preparatory schools of the state, and doing a great religious work among them. There were fifty delegates from the schools over the State, in addition to thirty from Nashville.

Outside the Theological Department there are two hundred men in the various departments of the University organized into daily Bible study classes. These men are pledged to spend a certain time each day in devotional reading of the Bible, together with the devotional helps furnished by the International Committee of the Y. M. C. A. The amount of good that is being accomplished by these courses cannot be reckoned. Forty men outside the Biblical Department are engaged in the systematic study of missions in the same way.

In addition to this systematic study, about once a month an entire day is devoted to mission study in the Biblical Department. This is not a holiday in any sense of the word, attendance being as compulsory as in any other class work. Lecturers from the faculty, or from the outside, are secured and the effort is made to make these days truly missionary in spirit. On the last "Mission Day," subject Mexico, Dr. Winton was one of the principal speakers. If these "Mission Days" continue to hold the interest of the student body, they will be made a permanent feature of the Biblical Department.

H. B. COOKE.

HOW SHOULD WE CONSIDER APPOINTMENTS?

The article written by George A. LeClere on "What is a Good Appointment?" which appeared in the Advocate of January 30, is a good one. It should be carefully read, especially by all the preachers. An old preacher who is a member of the conference said to me once that which causes the most dissatisfaction among some preachers when they receive their appointments is the lack of honor in serving them. It was not so much a question of salary with them as it was to serve an appointment which would bring them into higher rank. That we have different grades of appointments, and that there is more honor in receiving some than others, I do not think can be questioned. Says one, It is an honor to receive any kind of an appointment. We should all be like David, and be willing to be even a doorkeeper in the house of our God, ready to render the most menial service for him. I believe that this is the spirit of every true Christian. Every true preacher wants to occupy that sphere in which he can accomplish the most good. We can not conceive of a more foolish idea than for a preacher, or anyone else, to want to undertake something without assurance that he can do it efficiently. It is right for preachers, as well as others, to continually labor to fill higher spheres of usefulness. You place a preacher in a lower sphere than he is capable of filling and he will have more difficulties than might be at first considered. He may give entire satisfaction to the people whom he serves, yet many of them will underrate his ability. There are always some in every charge who are capable of recognizing the real worth of any preacher. On the other hand, there are many who grade the preachers according to the class of appointments they receive, and can never see them in any other light. To place a preacher in this kind of attitude is only to embarrass him and to retard his usefulness. It may be said that time will properly adjust everything. Possibly so, but it is not so easily done as some may think. A higher grade of work, as a rule, is loath to receive a preacher from a lower grade. I'm of the opinion that sometimes, even if a preacher deserves it, that it is hard to lift him from a lower to a higher grade of work. I do not believe that it is always possible to know the real worth of a preacher by what he has accomplished on some charge or charges. It is a great deal easier to bring great things to pass on some charges than others. A preacher may take any grade of work; if he can succeed in getting his people well organized and to working systematically he will be successful. But if he can not, his efforts will be almost a failure. Someone may say that it is the preacher's business to organize his people and put them to work. But the trouble is some people want to be organized and put to work systematically. You place many preachers who have had great success on a charge like the one above named, and I doubt whether they would have been so successful in achieving such great things. I do not believe that, in the majority of cases, it is the question of salary which so much discourages some of the preachers as it is in failing to attain that degree of prominence and usefulness for which they have striven. Can a preacher be blamed for wanting to be able to serve a better grade of appointments? Surely not. If he has studiously applied himself and made an intense effort to be able to do this, and in proportion to his efforts realizes that he has made advancement in knowledge, but at the same time continues to serve the same grade of appointments, is it astonishing that he should sometimes feel discouraged? If this be true, I think his heart should be so fixed in doing the work of his Lord that he would always be found at his post, striving to prepare himself for a better grade of work, though he should never attain it.

Our purpose should not be to prepare ourselves for a better grade of appointments, upon the ground that there is less honor in the sight of men in serving some appointments than others, but upon the ground that we can better glorify God by becoming more efficient workmen in his kingdom. As a rule, I believe that the appointments in our conference are judiciously made. As a rule, I believe that our preachers gladly receive them and feel that they are better than they deserve. At the same time, I believe that the preacher's chief aim should be to prepare himself for a better grade of work. I believe that the ideal preacher is able to adapt himself to any kind of an appointment. But, on the other hand, that some appointments are better for bringing out the best elements in a preacher than others, and that on some appointments it is possible for him to accomplish more than on others; hence, in the assignments of a preacher to an appointment there is much more to be considered than what he has accomplished on the charge which he has served.

W. D. GASKINS.

Glenrose, Texas.

FROM MATADOR TO CORPUS CHRISTI.

Thoughts and Observations by the Way.

No. 2.

We left you in our last article at Childress and promised to meet you at Mineral Wells. Mineral Wells is quite a little city nestled down between two mountains in Palo Pinto County, and claims a population of some 8000 inhabitants. The wells are noted far and wide for their medicinal properties and people come here from almost every State in the Union, and even from Europe and make use of the waters for drinking and bathing. People are brought here in every conceivable shape; some on litters, some on rolling chairs, some on crutches or sticks. Many are greatly benefited and even cured, while others return to their homes without having received any permanent benefit, or even in worse shape than when they came. So we conclude these waters are not a panacea for every ill. Too many wait until they have exhausted every other resource and then as a last resort come here with some hope of relief. Thus it has ever been in a spiritual sense. Men try every other means to attain pleasures in this life and neglect the one great thing needful until finally, realizing that their strength and energies are nearly exhausted, they turn their thoughts toward God, hoping at last to find comfort and consolation through the atoning mercies of Jesus Christ, who is finally the great healer of all our spiritual troubles.

As we attended the bath house from day to day we observed the afflicted there in all kinds of conceivable shapes and deformities, and as we looked we thought of the poor impotent man at the Pool of Bethesda who had no one to help him down into the water, and observed that just as in the days of our Savior, when he would make an effort to get in, "Others more able than himself would step in ahead of him."

While visiting the wells we were brought under obligations to the pastor, S. J. Vaughan, who took an interest in locating us in a good home and afterwards when sick (though not in prison) he visited us with words of comfort and cheer, offering such assistance as might be necessary and in humbly bowing by our bed and commending us to the mercies of a merciful Father. It's hard to place an estimate of appreciation of little attentions like these by one away from home and among strangers, though we never feel like we are entirely among strangers when associated with a Methodist pastor, for we feel that "we be brethren." Now don't conclude that I am a Methodist preacher—wish I was worthy of such an honor.

While in conversation with Bro. Vaughan we told him of attending a District Conference some thirty years ago and hearing his father (Uncle Billie Vaughn) preach, how it impressed me, etc. Bro. Vaughan said, "I tried to preach at that District Conference, but as this was among my first efforts I guess it failed to make any impression on you." We acknowledged the corn, but as we heard him here at the Wells from time to time, and especially on his last Sunday before going to conference, as he dwelt upon the theme of the final home-coming, we thought truly the mantle of that sainted father hath fallen upon the son.

In his day Uncle Billie Vaughan was considered one of our strongest preachers. The Bible was his main text book. It is said he never read other books in order to prove the authenticity of the Bible and was said to be "a walking encyclopedia of Biblical knowledge," was not an educated man in the general acceptation of the term, but tarried much at Jerusalem and seemed to be endued with power from on high.

While I am an advocate of a higher, sanctified education, I sometimes fear that the great stress that is being placed on an educated ministry will have a tendency to keep some faithful, consecrated men from the ranks of our ministry, fearing they may never attain to the prescribed requirements, or to an average rank among their brethren.

While here we had the pleasure of being associated with our former presiding elder and old friend, M. K. Little. While hearty and robust in appearance, yet the hardships and labors and exposures incident to the life of the faithful pastor and presiding elder are beginning to tell upon him and he is beginning to realize that he is growing old, as the aches and pains begin to get hold upon his frame, yet few men are endowed with greater zeal, energy and perseverance than he.

But my time is up for me to take the train for Corpus Christ, so I will meet you on the train next week.

WILEY P. JONES.

Many a man is blind to new truth because he balks at obeying known truth.

Have One Doctor

No sense in running from one doctor to another. Select the best one, then stand by him. Do not delay, but consult him in time when you are sick. Ask his opinion of Ayer's Cherry Pectoral for coughs and colds. Then use it or not, just as he says.

We have no secrets! We publish the formulas of all our preparations.

J. C. Ayer Co., Lowell, Mass.

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.

MUSIC TEACHERS

Are you looking for the largest and most liberal Supply House where promptness, nearness, experience and intelligence, in meeting your wants are combined? If so, write for our catalog of teacher's music and supplies, with prices.

GEO. ALLEN, SAN ANGELO, TEXAS

"The Blood is The Life."

Science has never gone beyond the above simple statement of scripture. But it has illuminated that statement and given it a meaning ever broadening with the increasing breadth of knowledge. When the blood is "bad" or impure it is not alone the body which suffers through disease. The brain is also clouded, the mind and judgement are affected, and many an evil deed or impure thought may be directly traced to the impurity of the blood. Foul, impure blood can be made pure by the use of Dr. Pierce's Golden Medical Discovery. It enriches and purifies the blood thereby curing, pimples, blotches, eruptions and other cutaneous affections, as eczema, tetter, or salt-rheum, hives and other manifestations of impure blood.

In the cure of scrofulous swellings, enlarged glands, open eating ulcers, or old sores, the "Golden Medical Discovery" has performed the most marvelous cures. In cases of old sores, or open eating ulcers, it is well to apply to the open sores Dr. Pierce's All-Healing Salve, which possesses wonderful healing potency when used as an application to the sores in conjunction with the use of "Golden Medical Discovery" as a blood cleansing constitutional treatment. If your druggist don't happen to have the "All-Healing Salve" in stock, you can easily procure it by inclosing fifty-four cents in postage stamps to Dr. R. V. Pierce, 663 Main St., Buffalo, N. Y., and it will come to you by return post. Most druggists keep it as well as the "Golden Medical Discovery."

You can't afford to accept any medicine of *unknown composition* as a substitute for "Golden Medical Discovery," which is a medicine OF KNOWN COMPOSITION, having a complete list of ingredients in plain English on its bottle-wrapper, the same being attested as correct under oath.

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

The Woman's Department

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

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

THE WINTER OF DISCONTENT.

By Father Brannan.

Sometimes 'tis hard for us to bear
the troubles which afflict the soul.
The mental sky appears all fair, and
yet there turbulently roll
Torrents of most perplexing fears,
doubtful of what is yet to be.
Solace, sometimes, will come with
tears, as water to the famished
tree.

Tears so bitter and yet so sweet, the
sign of sorrow and test of love;
Which lift us from this world's deceit
to think of him who reigns above.
But let us always not repine, nor give
ourselves to grieve and sigh:
For all there is some hopeful sign,
some star in Melancholy's sky.

Where is the little violet now? Oppressed beneath the ice and
snow;
But when 'tis time to plow and winter's winds have ceased to blow,
Its purpled glory will appear, its fragrance will perfume the air:
The season of its sigh and tear is
changed to all that's bright and
fair.

The trees are dark and cold and bare;
no bud, no leaf, no snowy bloom,
But blushing fruit will yet be there
when they have passed through
winter's gloom.
The birds are songless, mute and still;
no notes of joy their throats now
swell,
But soon again the woods will thrill
with melodies we love so well.

Thus is the life of man on earth, of
troubles all must have their
share;
A heritage which comes at birth to
everyone and everywhere.
You can't escape, be brave, don't cry,
the clouds will pass, then skies
of blue;
There's coming in the bye and bye a
fairer, sweeter day for you.

ANNOUNCEMENT.

The Woman's Board of Home Missions of the Methodist Episcopal Church, South, will hold its tenth annual session in Fourth Avenue Church, Louisville, Ky., April 23-30, 1908. The session will open Thursday evening, April 23, with a sermon by Bishop John H. Vincent.

The names of delegates and visitors should be sent promptly to Mrs. Foster Baird, 1219 Fourth Avenue, Louisville, Ky. Hospitality will be extended to all visitors to the meeting of the board.

Every effort will be made to secure reduced railway rates. The Chairman of the Southeastern Passenger Association has announced the usual reduction if 100 persons are in attendance holding certificate receipts of standard form. If rates are obtained from other associations announcement will be made in the April issue of Our Homes.

MISS BELLE H. BENNETT, Pres.
MRS. FRANK SILER, Rec. Sec.

JOINT MEETING, CORSICANA DISTRICT.

There will be a joint meeting of the Foreign and Home Missionary Societies of the Corsicana District, February 27, at Blooming Grove.

The Corresponding Secretaries of both societies in each auxiliary will please send the names of delegates and visitors to Mrs. W. R. Tyler, Blooming Grove.

The preachers and their wives of Corsicana District are invited.

MRS. MARY Y. BEESON,
Dist. Sec. Foreign Miss. Soc.
MRS. JULIAN WOOD,
Dis. Sec., Home Miss. Soc.

To the Third Vice-Presidents of the Northwest Texas Conference W. H. M. Societies:

My Dear Sisters—We are fast coming to the end of the last quarter of our fiscal year. The many things we have left undone and still hope to do must be done quickly. As Conference Superintendent I feel I have done so little of what I wanted to do, but I am not dismayed nor will I sit in hopeless repining, but on the other hand I will arise and bestir myself, to use every power in me to bring to pass the things I so much desire and want for our loved department, viz: The Baby Roll and Brigade. I hope every auxiliary has elected out of their ranks the very brightest, best woman to fill the office of Third Vice-President. The whole Home Mission world will agree with me that this is the most important of all our departments, for out of this department will come the future workers, not only that, but now through this department lives can be touched and blessed that perhaps through no other agency could be reached. If you win the children of a home you are sure to have the appreciation and co-operation of the parents. It takes so little effort to get the interest and co-operation of the children. We can do it and not half try. Will we do it? I beg each of you, whether you are a new officer or an old one, to begin in earnest about this work and let's have a Baby Roll and Brigade in each auxiliary. You will find specific instructions in the last board reports, also the Annual Conference reports. If you have neither, please write me. For "Helps for the Brigade," send 25c to Mrs. R. W. McDonell, Nashville, Tenn. This is a booklet gotten out by Miss Head, and contains drills, readings, recitations and exercises presenting phases of our work. This book is just what we have been wanting and will help us to know what to do and how to do it. Let every Third Vice-President send for a copy at once. By the time this reaches you in the Woman's Page of the Texas Advocate you will receive from me some helpful leaflets and report blanks. These blanks will help wonderfully in getting uniform reports. As I said before I am not satisfied with what we have done this year. My reports have not measured up to our standard, but I take part of this failing off as due to my failure to keep eternally at it, by personal letters and through the Texas Christian Advocate and King's Messenger. My home cares have been such that demanded most of my time, but if you —every one of you— will resolve with me to get busy and get the children busy in the brigades, and gather up the names of all the babies in your Church, then report to me by March 1, we will yet bring the dear old Northwest Texas Conference up where she belongs—at the very top of the list in this special work. She already stands at the head in many things and if we will work together even a little while she will easily take the distinction in the children's work.

As I send these lines to you I pray that you may feel all the responsibility that your office imposes on you, and once feeling it you will call upon God to help you in this work. Send orders for mite boxes and certificates to me.

MRS. J. T. BLOODWORTH,
Third Vice-President Northwest Texas Conference.
Sta. A, Fort Worth, Texas.

W. H. M. SOCIETY, HOUSTON.

The Home Mission Auxiliary of Shearn Church met in regular session February 5. After the usual business was disposed of the election of officers was entered into and effected in a comparatively short time. A nominating committee having been appointed the previous meeting, their selection meeting with the approval of the ladies, the nominees were voted in unanimously.

We hope for larger things the coming year, but feel that the past year's work has been fairly good considering the many disadvantages under which we have been placed: Serious illness in the homes of several of the officers and our removal from the old church home and stay in temporary quarters. But we pray that an all-wise Father will bless our efforts for a new and beautiful home built to His honor and glory, and will prosper the work as he sees best, laying the work on each member's heart, helping each to be faithful and patient under seeming adverse circumstances, remembering that if faithful unto the end, we will come out more than conquerors.

MRS. JAS. B. HANKS,
Press Reporter.

THE STANDARD BEARER.

"Papa, when will I be a man like you?" The father started from his easy position as one awakened from sleep, the reverie broken by the voice of the child, playing beside the fireplace. Some quickly forgotten answer was given; then the reverie began again, and through it all there ran still the tone of sadness and of disappointment.

"A man like me," thought the father; "may the time never come when he shall be a man like me!"

The boys are taking their cue from the men. The youthful facsimile that we are training in our homes started life with the capital we gave him and he is learning from our manner of life day by day to be like us. It is a tragedy familiar enough in actual experience that the boy seizes from his father's life for imitation the worst traits of his character and publishes to the world his father's bosom vices.

CO-OPERATIVE HOME AT HOUSTON.

The Co-Operative Home, established by the City Mission Board of Houston, Texas, is progressing most favorably. There is no boarding house atmosphere surrounding it, but each girl living there feels that she is one of a happy family where all share a loving interest in each other's welfare. The home is comfortably furnished throughout, the food is wholesome and nourishing, and the presence of a deaconess in the home as "one of the girls," lends a Christian influence which is being felt in the entire community.

This institution has been favored with many gifts from merchants, showers of linen and ferns from interested ladies, and certainly gifts were never made to a more worthy cause than this, of helping to establish and maintain a home for girls, who through force of circumstances are obliged to be self-supporting: a place where they can live comfortably at the least possible expense.

A few jars of preserves and jellies would be such a pleasant surprise to them! There is no Home Mission Society in the Texas Conference but would gladly send a small box of preserves, if they knew the need. Our women would consider it a privilege to contribute a jar of fruit to this cause.

Similar institutions in other States are bountifully supplied by thoughtful friends, surely Texas will do as much, and it is believed when this appeal is made that generous responses will be forthcoming. Any donation in this line will be very much appreciated by the "Co-Operative Home," 1419 Conti Street, Houston, Texas.

MRS. B. A. BALDWIN,
Press Reporter City Mission Board, Houston, Texas.

W. F. M. SOCIETY, WAXAHACHIE, NORTH TEXAS CONFERENCE.

How I wish you could have dropped in with us last Friday afternoon at Mrs. Ray's. There our Woman's Foreign Missionary Society met in regular session, and after an interesting program the following officers were elected for the ensuing year:

President, Mrs. L. T. Gulick; First Vice-President, Mrs. Mattie Lay; Second Vice-President, Mrs. E. F. Ray; Press Superintendent, Mrs. Lee Campbell; Librarian, Mrs. L. R. Campbell; Corresponding Secretary, Mrs. W. L. Hancock; Recording Secretary, Mrs. R. E. Moore; Treasurer, Mrs. [illegible] W. Sims; Organist, Mrs. W. L. [illegible]; Agent Advocate, Mrs. M. E. [illegible]ard.

After being served with c[illegible] and hot chocolate and spending [illegible] while in social chat, we adjourned, all resolved to do more this year than ever before.

MRS. B. B. MOORE,
Ex-Press Superintendent.

BRYAN—A CHRISTIAN.

Whatever else may be said of the Hon. W. J. Bryan, this is to be written in large letters to his credit: He is not only a Presbyterian elder, but he is a thorough Christian. He has conscientiously kept the Sabbath day in his travels. Recently he declined a dinner to be given in his honor on the Sabbath day, saying: "I am sorry, but it's Sunday, and I go to Church. Won't you go with me?" What a vast difference it would make if all your public men were of this stamp.—Presbyterian Standard.

TWELVE THINGS.

Someone has suggested twelve things every girl can learn before she is fifteen. Not every girl can learn to play or sing, or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach: Shut the door, and shut it softly. Keep your room in tasteful order. Have an hour for rising and arise. Learn to make bread as well as cake. Never let a button stay off twenty-four hours. Always know where your things are. Never let a day pass without doing something to make someone comfortable. Never come to breakfast untidily dressed.—Selected.

W. H. M. SOCIETY.

The Woman's Home Mission Society of Wesley Church Auxiliary, Greenville, North Texas Conference, elected officers February 10:

Mrs. B. J. Williams, President; Mrs. J. F. Hank, First Vice-President; Mrs. E. W. Harris, Second Vice-President; Mrs. King Lightner, Third Vice-President; Mrs. J. F. Nichols, Recording Secretary; Miss Ida Pennington, Corresponding Secretary; Mrs. Henry W. Ragsdale, Treasurer; Mrs. Lizzie Mitchell, Agent for "Our Homes;" Mrs. C. D. Poole, Financial Manager; Mrs. Anna Mansfield, Librarian; Mrs. Harry Childress, Press Reporter.

W. H. M. SOCIETY.

The Woman's Home Mission Society of Port Boliver at the annual meeting of the society had election of officers for the ensuing year as follows: Mrs. O. W. Johnson, President; Mrs. Simon Johnson, Vice-President; Mrs. H. W. Crockett, Treasurer; Miss Bessie Kozlek, Corresponding Treasurer; Miss Irene Nuckols, Secretary; Miss Helen Johnson, Corresponding Secretary. After election of the officers the ladies adjourned to the home of Mrs. J. Eve, where refreshments were served.

MISS HELEN JOHNSON,
Corresponding Secretary.

Corsicana District.—Second Round.

Mexia Circuit, Cotton Gin, Feb. 22, 23.
Mexia Sta., at M., Feb. 23 24.
Blooming Grove, B. G., 8 p. m. Feb. 27.
Wortham, W., March 1, 2.
Eleventh Avenue, 8 p. m. March 3.
Thornton Cir., Thornton, March 7, 8.
Groesbeck Sta., G., March 8, 9.
Alma Cir, Tupelo, 11 a. m. March 10.
Rice, Rice, 11 a. m. March 12.
Richland Cir., Woodland, March 14, 15.
Corsicana Cir., Eureka, March 21, 22.
Corsicana, First Church, March 22, 23.
Kerens Cir., Bazette, March 28, 29.
Irene Cir., Rienzi, April 4, 5.
Brandon Cir., Brandon, April 5, 6.
Barry Cir., Love's Chapel, 11 a. m April 8.
Dawson Cir., Dawson, April 11, 12.
Horn Hill Cir., April 18, 19.
Kirk Cir., April 19, 20.
Coolidge Sta., C., 8 p. m. April 21.
Purdon Cir., Pursley, April 25, 26.
Munger Cir., Tmopson's Gin, May 1, 2
Frost Cir., Jones' Chapel, May 8, 9.

HORACE BISHOP, P. E.

Huntsville District.—Second Round.

Madisonville Miss., Hollis, Feb 29, March 1.
Madisonville, Sta., March 1, 2.
Dodge Miss., D., March 7, 8.
Willis and Montgomery, M., March 14, 15.
Huntsville Sta., Mach 22, 23.
Grapeland and Lovelady, L., March 29, 30.
Crockett Sta., April 5, 6.
Waller Miss., Macedonia, April 11, 12.
Hempstead Miss., April 15.
Willard Cir., Westville, April 18, 19.
Groveton Sta., April 22.
Anderson Cir., Roan's Prairie, April 25, 26.
Conroe Sta., May 2, 3.
Cild Springs Cir., May 5.
Shepherd and Cleveland, S., May 7.
Stoneham and Plantersville Miss., at Lynn Grove, May 9, 10.
Navasota Sta., May 10, 11.
San Jacinto Cir., Union, May 16.
Augusta Cir., May 23, 24.
Trinity and Onalaska, O., May 30, 31.

H. C. WILLIS, P. E.

Vernon District.—Second Round.

Tolbert, at Fargo, Feb. 15, 16.
Vernon Sta., Feb. 22, 23.
Chillicothe Sta., Feb. 23, 24.
Quanah, Feb. 29, March 1.
Kirkland Miss., Tenn. Val., March 2.
Childress Miss, Garden Val., Mch. 7, 8.
Childress Sta., March 8, 9.
Estelline, at Estelline, March 14, 15.
Crowell Sta., March 17.
Vernon Miss., Wesley Chap., March 19.
Seymour Sta., March 21, 22.
Munday Sta., March 25.
Knox City, Thorpe, March 26.
Vera, at Benjamin, March 28, 29.
Wellington Sta., April 4, 5.
Wellington Miss., Arlie, April 5, 6.
Crowell Miss., Black's, April 8.
Quail, at Marilla, April 11, 12.
Chillicothe Miss., Big Val., April 18, 19.
Spring Creek, Olney, May 2, 3.
Bomarton, at Shady, May 9, 10.
Goree, at Hefner, May 10, 11.
Paducah, Union Corners, May 14.
District Conference and Missionary Institute, Vernon, April 21-27. Committees announced later.

W. H. HOWARD, P. E.

Dallas District.—Second Round.

Lancaster, Feb. 29, March 1.
Cedar Hill, D'ville, March 7, 8.
Wheatland, DeSoto, March 14, 15.
Ervay Street, Mach 21, 22.
First Church, March 28, 29.
Grace Church, April 4, 5.
Hutchins and Wilmer, H., April 11, 12.
Argyle, Prairie Mound, April 18, 19.
Trinity, April 25, 26.
Lewisville, May 2, 3.
Oak Lawn, May 9, 10.
Grand Prairie and W. D., G. P., May 16, 17.
City Mission, May 23, 24.
Oak Cliff, May 30, 31.
Cochran and Maple Ave., June 6, 7.
District Conference at Oak Lawn 10 a. m., June 9-12.

J. L. MORRIS, P. E.

Decatur District.—Second Round.

Boyd and Garvin, March 14, 15.
Paradise, March 21, 22.
Decatur Cir., March 22, 23.
Jacksboro Miss., April 4, 5.
Jacksboro Sta., April 5, 6.
Greenwood, April 11, 12.
Alvord, April 12, 13.
Chico, April 18, 19.
Bridgeport, April 19, 20.
Rhome, April 25, 26.
Decatur Sta., April 26, 27.
Gibtown, May 2, 3.
Ponder and Krum, May 9, 10.
Justin, May 16, 17.
Bryson, May 23, 24.

L. S. BARTON, P. E.



JOSEPH JOACHIM.

JOSEPH JOACHIM, the distinguished musician and violinist, Director of the Berlin Royal High School of Music, the founder and dominating spirit of the world renowned Joachim String Quartet, wrote as follows concerning

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I Want a Chance to Convince You.

I want to give you positive proof, convincing evidence. I want to remove all doubt—all question—all suspicion—all lack of faith—and want to pay the cost of this proof—all of it—to the very last penny myself.

I have put my life into this work—I hold the record of thousands of cures—not "some better"—but thousands of desperate sufferers, hearty and strong and big and well; and their letters are in my hands to prove every word I say.

No matter how you are, no matter what your affliction, I will have the remedies sent to you and given into your own hands free, paid for by me and delivered at my own cost.

These remedies have cured thousands of cases—nearly every disease—and they do cure and I believe they will cure you—make you well—and bring you back to health and the joy of living!

Let Me Send You a Free Treatment.

Will you let me do this for you—will you let me prove it—brother and sister sufferers? Are you willing to trust a master physician who not only makes this offer but publishes it and then sends the test and proof of his remedies without a penny of cost to any one except himself?

Nearly a million people in every civilized country on earth have accepted this offer. Not one has cause to regret it.

Send me your name, postoffice address and a description of your condition, and I will do all in my power to satisfy every doubt you have or can have that these remedies will restore you to health.

Tell me how you feel and the proof treatment is yours at my cost. No bills of any kind—no papers to sign—no obligation to buy—nothing but my absolute good will and good faith. DR. JAMES W. KIDD, 1604 Kidd Building, Fort Wayne, Ind.

Note.—Our readers should take advantage of this liberal offer. We know Dr. Kidd and know his methods to be fair and honest.

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A splendid location for a good Methodist Doctor. For particulars, apply to C. B. GOLSON, P. C.,
Rosston, Texas.

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ANNOUNCEMENTS FOR THE TEXAS METHODIST STATE SUNDAY-SCHOOL CONFERENCE, FORT WORTH, TEXAS, APRIL 1-4, 1908.

First Service Wednesday, April 1, 7:30 p. m.

Committee on Transportation: C. S. Field, Geo. Mulkey, O. F. Sensabaugh.

Committee on Hotel Accommodations: W. L. Hawkins, Jacob Tudor, C. S. Field.

Committee on Local Entertainment: O. P. Kiker, J. B. Baker, L. F. Sensabaugh, F. M. Singleton, J. Shepherd.

All communications concerning hotel accommodations or local entertainment should be addressed to Rev. O. P. Kiker, Fort Worth, Texas.

All inquiries as to railroad rates should be addressed to C. S. Field, Station A, Fort Worth.

A bureau of information will be located in the First Methodist Church, corner Seventh and Taylor, where all necessary information may be obtained. Unless already provided for, delegates and visitors are requested to report at the information bureau upon arrival.

Parties so desiring may have hotel accommodations reserved by notifying O. P. Kiker in due time, giving rates desired.

Railroad Rates.

Convention rates of one and one-fifth fares have been secured on all railroads. Inquire of your local agent in time, so that he may have tickets, etc., and in case any office has no instructions, buy straight ticket and take a receipt, and it will be adjusted here and you will secure your return trip for one-fifth fare.

Other announcements will follow. Cut this notice out and preserve.

This conference is under the control of a board of directors, representing each Annual Conference of the Methodist Episcopal Church, South, in Texas. There are six Annual Conferences within the borders of our State.

The Program Committee is composed of W. C. Everett, Dallas, Texas; B. M. Burgher, Dallas, Texas, and Charles S. Field, Fort Worth, Texas. They are hard at work and are about ready to announce the program in full. Same will appear in the papers and also be mailed over the State. The Program Committee has secured some of the very best talent in the South for this occasion, and they believe that no better program has ever been presented on a platform in Texas than will be forthcoming in Fort Worth, April 1-4.

As has been announced, Bishops Key, Atkins and Ward will take part in this program.

It is time that Sunday-schools throughout the State should begin to plan for delegations and representation. Every Methodist Sunday-school worker in Texas is ex-officio a member of this conference, but it will be best for each school to canvass the matter soon, find out who will agree to go, and to designate such persons as representatives, so that each school will be represented. When it is remembered that nearly one-sixth of all Southern Methodists live in Texas, and that the Sunday-school army of Texas Methodism now numbers about 200,000, we may confidently expect a large and enthusiastic meeting in Fort Worth.

We advise each school to select one or more worthy workers, and pay their railroad fare to Fort Worth. It will be an investment that will pay largely to the home school.

Entertainment.

It will not be expected that any place can furnish free entertainment to so large a body, but very reasonable hotel and boarding house rates will be secured by the committee.

The cornerstone of the new Y. M. C. A. building at Polytechnic College will be laid during the conference. One of the Bishops of the Church will make the address on that occasion, and the conference will be invited to attend in a body.

The Northern Texas Traction Company will make special rates from Dallas and run a special car at 7:30 a. m., returning at 10 p. m., for the benefit of Dallas and intermediate points.

Music.

That which charms even the savage breast will be a leading feature of the conference. Prof. E. O. Excell, of Chicago, will lead the congregational singing. The Philosophian Quartette of Polytechnic College, Prof. Hemphill of this city and the Polytechnic College Orchestra will combine to make a rare treat in the line of musical attraction.

Fort Worth, the Gate City of Texas, opens wide her doors and invites the hosts this way.

O. F. SENSABAUGH, Chmn.
C. S. FIELD, Secretary.

AN EARNEST APPEAL TO MY BRETHREN OF THE NORTHWEST TEXAS CONFERENCE.

Dear Brethren: We have moved twice already since conference, and are liable to have to vacate where we now are at any time. This is a new charge, made from three other works at our last Annual Conference, hence has no parsonage. The people here made absolutely nothing last year. Three of my best men lost what they had in the burn last Monday night, when the mercantile buildings burnt, leaving not a store in our little town. There is a property near the church worth $800 or $1000, that we can buy for $600, paying one-third down, but we are not able to get it without help. Our church was considerably wrecked by the wind last Friday. Our people are discouraged. Now, brethren, I have served in the Northwest Texas Conference for twenty-six years; have served on ten missions and sixteen years on circuits, and have responded to hundreds of calls where brethren have lost parsonages and churches by fires and cyclones, but have never before made an appeal through the columns of the Advocate, and I now appeal, not for myself, but for the uncomplaining wife, who has gone with me and stood by me in this work for all these years, and for the children that have blessed and made home happy during our itinerancy. Some of the missions I served have within their territory one or two stations and several circuits. In 1882 and 1883 I served Caddo Peaks Mission, that now embraces Cottonwood, Cross Plains and Burkett charges. At that time there was but one school house in the bounds of the work, and it was a log house with a dirt floor. I served Seymour in 1885, which extended from Round Timbers to Cedar Mountain, above Benjamin, in Knox or King County. Some of the best preachers in the Northwest and North Texas Conferences were converted at my meetings. God knows I have been as faithful as I knew how, and yet in the twenty-seven years of my ministry I find myself on a charge without a parsonage, among a good people who are not able to help themselves or their pastor. I have filled all the appointments and made over two hundred visits since conference, and God is blessing my labors, but we have no place we can feel at home. Now, brethren who are in the midst of plenty, with wife and children well clothed and housed and fed, I appeal to your love and sympathy to take a collection next Sunday and forward it to F. P. Abney or to the writer.

JAS. M. BAKER.

Winchell, Texas.

Frequently there have appeared in public print articles containing statements unjust to Polytchenic College; also, there have been heard at divers times and places in (so-called) educational addresses, assertions and insinuations that have in purpose an attack upon the work and standing of a school well worthy the confidence and support of honest and sensible people. Some folks, strangely or purposely unaware of Polytechnic's place in the educational system, never hesitate to draw invidious comparisons and to make slurring remarks with that self-satisfied and dogmatic spirit so characteristic of prejudiced ignorance. Ignorance is not necessarily criminal—that is, if it is due to lack of gray matter or opportunity to know; but it certainly becomes malicious when it pours forth in press or speech, without investigation, notions and suggestions intended to destroy confidence or question character.

Polytechnic has long since passed the experimental stage; and at least, since her recognition as a college by the General Board, no uninformed man has a right to question her work or belittle her standing. She has no fight to make on other schools, especially of her own denomination; indeed, it is a very important tenet in her policy to ignore those who have many times and without provocation employed insinuating remarks and even false assertions in their efforts to injure her and her work. Her remarkable growth has come in response to a real and constantly growing demand; and she has had no time or inclination for worse than idle controversies. In spite of enmity—even bitter animosity on the part of men, who should have been brotherly—the school has developed rapidly and surely along the lines of college work during the last few years. Her courses of study have been strengthened, her entrance demands raised, and her requirements for graduation advanced until today, in these respects, she stands second to no school in Texas. This fact is well recognized by competent instructors and her work is being received at par by the best schools of the country. It may greatly surprise some to find out that Polytechnic's requirements for entrance and graduation are higher than those of any other Methodist school in the State. A careful study of the catalogue bulletin will convince any honest investigator that this statement is true. Some poor little fellow, out of the poverty of his little heart and less knowledge, may say, "Yes, that's in the catalogue, but," etc. A man who thus questions the motives and impugns the words and deeds of Christian gentlemen, loyal to Methodism and to the cause of education, ought not to be able to gain a hearing among sensible people.

But the main purpose of this article is to give a comparison of Polytechnic entrance requirements with those of "The University of Chicago," that the Methodists, especially of Northwest Texas, may know more of what is being done by the confernce school and may see that the standards of the Northern schools are being approximated.

Polytechnic demands 16 units for entrance; Chicago, 15. One of Polytechnic's 16 is for an advanced course in arithmetic, which Chicago does not count. This leaves Polytechnic's 15 to be compared with Chicago's 15. The table following presents in parallel the too systems of count for the same amount of work:

	Polytechnic. Units.	Chicago. Units.
English	3½	3
Mathematics	3	2½
History	2½	2
Physiology	0½	0½
Physiography	0½	0½
Latin	3	3
Greek, German, or French	2	2
	15	13½

This comparison is made with the B. A. entrance requirements of Polytechnic; the B. S. comparison would be, if any difference, more favorable. The 15 Polytechnic units are given as equivalent to the 13½ Chicago units; but, in fact, the sum is nearer 14. However, all differences in count are placed against Polytechnic, as the purpose is to test her by a rigid standard.

But Polytechnic College is not disposed to boast of her near approach to the higher standard of the Northern and Eastern schools. She has had before her a clear-cut policy with reference to gradual and healthy development and her steps forward have been in nowise prompted by a childish desire to outdo somebody else. But one thing is certain, she is playing a leading part in the forward movement; and it is indeed high time for some of her would-be critics to wake up from their hypnotic sleep long enough to find out that Polytechnic is very much alive. Polytechnic is very conscious of her own deficiencies, and is not tempted to rest by the wayside. The campaign is on for better equipment as well; and the plan is to strengthen the entrance demands and college courses year by year until she measures up in full to the standards of the best and the most progressive. Faith in God and in the righteousness of her cause make her confident of the future; and she stands ready to cooperate sympathetically and determinedly with one and all in the forward movement.

R. A. HEARON.
Dean Polytechnic College.

PRESIDING ELDERS, ETC.

As the office of presiding elder is a question which is causing great agitation I feel that something else should be said. This is a question too vital to hurriedly decide. "The duty of presiding elder is to travel through his appointed district in order to preach and to oversee the spiritual and temporal affairs of the Church." (See Discipline.)

The above is an indispensable duty and one that could not be all performed by many pastors. It would be a long while before stewards and members would recognize and hearken to the voice of any one except the presiding elder, when it comes to finances. Some pastors who are sound in doctrine and have broad and comprehensive views of the Methodist machinery might get along without a presiding elder, but a large per cent would not. Take young preachers, some who have been long in conference. Size them up and you will decide in a moment that they would be total failures without a presiding elder to help hold the reins. Many who are good pastors and are a blessing to the Church have poor executive ability and are not far-seeing when it comes to problems of vital interest to the Church. Of course some complain that the presiding elder does not spend much time with his people like they did in former times. This can be remedied by making smaller districts with fewer appointments, and have more presiding elders. Methodism has prospered long under our present system, and to depart from the old landmarks may bring havoc to our beloved Zion. The old machine runs well with the four wheels, viz: Bishop, presiding elder, preach in charge and local preacher. I have been an itinerant some and if I were an itinerant for forty years I want a presiding elder 365 days, 5 hours, 48 minutes and 48 seconds each year to help me hold the reins and keep in the middle of the road. I would want to rub heads with my presiding elder at least once a quarter and I would sometimes run up against things at intervals at which times I would be thankful that I had a presiding elder to confer with and a God to pray to. Many pastors who read these lines feel from experience the importance of the above statement. Let's have smaller districts with fewer appointments and more presiding elders.

A. F. BOWDEN, P. E.
Blanket, Texas.

UNANSWERED LETTERS.

Feb. 13—J. R. Henson, subs. C. C. Hightower, sub. S. B. Johnston, sub. J. F. Bilbro, sub C. W. Dennis, sub. J. M. Adams, sub. B. H. Passmore, subs. C. D West, subs G. H. McAnally, change. J. W. Kelley, subs.

Feb. 14—J. O. Peterson, sub. J. C. Mimms, sub. D. C. Ellis, sub. C. L. Brooks, sub. S. J. Drake, sub and trial subs. S. P. Ulrich, subs. R. J. McElreath, sub.

Feb. 15—A. C. Biggs, sub. E. R. Barcus, subs. J. R. Atchley, sub. W. H. Terry, sub.

Feb. 17—J. A. Stafford, subs. W. D. Mountcastle, sub. C. S. Coberly, subs. M. Williamson, sub.

Feb. 18—W. D. Mountcastle, sub. S. P. Brown, subs. E. M. Huff, sub. J. H. Averitt, sub. S. P. Ulrich, subs. G. W. Kincheloe, sub. S. W. Turner, sub. E. A. Smith, sub. V. V. Boone, sub. J. T. Weems, sub and trial subs. A. B. Davidson, sub.

Feb. 19—J. R. Atchley, sub. W. B. Bayless, sub. J. C. Mimms, sub. A. C. Biggs, sub. G. H. McAnally, sub. E. B. Thompson, sub. W. C. Hinds, sub. C. G. Shutt, subs. P. M. Riley, subs. C. R. Wright, sub. R. B. Young, sub. L. A. Reavis, subs.

MARRIED.

Davis-McMurry.—At the home of the bride, four miles northeast of Vera, Texas, February 2, 1908, at 6 o'clock p. m., Mr. Virgil Hays Davis and Miss Dora Estella McMurry, Rev. M. D. Hill officiating.

Harris-Hall.—On December 24, 1907, at the bride's father, at 5:15 p. m., Mr. Charlie Harris and Miss Lydia Hall, Rev. G. W. Harris officiating.

Cole-Echols.—At the home of the writer near Holly Springs, Van Zandt County, Texas, February 11, 1908, at 10:45 p. m., Mr. C. M. Cole and Miss Minnie Echols, all of the Mt. Pisgah community, Rev. Frank Everitt officiating.

Elmore-Wilson.—On February 10, 1908, at Glen Rose, Texas, Mr. Claude Elmore and Miss Myrtle Wilson, Rev. F. M. Winburne officiating.



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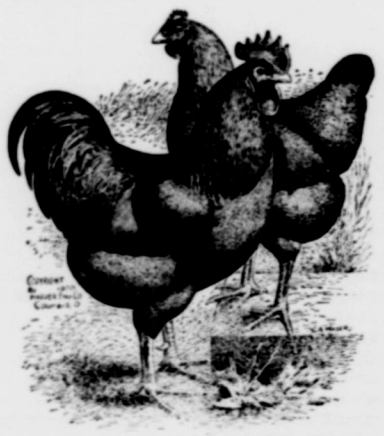
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Hamilton, Texas.

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CULWELL.—Jacob Oxford Culwell was born near Agnes, Parker County, Texas, February 12, 1860. In August, 1882, while attending the Goshen camp-meeting he was converted and joined the Methodist Episcopal Church, South. On October 8, 1882, he was joined in matrimony with Miss Mary Allen, which happy union was honored with three children—Hansford, Bennie and Nina, all of whom are members of the Church. On July 1, 1907, the entire community was profoundly shocked when the sad message was sent over the wire that Bro. "Jake" Culwell was dying at Mineral Wells, where he had gone a few days before for the benefit of his health. In the death of Bro. Culwell the community of Agnes lost one of its best citizens and wisest counselors and the Methodist Church one of its most devoted and active members. He had served most proficiently and acceptably the Sunday-school at Agnes as superintendent for about twelve years. His health had been in a wretched condition for several years before his death, but he never shirked duty on that account. Those who knew him best say he was never known to utter a word of criticism against his pastor. He was his pastor's best friend. He loved his Church most devoutly and was true to its claims and its vows. Bro. Culwell had an exceptionally fine voice which he consecrated wholly unto the Lord. As a revival singer his equal was hard to find. His selections were most happy and appropriate. He knew when, what and how to sing. He sang with the spirit and with the understanding. He lived a most exemplary Christian life. His place in the Church and community is still vacant. Oh, that his mantle may fall on his children! If he had an enemy anywhere no one knew it. As St. Paul said to the Corinthian Church, so could Bro. Culwell say to the Church at large, "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man." Bro Culwell enjoyed this full fellowship and complete confidence, not having wronged anyone by word, corrupted no one by example or defrauded anyone in a business transaction. Bro. Culwell was a kind and effectionate husband and father. His work on earth is ended. His place in the once happy but now sad and lonely home is vacant. No more is heard his sweet voice in song or his earnest pleadings in prayer. He has ere this joined the choral union of the holy city. Sorrowing loved ones, weep not for Bro. Jake, for life's toils and pains are over and he is ever present with his Lord. Your loss is his gain; heaven is nearer and more real to you now. Live and love as he lived and loved and some sweet day all the broken links will be reunited where grief and tears come not.

J. F. TYSON.

ODOM.—Bro. H. E. Odom, the subject of this sketch, was born in Lauderdale County, Miss., December 8, 1841, and departed this life November 10, 1907. He accompanied his parents to Texas in youth. In 1856, under the ministry of his father, who was at that time, I presume, a member of the Texas Conference, professed faith in Christ and joined the Methodist Episcopal Church, South. His life was that of a consistent Christian. In the year of 1864 he was married to Miss Miley Knight. To this happy union were born thirteen children, eight of whom are yet alive to mourn the loss of their father. Bro. Odom had just nursed his companion through a protracted spell of fever when he took sick. During his sickness he oftentimes made reference to his faith in Christ and assured his family that they would know where to find him. And just before the last breath left, he said, "Wife, meet me in heaven." He was laid, to rest in Bazette Cemetery

J. H. WALKER, P. C.

RIORDAN.—Miss Ida Riordan fell asleep on Jesus February 9, 1898, after a long illness with consumption. She was born in St. Charles, Ky., May 20, 1885. She joined the Methodist Episcopal Church, South, in her thirteenth year and lived a very consistent Christian, consecrated to the service of her Master. She was bright, cheerful, trusting the Lord until the last moment. Another sweet spirit has gone to rest. We now meekly bow in submission to the Divine will and say farewell until we meet again. By her friend

MISS MATTIE SEYMOUR.

Seymour, Texas.

HARPER.—James Daniel Harper, who died September 5, 1907, at Utopia, Texas, was born in Marengo County, Ala., March 3, 1830. At an early age, with his father, Geo. W. Harper, he moved to Sumter County, Ala., where he resided until about eighteen years of age, when he accompanied his father's family to Mississippi. Eight years later, with his father and family, he emigrated from Mississippi to Gonzales County, Texas, and later to Rio Hondo, Medina County, Texas, where he resided until 1861, when he entered the Confederate Army and was soon with the Second Regiment of Texas infantry ordered across the Mississippi River and there participated in several important battles in Mississippi and Goeriga. He was in the siege of Vicksburg; was with Gen. Johnson on his retreat form Dalton to Atlanta, and was with Gen. Hood in his march to Nashville, Tenn. He was dangerously wounded by a rifle shot during Hood's retreat and fell into the hands of the enemy. They sent him to Fort Delaware, where he passed weeks of suffering. After partially recovering, he was set at liberty just before the surrender, and started upon his perilous and painful journey to his home and friends in Texas, whither, after many weeks of hardships and privations, he arrived. In 1868, in Gonzales County, Texas, he was happily married to Miss Alice J. Wooton, with whom he lived in Sabinal Canyon, Bandera County, Texas, until her death, December 21, 1902, and to them was born a large family of children; all of whom survive him. Bro. Harper was a fond and affectionate father and took great pride and satisfaction in his children. He often expressed great solicitude for the salvation of such of his children as were unsaved. He declared it was the greatest desire of his heart that they should become genuine Christians. He was genial and social in his disposition and dearly loved to converse and associate with his friends and neighbors. He also was careful to visit the sick and afflicted and did what he could to cheer and relieve the unfortunate. He was devotedly attached to his Church; was always ready to attend upon its ordinances and support its institutions. In common with the rest of us mortals, he had some weak points, but when overtaken in a fault was, like David, "the man after God's own heart," thoroughly penitent. The general trend of his life was Godward and heavenward. After the death of his wife, whom he tenderly loved, and the removal of two of his brothers and their families to other parts of Texas, he seemed very lonely and so expressed himself. For several months before God called him his health gradually failed, until at last his life went out as does the candle flickering in its socket, "as dies the wave along the seashore," as "the morning star hides itself in heaven's own light. For the present, our beloved brother, father, friend, we must say farewell! But we feel assured tnat we shall ere long meet you in that bright home of the soul where loneliness, infirmity, sickness and death will no more enter into our experience.

GEORGE A. BARKER.

BEVILL.—Bro. J. H. Bevill was born December 24, 1828, in Tennessee and died at his home in Jonah, Texas, November 16, 1907. He was married to the wife that survives him twenty-six years ago and their union has been a most happy one. He also leaves three children who mourn his departure, but they sorrow not as those who have no hope. He was converted at Florence, Texas, August 27, 1900, and lived a consistent Christian life until the time of his death. He was a Captain in the Confederate army in which he showed himself a true and patriotic soldier for his country. He was a true soldier for the Cross of Christ. His Christianity went with him in all the avenues of life and he was a devoted husband, a good citizen and a true neighbor. He was laid to rest in the Jonah Cemetery to await the resurrection. May his children follow him as he followed Christ.

J. B. BERRY.

VASART.—Bro. J. L. Vasart was born March 4, 1880, in Arkansas, being the second child of Bro. J. D. and Elizabeth Vasart. He joined the M. E. Church, South, about ten years ago. He was married to Miss Birdie L. Byars December 23, 1897; was married ten years and four days. He died December 27, 1907, aged 27 years. His life in the Church was not satisfactory to himself. In the later years of his life he began to seek the Lord for the witness and was made happy and felt perfectly at peace with God. He made a beautiful talk to his wife and children and relatives and friends. Many of them got his last warning to give up sin and live for God. He died in peace and now awaits the coming of his wife and two little girls and a host of friends. He has gone to meet a sainted mother in heaven. Bro. Vasart had many friends. He was a good-hearted boy. Farewell, our dear one, we will meet you on the evergree shore. His pastor, G. W. HARRIS.

HALE.—Robert Hale was born of Methodist parentage April 14, 1849; was reared in Red River County, Texas; was converted when young and joined the Methodist Episcopal Church, South, in which he lived an exemplary Christian life. He was married near Clarksville, Texas, in 1880, and settled near Halesboro, in which community he lived until his death, December 21, 1907. Six children survive him, while two have preceded him. Brother Hale has been an efficient member of the Quarterly Conference of Deport charge ever since its organization, and in his home many an itinerate has found a welcome. The preachers who know him will bear me out in the assertion that his hospitality was commensurate with the high Christian character of the man he was. He had strong convictions and a clear conception of his duty to his Church, and performed the same without murmurings or complaints. His death was not unexpected to him, yet rather sudden. He now rests in the everlasting home and Church of the redeemed. To the loved ones: It is sad to give him up, but live in view of the thought that you'll meet him again in the land beyond the tombs.

W. J. BLUDWORTH.

Deport, Texas.

WISEMAN.—Mrs. Z. Fannie Wiseman, daughter or Hobson and Martha Ferrell, was born September 19, 1830, in Tipton County, Tenn. She moved with her parents to Mississippi in 1836. She was married to R. H. Wiseman, of Covington, Tenn., November 27, 1851, and they moved to South Texas in 1860. They had no children. Her husband died in 1870 near Memphis, Tenn. Sister Wiseman lived a widow until she fell sweetly asleep February 1, 1908, at Vernon, Texas. She was converted and joined the M. E. Church, South, at the age of twelve years and lived a consistent Christian life in that Church for sixty-six years. Truly a mother in Israel has fallen at the post of duty. After more than half a century of faithful service to her Master she went home to enjoy the crown which she had won. Up to the last moment her mind was as clear and alert as ever in life. She loved the Church and was constantly inquiring into her welfare. She has not lived in vain. While for years she was a constant sufferer, yet in the midst of it all she neither murmured nor complained and was full of hope and faith in God. She was waiting for the summons to come home. She leaves a brother and sister and a host of friends to mourn their loss. Her God's grace will be sufficient for those who mourn.

S. A. BARNES, P. C.

HUGHES.—Ellie Love Hughes, daughter of J. T. and G. C. Love, and wife of J. H. Hughes, was born in Robertson County, Texas, February 1, 1875, and, with her little baby, died at her home in Briscoe County, Texas, December 29, 1907, after a lingering illness. She was patient throughout her sickness, and, when her heart failed, sank into the most beautiful sleep—sleep that knows no waking to pain and sorrow. She was converted and united with the Methodist Episcopal Church, South, when sixteen years old, and lived a quiet Christian life until her death. Her home life was very beautiful, and the chair left vacant there can never be filled. She leaves a husband and little girl three years old, father, mother, two brothers and two sisters to mourn their loss, and while our hearts are torn with grief, we know that she is sweetly resting, and that the separation is only temporary. May God's richest blessings rest on the stricken husband and father, and his grace be sufficient to cause a reunion of this family in the home where partings are no more.

A SISTER.

CREECH.—Mrs. Emma Matilda Creech died in Floresville, Texas, January 22, 1908. She was the daughter of F. B. S. and Eliza M. Cocke. She was born in Granger County, Tenn., February 6, 1850. In 1854 she removed with her parents to Texas, and they settled at Lockhart, Caldwell County. In Gonzales County in 1874 she was cmaddied to R. W. Creech. They removed to Floresville, where Mrs. Creech's home has continued to be until her death. Mrs. Creech was the twelfth child in a family of fifteen, seven of whom survive her—five brothers and two sisters. She leaves seven children, five sons and two daughters, to mourn with their devoted father, their great and painful loss. Sister Creech was a member of the Methodist Episcopal Church, South, for many years, and leaves behind her a good Christian name. She was a devoted wife and her life was a living sacrifice for her children. She ruled as the chief spirit in her home, and she is sorely missed, especially in her home, and also by many friends. But she has gone to heaven, and her loved ones have the way open to meet her there after awhile. May God answer her prayer, almost life long, to succeed in getting her whole family home in heaven, with the circle unbroken. A. L. SCARBOROUGH.

HARDCASTLE.—W. W. Hardcastle was born June 22, 1878, in Tennessee; moved to Arkansas at the age of five, and to Red River County, Texas, at the age of nineteen. He professed religion and joined the M. E. Church, South, in August, 1900; was married to Miss Dora Hutchison November 22, 1901, and died December 5, 1907. He leaves a wife, two children, a brother and sister and a host of friends to mourn his early death. Bro. Hardcastle was a loving husband, a gentle father and a good neighbor. His health became bad in June and gradually grew worse until November, when his doctor advised a change of climate, so he went back to his old home in Arkansas, but was not able to survive the long move. Sad indeed was the news that was flashed over the wire to his brother John, at Clarksville, Texas, stating your brother Will is dying. Just before death came he called his loved ones around him and told them he was ready and that his only regret was leaving his wife and little children. To his loved ones we would say, look to the Lord for comfort and strength. Our loss is his gain. Blessed are they that die in the Lord.

A. G. COCKRELL.

SHOOK.—Abram Shook was born July 9, 1835, in Memphis, Tenn. He went to Missouri when a boy and resided there until 1874, in which year he came to Texas. After coming to this State he resided most of the time near West, Texas, where he was well known and highly respected. He was married in 1855 to Margaret Latimore, with whom he lived until the time of his death. To them were born nine children. Seven of this number are living, two have gone home. Brother Shook was converted in 1860 and united with the Methodist Episcopal Church, South. He made a valuable member until transferred to the Church triumphant in glory. He served as steward for forty-five years. He was class leader and Sunday-school superintendent for many years. He led in the building of churches and parsonages when they were few and hard to build. He spoke not of dying, but of going home. He longed to depart and be with Christ. He died November 15, 1907, with a shout of triumph in sight of home. He was interred at Woodward, Okla., to await the resurrection of the dead and the final triumph of the redeemed body. His aged wife and children expect to meet him in that immortal home of the soul. C. N. FERGUSON.

Amarillo, Texas.

GILLMER.—Little Ernest Ermond, infant son of Mr. and Mrs. Monroe Gillmer, died at their home near Wellington, Texas, January 20, 1908, aged 11 months and 5 days. Just these few months was little Ernest permitted to brighten the home when the angels called and the glory of the home was transferred to heaven. He was sick but a few hours with membraneous croup, but so great was the suffering that the skill of the physician, linked with the great love of fond parents and friends, could not hold him from the rest and ease of that home where Jesus permits no sufferings nor pain to come. Papa, mamma, see! from heaven's windows little Ernest is beckonging with sweet smiles and baby hands. May God bless you and comfort your hearts, and help you to live with your faces always toward that heavenly home where there is no death nor night, but where all is life and light, where God and the blessed Christ and Holy Ghost abide, and where all the good and pure and right and all the holy angels and little Ernest delight. S. H. MANNS, P .C.

CUNNINGHAM.—Sister Maggie C. Cunningham was born in Arkansas forty-one years ago; moved to Texas February 6, 1907, and resided at Kerby, Hill County, where she peacefully passed away just one year to a day from the time she landed in Texas—February 6, 1908. She was converted early in life and united with the Methodist Episcopal Church, South, in which she lived a faithful member till death. Her life was an exemplary one. She was left a widow some nine years ago with seven little children to support. Amid all her trials she continually abode in a Savior's love. She was not rich in this world's goods, but she possessed something better. She did not live in a mansion here, but she will up there. She did not own a place, but, praise God, heaven is a real place. Weep not, orphans, but resolve to meet her there.

WESLEY H. KEENER.

Hillsboro, Texas.

DONALDSON.—Mrs. Mary Donaldson (nee Sheffield) was born in Huntsville, Alabama, in 1835. She joined the Methodist Episcopal Church, South, in early life; spent her days as a Christian devoted to God and his work. She died at the ripe old age of seventy-three years in Brown County, Texas, at the home of Dr. Bennett, January 27, 1908. Farewell, dear mother in Israel, until we meet on the evergreen shore. G. W. HARRIS.

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BAKER.—D. F. Baker was born in Tallapoosa County, Ala., October 13, 1853, therefore, being 54 years of age. On September 25, 1889, he was married to Miss Belle Allen, who, with nine children, besides a brother, survive him. He had not seen his brother since he came to Texas, thirty-five years ago. He had been afflicted about twenty years. He was converted and joined the M. E. Church, South, twenty years ago. We laid him to rest in the City Cemetery at Santa Anna, which had been his home about eighteen years. He had many friends. His death was very sudden. He was very devoted to his family. Papa has often told us that he was going to meet his father in heaven, so we know where to find him, although it was hard to part with him. He was such a loving husband and father. We can never see why papa was taken away, but God knoweth best. Oh, it was hard to part with him, but our parting won't be long. His daughter, BESSYE.

Santa Anna, Texas.

MAHAFFEY.—George Hugh Mahaffey was born September 7, 1860. He was the oldest son of Capt. H. W. and Kate Mahaffey. He was married to Miss Josephine Law October 25, 1886. Nine children came to gladden their home ere the mother was called to her reward. The father followed on January 25, 1908. For several years Bro. Mahaffey had been a steward at Sulphur Bluff Church. He was always found at the post of duty. He loved his Church and family devotedly. He was a good citizen, a consecrated Christian, a kind husband and father. His pastor held the funeral service in his home church, where he was converted and in which he took great delight. A large concourse of relatives and friends followed his remains to their last resting place where we buried him in hope of a glorious resurrection. When that day shall dawn may there be no missing links among the members of his household. His pastor,

J. W. BLACKBURN.

Sulphur Bluff, Texas.

WILLIAMS.—Miss Bessie Williams was born in Cross Country, Ark., January 20, 1882, and died January 25, 1908. She professed religion and joined the Methodist Episcopal Church, South, in her sixteenth year. Bessie was a faithful Church and Sunday-school student, a good and loving girl. Death is sad to us all, but never more so than when those in the bloom of life are called away. Yet we bow in submission to the will of Him who doeth all things well, for I reckon that the offerings of this present time are not worthy to be compared with the glory that shall be revealed in us. To those of her family who survive this great bereavement, look up, dear brother and sisters, she is beckoning for us. We will meet her, thank God, where we will all be happy. Her sister,

MRS. PEARL MARTIN.

DeKalb, Texas.

ARMSTRONG.—On February 6, 1908, we laid to rest in the Hogan Cemetery, near Groesbeck, Texas, our dear friend, Mrs. Sallie A. Armstrong. She was born December 24, 1852, in Alabama. She was 56 years of age. She was married to Mr. Columbus Byron Armstrong in 1869, and came to Texas in 1889 and they settled in Limestone County. She suffered with heart weakness and when she was stricken with la grippe she only lived a few days. She was a member of the Methodist Church; was a good Christian and lived it in her daily life. She was loved by all who knew her, especially the children. She was ever ready to do what she could. Words cannot express our loss and the sympathy we feel for the bereaved children. She leaves four sons, her husband having died four years ago. May God sustain and comfort the children and may her shining example ever be an inspiration to them. A FRIEND.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., Will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

GOODLOE.—Mrs. Bettie J. Goodloe (nee Hoskins) was born in Jefferson County, Tenn., November 4, 1842. She came with her parents to Ellis County, Texas, in 1861. She was married to P. H. Goodloe in July, 1864. Soon after her marriage she professed faith in Christ and was received into the Methodist Episcopal Church, South, by Rev. G. S. Sandel. In 1891 she moved with her husband to Pecos, Texas, where she lived till she went to live with God January 16, 1908. Sister Goodloe was a pure, lovely Christian woman. What was said of Dorcas is true of her: "This woman was full of good works and almsdeeds which she did." Her work for the Master in Pecos will never die. Her suffering during her last illness was great, yet she ever manifested a gentle, submissive, Christ-like spirit. Frequently she talked to her pastor and her friends about death and heaven. Often she said, "I will soon be at home." The day before the end came she called her loved ones about her and kissed them good-bye. Our whole city mourns their loss. The Methodist Church here feels that one of the great workers of our Church is gone. We look up to God and ask him to help us and sustain us and we plead with him to comfort the bereaved husband and family in all their lonely hours. To the great multitude that followed her from the church to her last resting place we would say, let us meet her in the city of God. J. H. MESSER.

COBB.—Mrs. Mary Elizabeth Cobb (nee Fox) was born in Tennessee, October 1, 1836, and died December 3, 1907, and was buried at Bivins, attended by a concourse of sorrowing friends. The services were conducted by Rev. Land. She moved to Harrison County, Texas, in early life; was twice married—first to Geo. Cabiness, 1860, but grim war claimed him as an early victim, leaving her with one little girl whom death claimed at a tender age. Life's young dream realized to be so soon blighted. Seven motherless children greeted her as "ma" in her marriage to W. F. Cobb, which was consummated in 1868, a time when the country was struggling to regain what had been lost by war. The interest and care "ma" showed in stepchildren was something remarkable. Truly she was a friend to the weak and defenseless. Ma united with the Methodist Episcopal Church, South, in early womanhood and was a subscriber to the Texas Christian Advocate for many years. She was survived by husband and five of the seven children who greeted her a bride near forty years ago, two having preceded her to that "bourne from whence no traveler returns." May we all meet again in the mansions above.

THE BABY GIRL.

WILLIAMS.—Mrs. Nannie Williams (nee Smith) was born in Cherokee, Texas, November 16, 1858. She professed faith in her Lord and joined the Methodist Episcopal Church, South, in childhood. November 16, 1884, she was married to Mr. John Williams and lived happily with him till January 31, 1908, when the summons came and called her from labor to rest. Sister Williams was kind in her home and a devoted Christian. She was a power in prayer, but her voice has been hushed and her body relieved of the pain and sickness of this life, while her soul has taken its everlasting flight to the golden city of the New Jerusalem. Loved ones, you can but weep, but weep not as those who have no hope. Husband, to you she was a faithful wife; children, to you she was a devoted mother; mother, to you she was a loving and obedient daughter; sister, to you she was a true-hearted sister. May each one of you be ready. The summons will call for you, and if you are ready you can see her again. God help each one of you to so live as to meet her in the home over there.

D. S. BURKE.

DAVIS.—T. H. Davis was a young Texan of the kind that Oklahoma is glad to receive. He came here to work, to do honest labor—not to speculate on the weakness or misfortune of others. He was cashier of a National bank at Bokchito. He gave to this position the best service that was in him. He had th confidence of the business community. He came here to live; he contributed his share to building up a high moral standard. He chose the best people as his associates, and the best people were glad to own him as one of their own. He married a Christian girl; was soon afterwards converted, joined the Church and established a Christian home. His life was short—about twenty-four years—but it had in it only that which will bring gladness to his memory. He was the grandson of a Methodist preacher. He sowed no "wild oats." He was honest, industrious, a good citizen, a Christian gentleman. He stood for all that is best in this land. His young wife and baby girl will find him among the best in the fairer land.

J. A. PARKS.

Durant, Okla.

MAHAFFEY.—Mrs. Mary Catherine Mahaffey (nee Gregg) was born October 16, 1842; was married to Captain H. W. Mahaffey October 27, 1859. She was the mother of eight children, all of whom lived to be grown. Two preceded her to the better world, her son, George Hugh Mahaffey, having crossed over the river of death just five days before her release came, which was January 30, 1908. She was sixty-five years old. For nearly half a century she had walked the pilgrimage of life with her now aged companion. These were happy years for him and the children that came to gladden their home, because of her happy and cheerful disposition. She was faithful in all the spheres of life through which she was called to pass. She prized the Church above rubies. Sabbath morning found her at the house of God and at her place in the Sabbath-school. Her neighbor, Church, children and thirty grandchildren will miss her bright presence, but they know she has gone up the shining way and will be at the beautiful gate to welcome them on their arrival home. Her funeral was preached by her pastor in her home Church, at Sulphur Bluff, Texas, where, surrounded by a multitude of loved ones, we laid her to rest until the coming of the resurrection of the just. Her pastor.

J. W. BLACKBURN.

Sulphur Bluff, Texas.

TILLMON.—Mrs. Mariah N. Tillmon (nee Bolton) was born in Alabama November 12, 1828. She was married to William R. Tillmon March 9, 1851, and they lived happily together till January 26, 1908. The husband died, and on February 6 Sister Tillmon left this world and went to her reward from her home in Cherokee County, Texas. Sister Tillmon had for many years been a faithful member of the Methodist Episcopal Church, South. Her trials during the seventy-nine years she stayed in this world were many, but not enough to shake her faith in her God and in her Church. She leaves five children, one brother, a large number of grandchildren and many friends who will miss her, but if you would be true to Him who cares for you always, you can meet over there, where sorrow, pain and death come no more D. S. BURKE.

NEWSOM.—Nathaniel Newsom was born in Bedford County, Va., November 20, 1825, and died in Munday, Texas, at the home of his son, N. L. Newsom, January 3, 1908. He was married to Lucy Cundiff December 6, 1853. To this union were born seven children—five boys and two girls—all of whom are living. Brother Newsom joined the Methodist Church at the age of twenty-three, and has ever since been a faithful member of the same. He lived in Virginia until 1887, when he moved to Knox County, Texas, where he remained until October, 1894, when he moved to Walker County, living there until August, 1903, moving back to Knox County; remained there until May, 1904, when he returned to Virginia, living there until August, 1906,, when he again returned to this county. We rejoice in the assurance that grandpa has entered upon his second and eternal youth. May the Comforter bless the widow, who has for the past fifty-four years stood side by side with him fighting the battles of life, and the blessings of our Father rest upon the children and grandchildren. Let us look forward to the "general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ."

C. L. CARTWRIGHT.

CAMERON—Little Allan Cameron, infant son of Chas. E. and Lillian Cameron, of Sweetwater, Texas. Allen was born December 12, 1907, and died January 11, 1908. It was not intended that he should live in the world of sorrow, but he lived long enough to entwine himself around the heart strings of his fond parents. Though his little life was so brief, yet it was long enough to bring the parents more in touch with the heavenly world of realities; so he stayed a few short days and to preach God's sermon to the parents and grandparents, and then went to live with God. Little Allan's few days with us were full of suffering, but he has gone where suffering and sorrow can never come. We will meet him bye and bye. His grandfather, C. S. CAMERON.

McEACHEN—Jno. N. McEachen, the subject of this sketch, was born in Monroe County, Ga., September 15, 1835, where he lived to manhood's estate. He was soundly converted to God and joined the Methodist Episcopal Church, South, in 1861. He came to Texas in 1866. He lived in the eastern part of the State for several years. He came to Erath County, Texas, in 1871, where he lived till his death, which occurred at his home, eight miles northeast of De Leon, February 4, 1908. He has gone to his reward, for he was a good man. He is asleep in Jesus. We will see him again some day.

C. S. CAMERON.

WINFREY.—C. H. Winfrey, son of William Winfrey, was born near Germantown, Tenn., January 22, 1835; married Miss Henrietta Hale, of Ozark, Ark., November 13, 1860, who survives him. In 1863 Brother Winfrey moved to Cleburne, Texas, and, one year later, to Hunt County. To Brother and Sister Winfrey were born eight children, all living and all present, except two, at the time of his death. Brother Winfrey was a quiet, unpretentious, Christian man. In 1877 he professed religion and joined the Methodist Episcopal Church, South, and lived honestly and uprightly all the days of his life. To his pastor he has often said: "I can't talk much, but I am trying to live an upright Christian life." One of his neighbors said to the writer: "He was a good citizen and an honest, upright man." This was the character of our brother, and, while he could not tell us of his feeling as death approached, we have the testimony of his life, and have no fear as to his future. He died January 17, 1907, lacking a few days of being seventy years of age. I would say to the bereaved ones: "Weep not, but look up and strive to so live as to meet at last in heaven." E. H. CASEY.

PIPKIN.—Mrs. L. B. Pikin passed from the experiences of earth into that "rest that remaineth for the people of God," on January 12, 1908. She was born in Bastrop, Texas, December 4, 1867. She belonged to one of the old and honored families of our State, being Miss Kate S. Wilbarger. Her father, James Harvey Wilbarger, was a Corporal in Company D, Texas Mounted Volunteers, Mexican War. Her grandfather, Josiah Pugh Wilbarger, came to Texas in 1827, joined Stephn F. Austin's second colony. He received his grant of land on the Colorado River, between Austin and Bastrop. Here he built a fort for the safety of his family and for the settlers around, and in times of expected attack from the Indians the settlers came to him for protection. He was scalped by the Indians at the age of 33 years, while serving in the capacity of surveyor. No person acted a more royal part than he, or was more serviceable to the State. She was happily married to L. B. Pipkin, the youngest son of an honored father, Rev. J. F. Pipkin, in the Methodist church at Bastrop, February 12, 1890, in the presence of a large circle of friends, who had known and loved her from childhood. They immediately came to Beaumont, the home of her husband, and began the most beautiful of all things in life—the making of a home. For more than seventeen years this happy couple lived together—prospering in the things of this world. In the province of God a charming company of children united their affections to those of father and mother, thus making this a well-nigh ideal home. Sister Pipkin was sick some three months before her death; was a great sufferer, yet patient and resigned to the Father's will. On Sunday morning before her death, in the afternoon, knowing the end was near, she spoke to the family of the approaching separation. Such was her faith, so clear was her vision of the Christ, so sure was she that he would make his promise true, "I will come again and receive you unto myself," that she spoke as calmly as if bidding them good-bye for a brief journey. Beautifully did she talk of each member of her household—an impression never to be forgoteen was left as a sacred memory—shall I not say an inspiration to all to live closer to God? It was my privilege and pleasure to visit her on Saturday before her deatn Sunday afternoon. Knowing the end was near I read for the lesson the fourteenth chapter of John, and while we prayed, Mothers Wilbarger and Pipkin were both in the room, we all felt that the Christ was in our midst. No doubt her entrance into heaven was an "abundant" one. "Well done, good and faithful servant, enter thou into the joys of thy Lord." Sister Pipkin had been a member of the Methodist Church practically all her life; she loved her Church and was ever ready to do what she could to advance its interests. The ruling characteristic of her nature was unselfishness. She understood the meaning of the Scripture: "It is more blessed to give than to receive." A devoted wife and mother, loving home more than society, it could no doubt be written of her: "She sought to make home happy." To the very great comfort of the bereaved ones, Dr. G. V. Ridley, of Mount Pleasant, who had married Brother and Sister Pipkin and baptized all their children, came and assisted the writer in the funeral service. The beautiful words of comfort spoken by this honored servant of the Master will not soon be forgotten. She leaves to mourn her going a devoted husband and four children—Roger Wilbarger, age 16; Fayette Fletcher, age 14; Dorothy, age 12, and Louis B., age 8. The mother of Sister Pipkin, Mrs. James Harvey Wilbarger, still lives, and in the province of God is in the home of Brother Pipkin, a great comfort to him and blessing to the children. She leaves also four sisters, Mrs. J. N. Gilbert, Mrs. J. N. Price, and Mrs. Lipscomb Norvell, all of Beaumont, also Mrs. Josephine Haymond, of Houston; an only brother, James Lee Wilbarger, of Bastrop, besides these, a host of relatives and friends. Perhaps not for a long time has there been a larger funeral procession seen in our city than followed the remains of this good woman to the resting place of the dead. Just as the sun was setting we said the last words at the open grave: "Earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in Him shall be changed and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself. I heard a voice from heaven, saying unto me, 'Write, blessed are the dead, which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labor.'" SAM R. HAY.

Beaumont, Texas.

BENGE.—Mrs. Harriet Benge (nee Alexander) was born in Lafayette County, Tenn., February 7, 1836; was on September 19, 1861, married to R. F. Benge. To them were born five children. Two sons and one daughter still survive. The next week after her marriage she professed faith in Christ and united with the M. E. Church, South, under the ministry of Rev. Robert Briggman, and remained a member of the same till 1886, when, for convenience she joined the Cumberland Presbyterian Church and remained a member to her death, which occurred in her home in Cherokee County, Texas, February 7, 1908. She often sang (and requested sung at her funeral), "I Believe in Being Ready." She believed this, hence was ready when the summons came. Husband, children and grandchildren, be ready; the summons will come for you. Don't delay till too late. D. S. BURKE.

ADAMS.—Mary M. Hardigree was born in Rusk County, Texas, May 9, 1851; joined the Methodist Episcopal Church, South, 1867; was married to James E. Adams January 20, 1881, and died December 28, 1907. Her husband died in 1901, leaving her with one child—a daughter. Sister Adams was only sick a little while. Death came almost without warning, but she was ready for his coming and died as she had lived—at peace with God and man. It is the testimony of all: "A true friend, a kind neighbor, a faithful servant of God has gone from us and her place will be hard to fill." But relatives and friends are comforted, for they know it is written, "Blessed are the dead that die in the Lord," and so they believe it was with her.

T. S. WILLIFORD.

COOK.—Little Marie Cook, daughter of C. H. and Kate Cook, was born October 28, 1907, and died February 2, 1908. Like the beautiful flower just budding to enhance with its beauty and delight with its fragrance, so this little one remained on earth just long enough to entwine about the hearts of loved ones and to fill the home with its own brightness, and then God called her home to the pure climes of glory. By this dispensation of Providence our interest in heaven is increased and we will meet little Marie there "some sweet day."

C. E. GALLAGHER.

BISHOP.—Death came to the home of Brother Will and Sister Minnie Bishop on February 10, 1908, and claimed little Elton, a beautiful, bright boy ten months old. How sad to part with one so young and so sweetly innocent! But he is gone, and because the good Lord knows best. They are sad, but not as those who have no hope, for they do truly trust in Him who said: "Suffer the little children to come unto me." Lean on Jesus, dear ones, for we shall see little Elton in the sweet by and by.

M. M. BEAVERS.

Rule, Texas.

HALL.—Mrs. Mary Anne E. Hall (nee Youngblood) was born June 15, 1832, and passed to her reward at the home of her son, in Newton County, Texas, May 24, 1907. Thus closed the record of a well-spent life. Sister Hall was married in her teens to Brother William Hall, who preceded her to the glory land many years ago. His life was like precious ointment to all who knew him. He was an Israelite in whom there was no guile. Sister Hall had been a life-long member of the M. E. Church, South, having been converted when a child and uniting with the Church. Her life was one of loyalty and devotion to the cause of Christ. It was a light which shone out over the community in which she lived, so that her children, friends and neighbors could see the way to the higher and holy life which leads to heaven. All who knew her loved her for her unselfishness and joyous Christian experience. Like her blessed Christ, she lived to make others happy, and, having learned obedience through the things which she suffered, He said, "It is enough; come up higher, that where I am ye may be there also." She leaves three sons, two daughters and a host of relatives and friends to mourn for her.

H. A. ABNEY, P. C.

HUTCHESON.—Ruth C. Hutcheson (nee Doughty) was born in Cocke County, Tenn., January 27, 1837, and died in Springtown, Texas, December 31, 1907, aged seventy years. She was married to William L. Hutcheson in Meigh County, Tenn., September 19, 1855. Of this union there were born eleven children, seven of whom are still living to mourn her death. She was very dearly attached to all her children. She professed religion in Christ in 1852, and was a member of the Cumberland Presbyterian Church till 1855, when she joined the Methodist Church, of which Church she was a member until her death. She realized for some time before her death that she must soon go, and said she was ready and talked freely of her faith in Christ, and asked her children to meet her in heaven. On January 28 we laid her away in the Goshen Cemetery to await the glad summons on the other side of the river. Her pastor. K. S. VAN ZANDT.

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NOTES FROM THE FIELD.

Continued from Page 5

take religion as a side issue, but it don't work well that way. We must be willing to take Jesus as our Savior and not as a side issue in business. Isaiah told the people that the Lord's arm was not shortened, that he could not save, nor his ear heavy that he could not hear; but that iniquities had separated them and God and their sins had hid his face from them that he would not hear. Oh for a mighty turning to God! Oh for a wave of salvation that will cause Presidents, Governors and on down through the official column, even to the Justice of the Peace and Constable, to turn and serve the true God of Israel; and when our officers become religious, the country will be better. When Churches quit fighting each other and unite in the name and for the cause of our blessed Master and instead of cultivating hatred and strife cultivate love and harmony, then will our Christian Churches be as one great gospel chain and not as broken links. God grant that we as professed Christians may awake to our duty and drive the enemy from our midst. I was among good people last year and again this year. And I trust that as each day brings us one day nearer the grave it will find us one day nearer our heavenly home.—Nat. A. Griffin, Feb. 13.

Denton Mission.

This is a new charge and a new preacher. After bidding farewell to many dear friends in Southwestern University, whom we had learned to love very tenderly, I turned my face toward my first work. I reached my work on December 1, 400 miles from home and among strangers. But my people gave me a very kind and cheerful reception. I have not missed but one appointment during the three winter months, and have visited almost every member on the work. Our first Quarterly Conference was held at Dudley February 8-9. Bro. John R. Morris, our presiding elder, was with us and did some as good preaching as it has been our pleasure to hear. We had large crowds both Saturday and Sunday. Dinner on the ground Saturday. I have a large work and some of it was unorganized when I took charge, but I am greatly encouraged over the outlook. Have taken twenty members into the Church. I have five meetings to hold, and working, praying and expecting a great revival all over the charge during the year. Have supplied two of my churches with "Revival Praises," and secured four new subscribers for the Advocate. Am making an effort to put the Advocate in every home on the work. Pray for our success.—L. Norman Myers.

Rosen Heights, Fort Worth.

After two and a half months' hard work we are in one of the nicest little parsonages I have ever seen. The good women of the W. H. M. Society have furnished it with good, substantial furniture. We have our hands full of work. This is a great field for a man who wants to have plenty to do. We have a good Sunday-school and it is growing in interest and number. Senior League doing excellent work. The prayer meeting has taken on unusual interest. We will organize a Junior League next Sunday. We are delighted with our people. We are planning for a great year with many conversions and a clean sheet for conference. I have only been here a short, time, but the best of feeling exists between the preachers; and with our beloved presiding elder in the front I feel sure we will have a great year. May this be the greatest year that we have had for Methodism in Texas.—D. A. McGuire, Feb. 17.

Canadian.

Our reception on this charge has been cordial. The parsonage was set in order in advance of our coming by the Canadian ladies and the pantry supplied with a variety of good things. To the same result the Cataline and Ella Flat people have substantially contributed. For all of which we are grateful. To cap the climax of the many kindnesses received from the Blooming Grove folks during our two years' stay among them the good women suited and the U. T. S. boys overcoated this preacher for conference. These good people were thoughtfully tender to us in the trials coming our way and we can never forget them. The people here have been extra kind to us. The Epworth League and W. H. M. S. have been reorganized and both are doing splendidly. The first Quarterly Conference is passed. It was a good one. The presiding elder, Bro. J. G. Miller, preached four strong sermons and delivered one splendid address on "Woman's Work" during his visit. If anybody can beat that in working his presiding elder let him tell us how it is done. Bro. Miller didn't seem to mind it; he rather seemed to enjoy a full opportunity to do something. With such men as he in the presiding eldership and given the right-of-way, no defense as to the utility of the office will be needed. His coming was a benediction to our people and to their pastor. This climate proved to be too severe for our sick boy. He is now at a sanitarium, near Santa Fe, N. M. At this place he began to improve immediately, and the outlook is favorable for his recovery. The dear boy appreciates the many cheering remembrances that have found their way to him from his friends. They will not expect him to reply to them now. His postoffice is Santa Fe, N. M. Let all our friends pray for us, please.—J. M. Armstrong, Fem. 14.

Waxahachie.

Yesterday was a great day for the Methodists in Waxahachie. Dr. H. A. Boaz, of the Polytechnic, Fort Worth, preached to us morning and evening. For the morning service his subject was, "The Christian Life." In the evening he preached on "World Evangelization." Dr. Boaz is still a young man, but already he has made an indelible impress upon Texas Methodism, and, as one of our most useful members was heard to remark Sunday night, "That boy will be a Bishop yet." Our pastor, Rev. J. T. McClure, is now serving us for his second year. He has endeared himself to us all by his broad-gauged manliness and true Christian character. His sermons show study, research and thought. His illustrations are apt, his diction is pure, and his well rounded periods come in logical sequence, all of which show the cultured student and mark him as a man who will yet go higher. Our people are proud of him, and rightly so, too. Mr. Walter Crow is at the head of our Sunday-school, and with his able corps of teachers the young folks are doing wonders. But, and I do not offer any apology for so saying, our singing under the direction of Prof. Le Blonde is just simply great. Come to see us some time and hear our little girls sing and our small boys whistle. Sunday night they sang and whistled the "Glory Song," and it was fine to an old-timer like me. Hon. G. B. Winn teaches the Baraca class, and the interest there never wanes. Rain or shine his class always meets him. Now, in conclusion, a word to you preachers: Last year we invited the conference to come here and you didn't come. If you only knew what we have for you, you would come the next time you are invited, and that will be this year. "A word to the wise is sufficient."—Milton Finch, Feb. 14.

Collinsville and Tioga.

We have been kindly received at Collinsville and Tioga. In addition to the regular "pounding" we have received many expressions of kindness. Under the direction of our W. H. M. S. the parsonage has been extensively improved at a cost of about $400. Our people are loyal and intelligent. We have two fine Sunday-schools and two of the best Women's Missionary Societies in the North Texas Conference. Our first Quarterly Conference is over. The stewards made a fine report and made the salary more than it has ever been before. The visit of Bro. Aston, our presiding elder, was appreciated by all. In the chair he presides with ease and dignity. In the pulpit he is strong, forcible, convincing and eloquent and withal commendably modest. He is an ideal presiding elder. Death has taken one of our truest and best men, Rev. B. B. Newman, a local elder, and for many years our Recording Steward. The outlook for the future is hopeful and we expect great things from God.—John Moore.

Custine.

The pounding came. They were just waiting to generate force, as the results plainly show. Good things too innumerable to mention. We are thoroughly convinced that Methodist people are not going to forsake their pastor. We ask forgiveness for all past blunders and resolve to do better in the future.—J. F. Luker, Feb. 17.

Pioneer.

We can use the plural, "we," more conscientiously, as we are parsonage keeping at Pioneer, where we have a neat, new, four-room parsonage.

After our arrival the pounding came in due season. We have some of as good people here as we ever saw.

Pioneer circuit is not a mission, as was read out, but is an entirely new arrangement of five classes cut off from so many different circuits. We have been very busy since our arrival with our studies and a debt on the parsonage of $343. Fifteen names have been added to the roll so far.

Our time, our energies, our prayers are for the Church. We are planning the summer meetings and hoping for greater spiritual blessings.—W. T. Jones, P. C., Jan. 14.

Detroit.

After three years of happy labor with the good people of Campbell Circuit we were read out for Detroit. We said good-bye to many dear friends at Campbell. We shall always love them for their kindness to us. Our reception at Detroit has been cordial. We were strangers in a strange land, but our welcome was so hearty and unstinted that we were soon feeling as if we were among all friends. Our silence for these two months has not been due to the fact that we had nothing to say, but rather on the account of our being too full for utterance. The pounding not only came in regular form, but in "irregular" form also. We must confess we rather like both, in season and out of season. (If it could ever be out of season to bring a preacher something good to eat.) We have good church property and a most excellent parsonage, a model Sunday-school and the banner Home Mission Society of the district, an efficient and consecrated Board of Stewards, who were kind enough to make the best provisions for the support of this preacher that he has ever had. Many other good things could be said, but we will wait awhile. There is an abundance of work to be done and a great opportunity. Under God we shall do our best. We are in need of a great revival. We are working and praying for it and expect to have it by the blessings of God. We need your prayers. My predecessor, Rev. I. S. Asburn, is living here and is in high favor with this people. He wrought well here last year. Our associations with him and his good wife are most happy.—C. W. Dennis, Feb. 12.

Wharton.

At the last session of the Texas Conference Wharton was made a station. Application was made to the Board of Missions for an appropriation, but for reasons known only by the board it was "turned down." So here I am, trusting God and a little heroic band of Christ's followers for a support for myself and those dependent upon me. I have no doubt but that all things necessary for us will be provided. I have never lived in a town where more favors were shown myself and family than have been bestowed upon us here.

A large number of white people are moving into this county, and in order that they may have the gospel I will preach in at least two communities outside of Wharton. I have made arrangements to preach to the Japanese, a colony of whom live near this place. So, you see, I am doing missionary work without an appropriation. Our new presiding elder, A. A. Wagnon, was with us Feb. 9. Those who heard him preach were delighted and edified and believe that he is a good man, full of faith and of the Holy Ghost.—W. L. Pate, Feb. 17.

METHODIST PASTORS' CONFERENCE.

The conference met at the usual hour in the parlors of the Publishing House last Monday. The meeting was opened by reading the Scripture by the President and prayer by Bro. T. H. Morris.

Reports of preachers: First Church: Good congregations. Rev. T. H. Morris preached at night. Two accessions.

Oak Cliff: Fine congregations. Rev. J. L. Morris preached at both hours. Twelve accessions.

Oak Lawn: Good congregations. Bro. Flynn preached at night. Four accessions.

Maple Avenue: While preaching to a fine congregation the house caught fire. Slight damage. No service at night.

Grace: Large congregations at all services. Three accessions.

Trinity: Unusually large congregations yesterday. Two accessions.

Bro. Bourland preached at Colonial Hill yesterday. Reports good congregations at all the services. One penitent last night.

Reinhart: Bro. M. C. Dickson reports the organization of two new Sunday-schools on his charge. Outlook good.

Bro. W. F. Clark worshiped at Oak Lawn and confirms Bro. Griffin's report of a great day at that place. Aims to open up a work at the cement plant.

Bro. G. I. Jackson, of the C. M. E. Church, reported progress of his work. Is encouraged. Needs help to finish his new church.

The hour for the paper having arrived, Bro. Peterson read a review of H. T. Clark's "Philosophy of Christian Experience." The conference tendered a vote of thanks to the writer for his excellent paper.

Bros. W. L. Diamond and L. Blaylock came before the conference in the interest of the district parsonage. It was resolved to take collections at an early day to relieve the present indebtedness.

The following persons were present: J. L. Morris, A. L. Andrews, S. H. Adams, J. M. Peterson, J. H. Griffin, H. A. Bourland, G. S. Sandel, W. F. Clark, W. D. Bradfield, M. C. Dickson.

Visitors: T. H. Morris, Bros. S. Crow (Bristol Circuit, Northwest Texas Conference), L. Blaylock, W. L. Diamond, G. S. Jackson. The meeting adjourned with the benediction by Bro. Dickson. J. W. HILL.

A QUIET RETREAT

On the Heights of Oak Cliff

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

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

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

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

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

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

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

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

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

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

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

READ THESE LETTERS.

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

OWEN McCARTY.

CURED A LONG TIME.

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

Very truly,

MRS. MAMIE D. JOHNSON.

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

PARIS DISTRICT INSTITUTE.

The preachers and laymen of the Paris District were called by the presiding elder, Rev. J. M. Sweeton, to meet at Blossom, Texas, January 28 and 29.

The opening sermon was preached by Bro. Sweeton. This writer regrets that it was not his privilege to hear this sermon, being detained at home that evening on the account of a wedding. However, we heard many favorable comments from the brethren. This sermon seems to have set the standard high, for on the following day as we discussed the work and need of the Holy Spirit, the spiritual tide rose to a very high level and our hearts burned within us.

Bro. I. W. Clark was first on the program. He was at his best. Those who have heard Bro. Clark know what that means. His address was up to the highwater mark. He had the old-time fire and fervor and all our hearts were set aglow. The fires thus kindled continued through the day as a number of the brethren made good and helpful talks.

It is due Bros. Miller and Holder to state that their preaching was of the right character, and was greatly enjoyed by the brethren.

The address by Rev. P. C. Archer came last and was among the best things of the feast. His subject was "Missions the Supreme Work of the Church." Although somewhat limited for time, yet Bro. Archer gave us a magnificent discussion of the subject.

I am sure many of our people will be glad to know that things have a hopeful and encouraging look up this way. All of the preachers of the district have started well. They have met with encouragement on every hand.

Bro. Sweeton has gotten his presiding elder harness adjusted and it fits him well. He is taking hold of the work with a master hand, and advancement is the result. There has not been a discordant note in the district, and in nearly every charge advancement is being made. Under the leadership of such a wise, efficient and consecrated presiding elder, supported by an earnest board of preachers and backed by as good laymen as can be found anywhere in the Church, we confidently, under the blessings of Almighty God, expect to see Paris District take her place in the forefront of the work in our conference ere this year comes to a close.

C. W. DENNIS, Sec.

PHOTO WANTED.

I am anxious to secure a photo of Rev. S. Armstrong, who served Alexandria, La., in the 70's, but who moved to Texas many years ago. Any assistance in the matter will be appreciated. H. R. SINGLETON.

Alexandria, La.

Tyler District.—Second Round.

Alba, at Alba, March 6.
Emory, at Ford's Chapel, March 7, 8.
Big Sandy, at Hawkins, March 12.
Wills Point Cir., Clifton, March 14, 15.
Wills Point Sta., March 15, 16.
Mt. Sylvan, Harris Chap., March 21, 22.
Lindale Sta., March 22, 23.
Grand Saline Sta., March 28, 29.
Chandler, Shady Grove, April 3.
Edom, Union Grove, April 4, 5.
Edgewood Sta., April 9.
Colfax, Antioch, April 11, 12.
Canton, Wesley Chapel, April 18, 19.

THOS. H. MORRIS, P. E.

Waco District.—Second Round.

Fifth Street, Feb. 22.
Hewitt, at Hewitt, Feb. 29, March 1.
Hubbard City, March 8.
Peoria Cir., at Bethel, March 14, 15.
Whitney, March 15, 16.
Abbott, at Bell Spgs., March 21, 22.
Elm Street, March 29.
Aquilla Cir., at Ross, April 4, 5.
Mt. Calm, April 8.
Mart, April 12.
Bosqueville, at Mt. Zion, April 18, 19.
Penelope, April 25, 26.
Axtell, at Axtell, April 29.
Lorena Cir., at Mooreville, May 2, 3.
West, May 6.
Reisel, May 9, 10.
Morgan and Walnut, May 16, 17.

W. L. NELMS, P. E.