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## Editorial.

### THE MESSAGE OF EASTER.

Another year with its joys and sorrows, its realizations and its blasted hopes, has passed away and glad Easter time has come again. What message does it bring to our troubled hearts? What hope does it offer to our saddened spirits? The message of Easter is a message of certainty concerning a future life. We might add that is the only message of certainty which our longing hearts have received. In the spring time nature puts forth fresh life, the trees clothe themselves anew in garments of green, the dry roots send up the fresh stalks, and students have found here an analogy that seemed to promise them some hope of an immortality. But there will come a time in the life of the trees when its verdure will fail, a time when the warm sunshine can no longer coax the plant to a resurrection, a time when the founts of life themselves are dry and barren. Wise men teach us that some time in the distant future this globe itself, a lifeless world, will revolve in space a desolate and uninhabited waste. The soft winds of spring-time will no longer lure from their hiding places the buttercups and the violets. Death will lord it over life.

Boastful science, fresh from many victories and swaggering with an overweening self-consciousness, enters the field. But after we have beheld the very best that science can do, heard the very last word that science can say, all that we can find out from that source is, that life beyond the grave is no unreasonable belief. But to prove anything to be reasonable is far from proving it true.

Philosophy essays the tasks and with misty and poetic words would lull the soul into a sweet and reposeful mood. It tells us of the "pleasing hope," the unquenchable longing for immortality, or, with Socrates, would teach us, that the "soul being simple and uncompounded can not have decay or death predicated of it." Philosophy seems to furnish us a shadowy mist instead of the substance that we need. She constructs a castle out of the smoke and the billowy clouds whilst men long for something substantial.

But the Christian's faith is based on none of these, although they serve to strengthen his faith. St. Paul based his belief in immortality on the fact of the resurrection of Jesus Christ. If He be not risen from the dead our preaching is vain, our faith is vain. On this historic truth He risks everything both in time and eternity.

This fact of the resurrection was not only the central teaching of the great apostle to the Gentiles, but it was the central theme of the early Church. Much more is said about the resurrection of Jesus than about his crucifixion, as even a casual reading of the Acts of the Apostles will reveal. Christ alone has brought life and immortality to light. Hence we would naturally expect that concerning this event we would have evidence incontrovertible and abundant. In this we are not disappointed. Dr. Lyman

Abbott has said that the resurrection of Jesus Christ is the best attested fact of history. There were abundant reasons for the spear thrust, the guarded tomb, and for the many appearances of Jesus under various conditions. It was that we might know that He lives and because He lives we shall live also.

The unbelieving mother bends over the cold form of her child, whilst in blank despair she utters her hopeless wailings. No wonder that she looks so long into those soft blue eyes that even in death retain the impress of love's last look; gaze long, we say, for thou knowest not that thou shalt ever see their soft light again. Strain her more closely to your bosom, for tomorrow the banquet of the worms will begin. Kiss lovingly those flaxen locks; let that fair cheek rest long against thine own, for thou knowest not but that it may be for the last time.

The Christian mother, who has received into her life the message of the first Easter morn, can even through her tears smilingly say, "Good-night my darling, we'll say good morning in heaven."

Blessed certainly! Glorious hope!

### RESURRECTION OF JESUS CHRIST.

The resurrection of Jesus Christ from the dead is the all-comprehensive miracle. It establishes his claim to divinity and is the one unquestionable credential to his mission as the Redeemer of men from sin and from death. It confirms the divine authenticity of the Scriptures he quoted and puts beyond the pale of peradventure the truth of his own statements. It furthermore establishes the wisdom and righteousness of the manner in which his doctrines were to be promulgated. The risen Jesus is God incarnate, possessing all the attributes of the Father and all the natural constituent elements of man. He is the center of all circumference, the "exponent of the past" and the "prophecy of the future." He is the purpose of God in history, and all the motion of matter and all the events of human life from the birth of a slave to the coronation of a King—from the glinting of a sand grain to the rolling of a star; from the death of an insect to the resurrection of a race—all are parts of one stupendous whole, of which Jesus is the first and the last, and for whom are all things and by whom are all things ordained, made and sustained and whose sovereign will they all must eventually work out. The resurrection of Jesus is the all-inclusive answer to every form of science, "falsely so-called," and the triumphant refutation of all heresies. His personality dissolves the dream of dreary pantheism, his spirituality overthrows the claims of gross materialism, while his post-resurrection declaration, that he is "alive for evermore," and has the "keys of hell and of death," and that because he lives, we "shall live also," is at once the pledge, credential and assurance of a general resurrection and of life in the world to come. The Apostle Paul makes the fact of Christ's resurrection the pivot upon which rests all the claims of Jesus and

all the hopes of those who believe in him. He says: "If Christ be not risen, then is our preaching vain and your faith is also vain." It is not within the scope and purview of this article to review the arguments pro and con that have become the common stock in the resurrection controversy. The number of the witnesses, the credibility of their testimony and all other direct, probable and circumstantial evidence—all this has been rehearsed again and again. But there is one line of evidence, one "infallible proof," that is as available at one time as another. It is the witness of the Holy Spirit to the spirit of man, testifying not only to the claims of Jesus in a general way, but exemplifying his power and authority to save from sin the individual believer. This "witness of the spirit" furnishes not only the strongest but the most incontrovertible testimony that Jesus rose from the dead and ascended to the Father. The alleged record of what he did and said reports him to have declared that when he should have ascended "up to the place where he was before," he would send the Holy Spirit upon his disciples, and the Holy Spirit so sent should "testify of him," thus making the presence of the Spirit equivalent to a continuation of his own presence among them. Not only so, but he declared that this Spirit should "abide with them forever." In other words, while the presence of Jesus in the body was temporary and could be known only to the few, the Holy Spirit, his messenger, could be and the promise was: he should be sent to and consciously recognized by every man who repented of his sins and believed in the Lord Jesus Christ. Now, if that Spirit did come—yea, rather, if he does come, it is the most infallible proof that possibly could be given of the resurrection of Jesus Christ from the dead. By as much as the testimony of consciousness is superior to the testimony of the senses, is the witness of God's Spirit to the spirit of man more reliable than the declaration of those who pretended to have seen him with the eye of flesh after he had risen from the dead. The conclusion of the whole matter is, that an experimental knowledge of our sonship as witnessed by the Holy Spirit is the last, the best and the only infallible proof of the resurrection of our Lord. And the corollary to this is, that any system of so-called Christianity that does not insist upon the direct operation of the Holy Ghost upon the human heart is a messenger without tidings and in the last analysis and final trial must break down in hopeless and helpless agnosticism.

### "IF CHRIST BE NOT RISEN," THEN WHAT?

If Christ be not risen, then death has absolute sway over the whole race, and his reign is eternal. Those who have died have utterly perished—the great, the small, the evil and the good alike. He has gathered with his greedy hands the spoils of his cruel crusade, committed them forever to the keeping of the tomb, turned the key, and fixed

upon its door the seal of a dread and unbroken silence. Death ends all.

If Christ be not risen he is without divinity and authority. And though he was great in speech, and wrought mighty miracles, he was deceived and conquered, and was simply human and mortal, unable to abolish death and bring life and immortality to light.

If Christ be not risen, then there is no merit in his death, no power in his atonement, no redemption through his blood, no forgiveness of sins in his name. Then our faith is vain, and we are yet in our sins.

If Christ be not risen, the gospel is false, is no gospel at all; whosoever believeth in him shall perish, as he did, and shall not have everlasting life. In this life only we have hope, and of all men we are the most miserable. Let us eat and drink, for tomorrow we die.

If Christ be not risen, then all he said about the future is unreliable, and of no more value than the speculations of the philosophers and the dreams of the poets; and, "crawling, cooped, we live and die under this inverted bowl we call the sky."

If Christ be not risen, all the Messianic prophecies, all the sacrifices "on Jewish altars slain," are without meaning and false; without divine sanction or authority.

If Christ be not risen, the scriptures are not holy, and are without truth or authority; the apostles are false witnesses, and all believers have been baptized in the name of a dead and unrisen Christ.

But now is Christ risen from the dead, and is become the first fruits of them that slept! And this guarantees the truth of all that he claims for himself; it authenticates his virgin birth, and his wonderful works. It asserts his complete sovereignty over nature and matter. It asserts the completion and efficiency of his atonement for sin, and vertebrates our faith in the merit of his death. It is the guaranty of the Christian's victory over sin and death, and of a glorious immortality beyond the grave. It is the foundation of our hope for the resurrection of all men. For, as in Adam, all die, even so in Christ shall all be made alive; Christ the first fruits, and afterwards they that are Christ's at his coming. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. With sharper than Ithureal spear shall death be pierced and made to disgorge, and his empty, shriveled form will be flung into the very jaws of victory. Then shall come to pass the saying that is written, "Death is swallowed up in victory!" The redeemed and saved shall rise again, in incorruptible, glorious, powerful and spiritual bodies, fashioned like unto the glorious body of their risen and glorified Lord. "I would not have you ignorant, brethren, concerning them who are asleep."

Easter morning points to the empty tomb. It tells us that Jesus rose from the dead, and upon that fact is made to rest the great doctrine of the general resurrection. These two facts are inseparable.



# The Problems of Ministerial Support.

By Judge Ocie Speer.

Speaking on the subject of "The Problems of Ministerial Support," Judge Ocie Speer of the Court of Civil Appeals for the Second District of Texas, of Fort Worth, delivered a strong address before the Ministers' and Laymen's Conference of the Fort Worth District of the Methodist Church, South, at the Missouri Avenue Church in this city last Wednesday. His remarks were roundly approved by the ministers present and a resolution was passed requesting the publication of the speech in Methodist periodicals.

Owing to Judge Speer's prominence and judicial eminence, what he had to say on this subject is of particular interest. His address follows:

I beg your indulgence of an apology for the brevity with which I shall deal with a subject that is so deserving of extended discussion. The fact is—and my pastor will bear abundant witness—I have not given to the subject of "Paying the Preacher" that thought and attention commensurate with its importance—to him—and it is altogether possible that the presiding elder entertained a suspicion that other Methodists of this district were alike remiss in this particular when he invited a consideration of this subject at all.

Be that as it may, I preface my discussion with the indisputable proposition that so long as we have preachers who will not support themselves, somebody else will have to support them. I take it for granted that there is not a survivor of the band who once taught that the minister ought to obtain his support from the pursuit of a secular employment. The preacher can no more serve two masters in business than he can in religion. If he plows six days in the week his sermons will be apt to partake of a "gee-haw" vernacular calculated to cause his auditors to prick up their ears and possibly break out of harness. We have gotten away from that idea; it is now antiquated.

We expect our pastor to serve us, not six days in the week, but seven—yes, with an hour Wednesday and Friday evening and two hours Sunday evenings and at such other times and for such other hours, day or night, as we see fit to phone for him.

## Compares to House Girl

In short, he is to the congregation what the general house girl is to the family. Every chore is his. He visits our sick as well as those who are not sick. He marries our young folks and some who are not so young. He buries our dead—and ought to bury some of us whom the doctors would say are not dead. He must attend and contribute to every ice cream supper, old maids' auction or charity bazaar, whether given by the Philothea class, the Sunday-school of the Woman's Home Mission Society. He is expected to see after collecting the old Church subscriptions that are long ago outlawed by the civil law and in some instances he is even required to do the janitor's work. All these things he can do and must do at his leisure when he has nothing else to do. We of course have taken no account of his routine work in the study necessary to his preparation of two sermons a week, his general supervision over the Sunday school, the Senior and Junior League, the Foreign and Home Mission Societies, the prayer-meetings, class meetings, stewards' meeting and the thousand and one domestic cares he has in common with the rest of us. Of course, we can't do these things ourselves; the preacher must do them for us; and we have only alluded to them in order that we may in some measure understand what is meant by supporting the ministry.

## Salaries and Inducements.

Now, what should govern a Board of Stewards when they come to set the preacher's salary? "If," says a recent writer in one of our daily papers, "for ten years the ministers of the United States would enter into a conspiracy to refuse—not by denials, but by visual disproof—that mean slander, 'The Lord's call is always where the biggest salary is,' they would multiply the moral power of their professions beyond all estimate."

While the writer, judging from his terminology in other parts of the article, perhaps did not have in immediate mind the Methodist Church, yet his utterance is applicable to us, and in the insinuation that such "mean slander" needs refutation at the hands of our ministry is true, it is by no means conclusive that the laity stands acquitted of blame in the premises. The meanness of the boards may be the mother to the "mean slander."

The "biggest salary" may be and often is a pittance when compared to the earning capacity of the preacher who draws it. It is true that the people often complain that the preachers want too much money. They say it is money! money! money! But considering only the amount paid as salaries, we assert that no other class of persons

of like training and capabilities is so poorly paid.

I have recently read in a reliable journal that a single civil engineer skilled in mining receives an annual salary for his services exceeding \$100,000. It is matter of common knowledge that the heads of our great corporations and commercial enterprises receive princely salaries. The salary paid to the President of any one of the great insurance companies of the country for the past ten years would enrich every preacher in the Fort Worth District beyond the dream of avarice.

## Some Comparisons.

Where is there a Church which pays a salary to compare with these of the preacher with the temerity to demand it? Of course, we have no preachers in this class of money makers. Let us leave them out of the computation. Take the lawyers, the doctors, the business men about us, and as a class they are immensely better paid. Their time and money spent in preparation for their life work no more entitles them to higher salaries than do those of the preachers, for be it remembered, it is a day of cultivated and educated ministry. It is safe to say that the class of persons just mentioned receive not less than \$2,000 annually, while preachers on an average fall even below one-half that sum. Our State and county officers are better paid than our preachers. The people of this district spend more money for strong drink than they do for religion. While this is a guess, it can not be far wrong, as the presence in our midst of more well patronized saloons than preachers will attest.

So that as long as these conditions obtain let us not, dear laymen, lend ourselves to the senseless charge that our preachers are overpaid. I am not insisting, neither do I believe, that what other professions receive is the sole criterion for measuring the amount to be paid our preachers. I am only exposing the falsity of the charge that they already are overpaid—and here I am due another apology, for no well informed Methodist or Christian as to that, thinks they are.

So far we have considered the question solely as though we were going to hire a preacher in precisely the same way we would hire a lawyer or an architect—pay him for what his services are worth on the market. But there are other and more weighty considerations.

## Gospel Is Worth More.

The gospel is worth immensely more in its temporal benefits than the money paid in building churches and supporting ministers. It inspires industry, sharpens the intellect, forbids prodigality. On this continent, where for ages godless tribes of Indians roamed in poverty, a Christian people have amassed fortunes. In every neighborhood the building of a church and the preaching of the gospel add value to the surrounding property. Even the wickedest have long ago recognized the truth of this and have made it their excuse for contributing to these ends. They pay to the Church as a safe investment. Our civil laws, in so far as they are good, are based on the cardinal doctrines of the Church. The world has never read a better code than Sinai gave us, and civilization for centuries has been endeavoring to approximate its precepts. Again, Christianity has taken and will hold the lead in educating the world. The great universities and colleges throughout the length and breadth of the land are, as a rule, of Christian origin. The oldest institution in America, Harvard, was founded by John Harvard, a minister. The great Methodist Church has her Vanderbilt, and hundreds of scarcely less important seats of learning.

## Great Uplifter of Women.

The gospel is the great uplifter of women. From a position of chattelhood it has brought her into her own, so that today we believe in and practice co-education and co-equality in a large measure, and yet the beginning is only just begun. By it children are accorded their place in nature's realm and due appreciation of them demanded.

Herod slew the infants in Bethlehem, the Carthaginians sacrificed theirs to Moloch, and the benighted East Indian mother cast hers into the Ganges to feed the crocodiles, but Christ says "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God." Behold the multiplied thousands of preachers, Sunday-schools, Leagues, Unions, Endeavors and allied Christian forces throughout the world today putting into practical effect the teachings of our Master. Last, but not least of all, the gospel through the ministrations of preachers, has saved our souls. From the mustard seed in Judea a tree has grown up whose healing branches

overshadow the continents. So that, these considerations should enter into the matter of salaries paid, and in a measure, should forever convince us that the greatest marvel of Christianity is its cheapness.

But, says one who opposes high salaries—or low ones either, as to that—"keep the preacher humble." Make him feel his dependence through the medium of a half support. And our critic prates of ministerial sacrifices as though it were our duty to furnish the preacher the occasion of the grace. But I say to you, it is the duty of the laymen to "pay up" and trust to the Lord to find some other way of developing a spirit of sacrifice in the preacher. There is real virtue in preaching for a small salary to people who are not able to pay, but not virtue at all in preaching for nothing to a people who are too mean to pay what they ought to pay. I know of no one who is willing to work for nothing save, perhaps, the ice man and the plumber. Again, "the beauties of sacrifice appear to best advantage when distributed to clergy and laity share and share alike."

## Justice Demands Equality.

No honest minister wants to live better than his people, and none should be required to live poorer. The true servant-spirited man is ready to live in a dugout where his flock dwells in dugouts, but his self-respect and respect for his calling revolts at the idea of his being the only dugout in the neighborhood.

Contemplate, if you can, the spectacle of Dr. Knickerbocker's occupying a hut—such as the thatched roofed one through which the four let down the unfortunate for the Savior's touch—while his wealthy parishioners all about him are dwelling in modern mansions. Could that exist between them that sympathy and love, not to say respect, so essential to pulpit and pew? He would ride to his morning service on the back of a faithful burro while his wealthy parishioners all about him would dash up later in their Cadillac. Would they hear the sermon? No. They would occupy the morning hour debating mentally which were the greatest donkey, the mount, or the rider, for submitting to such an outrage on the proprieties. Yet the fisherman's hut and the Judean ass were sufficient accommodations for the Savior of men, in an age when necessity compelled their use. It will be remembered in the same connection, however, that the alabaster box of precious ointment was none too good for Him.

## How About the Wealthy?

We have people today who live in mansions, ride in automobiles and fare sumptuously every day. They are worth saving—what are we to do with them? Now, dear laymen, prepare to start. I answer. Get the preacher a benzen wagon and send him after them. Who is to pay for this? Why, those people, of course. It is a great hardship, this constant unfavorable comparison with one's neighbors, and since it is an utterly needless hardship and a useless one to boot, the Church which imposes it on its preacher convicts itself of stone-heartedness, which I believe is a sin.

In determining the salary to be paid the preacher it is our duty as laymen to know more of how the preacher is "getting along on what we have been paying him. We should have more curiosity in this respect, and since we can borrow this curiosity from our wives, we need not go without it. It isn't safe to assume that if everything isn't going well at the parsonage we would hear of it. If the preacher is the right kind, we will not hear of it. If his wife is the right kind, also, there is a double chance against hearing of it. The only way to know is to go in the right way and find out about it. They are not the sort of people to whine. They have long ago learned in the most impressive manner that although it is written "The laborer is worthy of his hire," there are yet a great many people in the Church upon whom that truth has never dawned, and who expect the preacher to serve them as Sam Jones said some people served the devil—that is, work for nothing and board himself. If the salary isn't sufficient to enable the minister and his family to live as comfortably as the average family in your community, then it isn't enough, and the clear duty of the Board of Stewards is to raise it. I don't suppose, however, that could be done until another year, at least I never heard of it being done. Nor is it quite safe or fair to the preacher in setting the salary that the board put him on a basis with their own expenditures. He is certain to be called upon to entertain more, and I do not borrow this term from the society columns, but use it in the sense of feeding and lodging according to the time-honored Methodist custom. He will in all probability buy more magazines and books, for he must be a well read man to entertain us. He will be called on by charity a dozen times to your one, and the chances are he is more generous. He ought to wear better clothes than most of us, for some fastidious people care more if his trousers bagged at the knee than if his sermons bagged at both ends. Furthermore, there must

be some allowance for attending the conferences which you as a rule do not attend.

## Plan of Equality.

The conclusion, then, of the whole matter is, that the preacher should live and move and be supported by his charge on the same plane of the average people whom he serves. And if there is any doubt in determining what this is, he should have the benefit of the doubt. I am not unmindful of the fact that the Methodist Church, and every other Church as to that, has within her borders a great many persons whose ability to support the Church is very limited, and who therefore of necessity can pay little, but if all pay according as "God hath prospered us, I am sure that we will never reach the point of tithing, for the highest standards herein urged will sooner have been attained.

It is not my province to assert that it is the duty of a Christian to pay the tenth of his income toward the support of the Church. It may or it may not be. But of this I am sure: I never heard of one who was beggared by the practice. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24-25. We should not withhold more than is meet, even if the necessities exceed the tenth, for it tendeth to poverty of purse.

The grace of Christian giving abounds in the Scriptures. We read: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal shall be measured to you again." Luke 6:38. And again: "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work." II Cor. 9:7-8.

## Paying Instead of Giving.

But paying is a better term than giving when applied to the support of the Church. Every Methodist has voluntarily assumed a vow, wherein he promised to support the institutions of the Church. If this paper be allowed to go to protest, then indeed are we spiritual bankrupts. "Owe no man anything" is broad enough to include the preacher, and if we heed not the injunction we no longer have credit at the great banking house of heaven.

If the ministry is of God, then our account with his servant is the only one on life's ledger wherein we deal so intimately with the Master, and should accordingly be the most scrupulously guarded.

It is not the Church alone, dear brethren, which makes financial demands upon us. Indeed, it is a battle with the world demanding toll upon every hand. The bills of the baker, the butcher, the merchant, the school-master, all must be met. In none of them do we get the return as for the treasures laid up where moth and rust do not corrupt nor thieves break through and steal. Every dollar paid to the cause of Christ not only pays a debt, but bears interest for our account. This is not true of any other payment.

"Earth gets the price for what earth gives us;

The beggar is taxed for a corner to die in,  
The priest bath his fee who comes and shrives us.

We bargain for the graves we lie in.  
At the devil's booth are all things sold,  
Each ounce of dross costs its ounce of gold;

For a cap and bells our lives we pay,  
Bubbles we buy with a whole soul's tasking;

'Tis heaven alone that is given away,  
'Tis only God may be had for the asking."

Dallas, Texas.

## AN UN-AMERICAN INSTITUTION.

The Saloon is Lawless and Tyrannical  
No. 3.

1. They have systematically, persistently, cruelly, arrogantly violated and despised almost every law enacted for their regulation. For 26 years we have had in Texas the following statutes for the purpose of keeping the saloon partly in abeyance, namely, against: (1) Sunday opening. (2) Indecent pictures. (3) Screens. (4) Games. (5) Music. (6) Selling to minors. (7) Selling to habitual drunkards. (8) Selling to students of learning. (9) Allowing lewd women on the premises. They had so long and so completely ignored these laws that they had really forgotten there were such laws until the prohibitionists forced them to see it. We must pay judges, sheriffs, policemen, attorneys, etc., etc., to protect these men in their violations of law; for example, the law counts it a separate offense for every day of systematic violation of a statute. Now a saloon which

has been in existence for 26 years and has been violating the anti-screen law all that time is guilty of 9490 offenses. All these 9490 offenses are completely ignored by the officials concerned. But if you take a hatchet and cut down one of those screens, see if you are not arrested and fined for the first offense.

2. They have invariably opposed majority rule in the matter of providing through the Legislatures for local option elections. Then when local option carries, they do their best to cripple it.

3. They intimidate the press; they hold a club over the business men; they caucus with politicians and so grow in wickedness; they silence statesmen; they seek to control legislation; they rule in municipal politics wherever possible.

4. They would like to monopolize the field of politics. Preachers and Sunday schools may give out opinions with regard to such secular matters as honest business, good home life, correct educational principles. The churches may send food to Russia or India's famine sufferers; they would be allowed to heal the stomachs of drunkards after the dram shops have ruined those stomachs. The churches are allowed to provide secular food and secular clothing for the orphans of men who were killed by drink. For some reason the prevention of drunkenness and of the crime and ignorance, which follows drunkenness, is too secular for the church. Truly the saloon crowd have an extremely high regard for the holiness of the church and of the ministry.

5. They boast and threaten. "Prohibition shall not prohibit," say they.

6. Seventy-five per cent of our crimes of violence are readily traceable to liquor. From 1885 to 1904, ten years, we had in our country 131,957 homicides. Seventy-five per cent gives us 94,964 lives destroyed violently by liquor. If we put the expense of prosecution, maintenance in jail, etc., etc., at \$1,000.00 each, then we have \$95,964 which sober men were forced to help pay during these ten years, to partially remedy only one form of the evil results of drink. Henry M. Boies in his "Science of Penology," states on page 10, that the average cost per convict in the United States, would probably exceed \$1,500. On page 11, he says that when all the various incidental losses are thrown in that some writers estimate the average cost of every convict at \$3,000. If the direct cost to the State for the handling of one case of homicide does not reach \$1,000, then it easily reaches that, when you count his loss of time in earning a living for his family, they being often left to private or public charity.

The railroads kill 9,000 a year. In addition to being a wealth-producing concern, and therefore partly excusable, the railroads are required to pay large sums for their wreckage of human life. The fact that the drinker is induced to help in getting himself killed, only adds to the guilt of those who start him in the career. It is rightly against the law to incite men to riot or to sell poison to one who intends suicide, or to loan a pistol to one who contemplates self-murder.

7. The fact that they must close on election day and that they themselves bow to the necessity, is prima facie evidence that the business is dangerous. An open saloon on election day has been thoroughly tried, and to avoid rancor, fights, quarrels, homicides, it has been unanimously cut out. Of course this does not prevent the saloon from being used as headquarters for political corruption, but it cuts off some of the worst forms of lawlessness.

8. High license is a confession that the business is not right. To require a whiskey saloon to pay \$750.00 tax when the grocer who runs his business on the same financial scale pays only \$10.00, is robbery. But liquorites favor this robbery. Why is this? The reason is clear: It shuts the mouths of the citizenship generally. I say it deliberately, we, the people of the United States, are in the liquor business wherever we license men to carry on this traffic. We are systematically fining them, but we do not expect to suppress it by the fines. By high license, we first admit that the business is wrong and illegitimate; then we go into partnership with it and protect, foster, dignify, perpetuate it. Will the stockholders and promoters seriously attempt to wrestle with its evils while we get 10 per cent dividends and especially while we deal with a set of overbearing liquor men?

J. A. PHILLIPS.

When we stand and look into a silent face, once flushed with the ardor of life and joy, we feel that if this is the end of all efforts, it would be better never to have been born. But when we turn our faith to the life beyond and realize that this silent life is active amid the sphere of another experience, and by and by we will join it again, we then thank God, take courage and press onward. This is where our religion sustains us.—Exchange.



## Devotional—Spiritual

### AN EASTER HYMN.

Life is so deep and death seems to end  
all,  
To us who are here, this side of the  
awful fall,  
And no known voice comes from that  
unknown shore,  
No matter how our aching hearts im-  
plore.  
So at the end when death's dim shad-  
ows fall,  
What is the comfort we can give to all?  
"Jesus is risen!" Risen indeed!  
And become the first fruits of all those  
who sleep.  
Jesus is risen! Risen indeed!  
And we shall be like Him  
When He comes again;  
When He comes again.

So let's take heart, no matter what we  
bear;  
Jesus is ready each sorrow here to  
share,  
And when the time comes for us to go  
home,  
He will be there, to light the old, dark  
gloom,  
And when in heaven we see our Sav-  
ior's face,  
We shall sing of His redeeming grace.  
"Jesus is risen!" Risen indeed!  
And become the first fruits of all those  
who sleep.  
Jesus is risen! Risen indeed!  
And we shall be like Him,  
When He comes again;  
When He comes again.

MARY GREEN WILSON.  
Douglassville, Cass Co., Texas.

### YOUR HINDRANCES AND YOUR ONLY HELP.

REV. THEODORE L. CUYLER, D. D.

Among the army of readers of this paper may be many who expect to become Christians before they die, and yet have not done so. Let me have a frank word with you. If I inquire why you have never begun the Christian life, you might answer that there are hindrances in your way. Of course there are. All the best things are costly, and God does not promise to carry you to heaven in a palace car. A cheap religion is more worthless than certain flimsy goods that are sold for a trifle.

One obstacle that may deter you is that you are disgusted with the inconsistent conduct of some who profess to be Christians. You say, "I don't care to be what they are," and you are perfectly right in feeling so. Jesus Christ does not ask you to be frivolous, or cowardly, or selfish, or anything else that is unworthy. He asks you to trust in him, and follow him, and copy him, and not to be studying the faults of your fellow-creatures. Every good thing is counterfeited, and there is a counterfeit piety sometimes found in the cases of shallow self-deceived professors. Study your own faults, my dear friend, and face your own sins! These sins will destroy your soul if they are not repented of. Unless you are "born again" you will be condemned alongside of those whom you are now condemning. This flimsy excuse will not "hold water." No other person's failure will excuse your failure.

Perhaps no such small hindrances as these may be in your path. You may desire to be a Christian and yet find that the real difficulties are not outside of you or around you, but in your heart. You say, "My heart is obstinate and wicked, and I can not make to myself a new heart." Blind Bartimeus could not restore sight to his eyes. But Jesus Christ could do it, and he did it just as soon as Bartimeus came to him in simple faith and with the honest

### A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered liver.

THIS IS A FACT which may be demonstrated by trying a course of

## Tutt's Pills

They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

TAKE NO SUBSTITUTE.

prayer on his lips, "Lord, let me receive my sight." The first step in the religious life is obedience to Christ. Your mistake is that you are trying to do what only divine power can effect, and neglecting to do what the Savior asks you to do. He invites you to turn from your sins and obey him, and he promises to you the help of his almighty Spirit to change your heart.

This brings me to the main point, which I would lovingly press upon your attention. There is no book for you like the Word of God. Open your Bible at the fiftieth chapter of Isaiah and you will find this verse: "For the Lord God will help me. Therefore shall I not be confounded; therefore I have set my face like a flint, and I know that I shall not be ashamed." This passage—which has the ring of a bugle—will both encourage you and keep you from self-trust in the vital matter of your salvation. Self-reliance is a good thing in the right place; but self-reliance in a battle with the world and the lusts of the flesh and the devil and the innate depravity of the heart means self-destruction. Some persons set out, like John Bunyan's "Mr. Presumption," with the self-confident cry, "Oh, I can do it." Such vain boasters have not yet been under fire or measured swords with their enemies. The secret of the failure of more than one attempt to live a Christian life has been self-confidence. God's book declares, "He that trusteth his own heart is a fool." My friend, you can not trust yourself too little, and you can not trust Jesus too much. The real question with you just now is, "Shall I trust myself—or my Lord and Savior?" Your soul has no self-lifting power or self-renewing power. You can no more find your way to heaven without Christ's light and grace than you can find your way through the Mammoth Cave without a guide and a lantern. "Christ says: 'Ye must be born anew,' and born of the Spirit. In Jesus Christ is your only help.

If you seek that help sincerely you will surely obtain it. You are learning some lessons now that will be of great service to you. You are learning what a sinful thing your heart is, and what a weak creature you are. Christ says to you, "In me is thy help," and he never breaks his word. This loving assistance will come to you in many ways. He will pour his grace into your heart as streams of water pour into the bottom of a well and fill it up. Christ will put good thoughts into your heart. He will not only forgive your past sins, but give you strength to fight temptations. He will give you supernatural help, and when you encounter lions in your way you will find, like Daniel, that lions are harmless. Then, my friend, lay hold of Jesus Christ with the entire grasp of your soul, and do just what he bids you. Let conscience speak out. Instead of resisting the blessed Spirit, work with the Spirit. No one ever yet cast himself entirely on Christ, with a readiness to hear Christ's voice and to do Christ's will, and was left to perish.

Bind this blessed text like a frontlet between your eyes. Write it on the palms of your hands. It will give you security; you will "never be confounded." It will give you steadfastness; Christ will give you backbone to do your duty, and to face any hindrances. It will give you a serenity of soul; you will "never be ashamed," and in the face of sneer or scoff, of man or devils, you will have strength to stand by your colors. Tens of thousands have had just your hindrances and others like them, and Jesus Christ has brought them off more than conquerors. Don't, I beg of you, draw back, for that way lies hell! Before you may be conflict and self-denial and struggle, but with Jesus comes victory.

### IMPOSSIBLE TASKS.

Some requirements of the Bible seem impossible to man. When Jehovah commanded the children of Israel to go forward with the sea rolling at their feet, obstructing their advance, the command seemed absurd. When he commanded Moses to go down into Egypt and deliver the children of Israel out of bondage, the task was impossible. When Jesus told his disciples to go into all the world and make disciples of all people, he commanded them to do what they were not able to do. When he said to the young ruler, "Go, sell all thou hast and give to the poor, and come, follow me," he told him to do something which is not within the range of human ability. The young man had great possessions, and Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," yet he is continually calling them to enter in. When he said to his disciples, "Love your enemies;" do good to them that hate you;" take no thought for your life, what ye shall eat or what ye shall put on;" "resist not evil," he commanded them to do impossibilities. When he said to the man with a withered hand, "Stretch forth thy hand," he told him to do what he could not do.

But these are not arbitrary and cruel requirements. We may properly say that they are strictly scientific. It is necessary for us to meet and master obstacles. God has great things in store for us, but they lie beyond the deep waters. He has made us for great things, greater than our imagination can reach, but lying between us and our inheritance there are insuperable obstacles. Men love the easy road and the soft pillow, but no one ever yet sailed to heaven on flowery beds of ease. The road to the best and highest is a rough and steep way: One who falters at impossibilities will never reach the promised land. When Professor Morse struggled with the proposition of the electric telegraph he was almost in the jaws of starvation. He could have made money enough if he had been content to abandon his hope. But he had heard a voice from the skies calling him to a high mission, and he pushed on through the Red Sea of poverty, ridicule, hardship, and came out on the other shore, and sang a song of triumph which the whole world heard. A great artist had a high idea of art, and struggled after it. He needed money to keep his family from want, but his pictures would not sell. The people could not appreciate his work. His friends entreated him to give up his thought of perfection and paint for money, but he steadily refused. He died in poverty and obscurity, but left the world a legacy of art worth more than all the millions of Mr. Rockefeller.

When John Bunyan persisted in preaching at a time when it was not lawful for anyone to preach unless he had been authorized to do so by the Established Church, he was arrested and thrown into prison. It was a hard lot. He was willing to suffer and die, if need be, for his principles, but he had a family to suffer also, and especially one blind daughter in whose life his soul was bound up. The thought that this poor child would be in want and have to bear reproach on account of the disgrace of her father was enough to make a weaker man yield. It was too much for any man to bear. But when they told Bunyan that if he would promise to preach no more he might go free, he said, "If you let me out today, I will preach tomorrow, and I will lie in jail till the moss grows on my eyebrows before I will promise not to preach the gospel." This is the kind of man that can do impossible things. This is the sort of spirit that conquers freedom for mankind. This is the way through the Red Sea to the promised land.

The Americans desired freedom, but a sea of blood lay between them

and the promised land. It was one thing to write the Declaration of Independence, and an easy thing. It was another thing to sign it, and still another thing to achieve independence. It meant seven years of war and sacrifice. But for one ally, the Americans never could have crossed the sea of freedom. Lafayette was a powerful friend, but they did not rely on him. France was friendly and helpful, but they did not trust in France. Patrick Henry said, "There is a just God who will fight our battles for us." With this ally they conquered impossibilities and won freedom.

When our Lord came into the world a sea lay before him. He came to save the world. He came to do this Father's will, and to finish his work. He could not do this without going through Gethsemane, and Pilate's judgment hall, and over Calvary into the sepulcher. We, too, must do impossible things or be defeated. It is easy to live on a low level. It is easy to lie down quietly and let the taskmaster rule over us. He may be cruel, and our burdens may be heavy, but this is the line of least resistance. To gain the land of milk and honey we must go through the sea and the wilderness. But with God all things are possible.—The Christian Advocate.

### THE FELLOWSHIP OF SEALED LIPS.

The Jewish rabbis tell this story: A certain man sent his servant to market to buy some good food. The servant returned, bringing with him some tongues. Again he sent the same servant to buy some bad food. The servant again brought tongues. The master said: "What is the reason that when I sent you to buy good food, and again to buy bad food, you both times brought me tongues?"

The servant answered: "From the tongue both good and evil come to man. If it be good, there is nothing better; if it be bad, there is nothing worse. It is the best and the worst meat in the world."

To have bad meat in the smoke-house is bad; to have bad meat in the skillet is bad; to have bad meat in the stomach is worse; but to have bad meat constantly in the mouth, to poison the possessor and others, likely many, is by far the worst of all. The Bible says that a bad tongue is "an unruly evil, full of deadly poison," while "a wholesome tongue is a tree of life;" that "death and life are in the power of the tongue." In God's Word we see much said about the tongue. The Lord knows the ability of the tongue to produce either great happiness or great misery. He wants us to surely have great happiness and no misery, so he shows us both sides, warns us against the bad and urges us to the good. Happy are we if we hear and obey, obey and truly live.

What kind of a tongue have I in my mouth—good or bad—and is it wholesome at all times? I need to consider this well. I need to consider it for the sake of the present. "He that will love life and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile." I need to consider it for the sake of the future. "I say unto you that every idle words that men shall speak they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Jesus.)

I need to consider it for the sake of others. "Therewith curse we men;" "a word fitly spoken is like apples of gold in pictures of silver." So to all.

"The tongue can no man tame." We must have divine help, and all human aid and co-operation should be very acceptable, that all speak the words of truth and soberness. Re-creating effects, we should encourage good speech in others. There is something that has helped many—a worthy man—John Reel Mead, of Pekin, Ind., an invalid, who has

### Have You Ever Stopped to Think About Your Health?

Are you as well, strong and vigorous as you used to be? Are you sometimes discouraged, and think you'll never be any better? Can you tell the cause of your trouble, or what makes you sick? Do you know that about nine-tenths of all sickness is caused by kidney trouble?

Have you ever stopped to think that your kidneys may be the cause of your poor health?

Most people do not realize how much work the kidneys are required to do every day.

Every drop of blood in the body must pass through and be filtered by the kidneys thousands of times a day.

How can they do their work well if they are sick?

If your kidneys need treatment, Dr. Kilmer's Swamp-Root will prove to be just the medicine you need.

If you will write to Dr. Kilmer & Co., Binghamton, N. Y., every reader of this paper who has not already tried Swamp-Root, the great Kidney, Liver and Bladder Remedy, may receive a sample bottle by mail, absolutely free.

long lain entirely helpless, but who wants to do what he can for his fellow-man. It is called "The Fellowship of Sealed Lips," sealing the lips against all corrupt and idle utterance. The decision and declaration is, "I am purposed that my mouth shall not transgress." (Psalms.)

The keynote is, "Evil communications corrupt good manners." The requisite to membership is an earnest desire to be delivered and kept from the evil of unbridled speech. The invocation is, "Set a watch, O Lord, before my mouth; keep the door of my lips." (Psalms.)

The tongue's a weight

That's owned by hate.

To crush to water despair.

The tongue's a knife

To take the life

Of friend without a care.

The tongue with glee

Makes misery—

Rejoiced at another's fall.

But God is King;

A reckoning

Is bound to come to all

### BETTER THAN SPANKING.

Spanking does not cure children of bad habits. 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 chance is it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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## Church Extension Loan Fund Day.

By Bishop Seth Ward, D. D.

The importance of the Church building in its relation to successful evangelism need not now be urged. That is self-evident. Church houses in themselves, however costly and well appointed, have no saving quality. We ought to learn that lesson from Mexico, with its magnificent cathedrals and its Christless multitudes. Great buildings can not be a substitute for a great gospel. But it is only the truth to say that the cause of Christ languishes in many places today for lack of an adequate building in which to hold divine worship. Brick and mortar may be in some sense sacramental. Souls may be reached and lives transformed by means of a suitable building in which to assemble the people. Many a pastor has had his heart well-nigh break under the pressure of that truth.

Gradually, but surely, we are coming to a fuller appreciation of the value of co-operative discipleship. It may be true that "the world spells 'Church' with a smaller 'C' than ever before." We indulge in no regrets because of that. The day of mere ecclesiasticism is past. But the power of the Church as an organization for service is yet to be realized. Isolated discipleship can never accomplish the purposes of our Lord in this world. There must be organization, co-operation, reaching from the smallest congregation to world-wide Christendom if his work is to be done in the earth. The form in which this principle is expressed in Methodism we call "Constitutionalism," but the principle expressed in some form is essential to the being of the Church.

Church extension is the application of this principle to Church building. It is an effort to unite seventeen hundred thousand Southern Methodists in the work of building houses of worship in those places where the local con-

gregation can not build without aid. If this ideal could be made real the day of financial burden, even for the weakest congregation, would be past. During the past twenty-five years more than two million dollars have been contributed for this purpose and more than seven thousand Churches have received aid from these funds.

The loan funds of the board are of special value. It is usually better to aid by loan than by donation. It is better for the congregation receiving aid and better for the Church as a whole. The loan, at a low interest rate and on long time, enables the Church to be built and is then repaid to build other Churches. Thus the good work goes on from year to year. A number of the Memorial Loan Funds of the Board have aided, each, a large number of Churches and have today a larger capital than when they were founded. What better plan could be devised for giving to money a perpetual ministry of helpfulness? At this time many of our Churches are in need of aid from the loan funds of the Board. Some must be aided at once if disaster is to be averted. But resources of the Board are utterly inadequate to the needs of the Church, and in consequence many worthy applicants must be denied. The efforts of the Corresponding Secretary to increase this fund by at least one hundred thousand dollars is most timely. The whole Church ought to respond with promptness and liberality. A small contribution from each congregation will make a large sum in the aggregate. Individuals blessed with ample means ought to establish additional memorial funds. That is far better than marble or bronze.

Let us make Sunday, May 10, memorable in the annals of Southern Methodism. It is to be Church Extension Loan Fund Day.

Houston, Texas.

### HISTORICAL.

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

By Rev. Robt. Gibbs Mood.

Paper VI.

The Trustees of Soule University were hurriedly convened October 4, 1869, a larger number than usual being in attendance. After religious services, the following preamble and propositions were submitted for consideration and adopted. Their adoption was pressingly and urgently pleaded for upon their presentation by their author, Dr. F. A. Mood, and, after protracted consideration and debate, were adopted with but one dissenting vote. These propositions were amended in a few unimportant particulars by the East Texas Conference, to which they were first submitted, but were finally adopted unanimously in their adopted form by the five Texas Conferences, on the following dates: East Texas Conference, October 20, 1869; North Texas Conference, November 3, 1869; Northwest Texas Conference, November 17, 1869; West Texas Conference, December 8, 1869, and Texas Conference, December 22, 1869. These resolutions and propositions were as follows:

Whereas, It is of vital importance to Southern Methodism, as well as the general interests of religion and education in Texas, that there be an institution of learning, that will, by its endowments, cheapen higher education and by its other advantages secure general confidence and patronage; and

Whereas, Under existing circumstances, from its heavy cost, many of the most worthy young men of the State are denied the desired advantages of education; and

Whereas, In the absence of an institution of this character large numbers of the young men of the Church are being yearly sent out of the State to secular and sectarian institutions, entailing great loss to the membership and influence of our Church, besides withdrawing from the limits of the State large amounts of money that should be expended in building up education at home; and

Whereas, The magnitude of the work of establishing such an institution involves a demand for patronage and an expenditure for liberal endowment much greater than can be met by any single Conference; and

Whereas, Soule University, though originally projected to meet this great want, has up to this date, through the calamities of war and other untoward events, only partially secured this end; and

Whereas, The field, being comparatively unoccupied, invites to prompt, unselfish, zealous and liberal effort to meet this great demand that is now upon the Church; and

Whereas, A union of effort of the thirty thousand Methodists in Texas ought to secure, without possibility of failure, the establishment of an insti-

tution of the highest grade, with ample endowment and the most liberal facilities for widespread usefulness; therefore,

Resolved, By this board, humbly invoking the guidance and approval of Almighty God, and with a single eye to His glory, that the several Annual Conferences of the Methodist Episcopal Church, South, in Texas, be invited at their ensuing sessions to concur in the following

### Propositions:

1. That an Educational Convention of the several Conferences of the Methodist Episcopal Church, South, in Texas, shall be called to meet at Galveston, April 20, 1870, consisting of the delegates elect, lay and clerical, to our ensuing General Conference.

2. That to this convention, there constituted, be committed the duty of arranging for the organization, location and endowment of a university for the Southwest, to be under the patronage and control of the Conferences of this State and such other Conferences as may hereafter desire to co-operate with them.

3. That the different male institutions organized or projected under the auspices of our Church throughout the State be invited to send deputations to the convention, to present their several claims for its consideration.

4. That the delegates from each Conference proceed immediately upon their appointment to invite proposals for the most eligible site within their bounds.

5. That the several Conferences concurring, if deemed practicable, the Bishop appoint an agent, who shall proceed forthwith to assist in raising endowment.

6. That the Convention, as far as practicable, arrange for a homogeneous system of advanced schools, preparatory to the university.

7. That each conference concurring, pledge its adherence to the action of the Convention, and its hearty support of its decisions without reference to personal or local preferences. (Black-face type in this proposition is mine.—R. G. M.)

8. That in the votes of the Convention upon location, the delegates vote by conference, a majority being required to decide the question.

### HELP FOR SUPERANNUATES.

A month or so since I received a letter from Rev. J. H. Stewart, our wide awake pastor at Ennis, in which he informed me that he had found a party who was old and feeble, with no dependent ones, and a considerable estate, who desired to leave what residue there might be to the superannuates, and that such person requested that I prepare and forward a will for execution in line with this end in view. I most gladly prepared the desired document, mailed same for execution and have been advised of its due execution just as prepared.

By this act the superannuate preachers, the widows and orphans of de-

ceased traveling preachers of the Northwest Texas Conference will receive some four thousand dollars within a very few years.

I write this short note with two points in view. First, to commend the thought and work of Brother Stewart, and in the second place, in order to secure the emulation of the example of Brother Stewart by other pastors, that they may do likewise.

If you should find such persons in your charge in the Northwest Texas Conference, and they are more numerous than you might suppose, advise me of their desires along this line and write me and I will take pleasure in preparing the necessary papers and forwarding same for execution, free of any costs or charges. I will do this for this good cause in which my heart has been so firmly fixed for years.

What better use can be made of an estate than to relieve the needs and wants of the men and their families who have so largely made this country what it is today?

JAMES M. ROBERTSON,  
Sec. Treas. Joint Board N. W. Texas,  
Meridian, Texas.

### S. W. U. NOTES.

The honors for the year 1907-08 have been announced. Mr. J. O. Leath, of Kilgore, wins first honor with an average grade of 97.427. Mr. Leath has broken the record of grade, as this is the highest average ever made at Southwestern by any student. L. P. Story, of Ennis, follows for second honors with an average grade of 95.06. This average is above any that won first honors heretofore.

The State Intercollegiate prohibition oratorical contest was held in Waco last week. E. V. Cole represented Southwestern. First place was won by Decatur Baptist College. Southwestern was ranked third.

The four juniors elected by the faculty by virtue of fancy grades to contest for junior medal during commencement are as follows: L. E. Dudley, C. D. Ferguson, W. C. House and C. A. Long.

The junior class selected as their representative Mr. Ship Sanders, and each society will elect two.

The San Jacinto Intermediate debate took place April 4. Despite the downpour of rain all the afternoon a very good crowd was present. Each speaker was a credit to himself and society. The program is as follows:

Prayer, Chaplain R. O. Stewart.  
Address, Vice-President E. T. Jackson.

Music, Miss Early Price.  
Oration, "The Oncoming Victory," W. C. Loveless.

Debate, Resolved, That the education of the American negro should be industrial rather than liberal. Affirmative: T. L. Huffstutler, N. Hollingsworth and L. I. Griffin. Negative: H. O. Metcalf, E. H. Lawhon and C. A. Long. After a hot contest the decision was for the affirmative.

Rev. J. G. Miller, of Clarendon District, and Rev. W. B. Dodson, of Colorado City, visited Southwestern University children this week; also Miss Bertha Rasbury, a graduate of '07, was with us, delegate to the Federation Convention.

### A LITTLE OF THIS AND A LITTLE OF THAT.

A one time pastor, through personal affliction and other providence, has for the last few years had his home in this beautiful and growing city. It may surprise some to hear that our population is approximately 100,000. Only yesterday the Mayor made this claim in his address of welcome to the Cattlemen's Convention. This population is not as largely German as formerly, but the Mexicans seem to be increasing rapidly. In city politics they hold the balance of power.

We are beginning to feel and see some effect of the prohibition "wave." Dr. Mouzon's sermon last Sunday morning was a just, strong, even terrific arraignment.

The daily papers find that they are between the devil and the deep blue sea. They dare not refuse in toto to publish prohibition matter, but all copy is carefully censored.

Our watchmen are all upon the wall with trowel and with sword. The Protestant clergy, with perhaps only one exception, are, as one man, crying, "On with the battle."

San Antonio is aggressive at one point at least, i. e., in Sunday-school work. Attention has frequently been called to the great school at Travis Park, but it may not be known that we have several large and well equipped schools. The education work in our Sunday-school for prohibition is telling mightily.

By the way was not Bro. Field just a little hard on a large class of preachers? Many of our best preachers and most successful pastors do not believe they can do their best work in the pulpit if they spend the hour immediately preceding the 11 a. m. service in the Sunday-school. It may well be admitted that he who waits till that late hour to correct his rhetoric had just as well be in the Sunday-school; and the pastor who has been diligent and

wise in directing this work in conjunction with his collaborator, the Sunday-school Superintendent, can well afford to be in his closet at this time. To be sure the wise pastor will be in his Sunday-school ever and anon during the opening and indeed the closing, but more than this, means to cheapen his power in the pulpit and to discount his lay workers.

J. H. HUNTER.

San Antonio, Texas.

### FROM AN OLD SOLDIER OF THE CROSS.

To the ministers and members of the Methodist Episcopal Church, South, in Arkansas and Texas: My dear and precious friends and brethren, God bless you all. You are in my heart and prayers to live and die. I first saw the light March 23, 1828, in Sevier County, Arkansas; was licensed to preach (Wm. Moors, P. E.) October 24, 1848. The following November was admitted on trial in the Arkansas Conference; traveled Dover Circuit, with 28 appointments, I filled appointments on circuits, stations and districts. Was a charter member of Little Rock Conference, which organized at Washington, November, 1854. In 1869 I transferred to East Texas Conference where I was received and did the same line of work as before. In 1875 I transferred to Northwest Texas Conference, where the Lord blessed my labors until 1894, when I retired from regular work. And now that I am this day 80 years of age I feel just as much or more the earnest desire to call sinners to repentance as I did sixty years ago. But I am feeble, just waiting the Master's call. Brethren, pray for me. Affectionately, your brother in Christ.

SAM'L MORRIS,  
Brandon, Texas, March 23, 1908.

### "THAT PRINTER OF UDELL'S."

I have just read a little novel by Wright that every preacher, and especially every city preacher, ought to read. Its title is "That Printer of Udell's." I believe it will be of more practical value to a preacher than any metaphysical treatise on theology. The writer knows both the strength and the weakness of the Church; that he is friendly to the Church is apparent from the fact that all his characters who were at first adverse to the Church finally found it and were useful in it. It is an interesting and popular argument for Institutional Churches. It helps to solve the question as to how sensible men with kind hearts and financial ability are to be reached by the church and also that other great question, How are the poor toiling and often suffering masses to be kept in touch with the Church? The preacher who reads the book will recognize all his characters. Mr. Adam Goodrich was a purse-proud member of the Church who was a stickler for respectability and opposed his pastor's effort to bring the poor into the Church on the grounds that it was degrading to respectable people to associate with them. On the same grounds he opposed his children working in a mission Sunday-school. The results were his son became a drunken scoundrel and his daughter was for a time an outcast, but was rescued by Udell's Christian printer, whom old Goodrich had at one time driven from his door. Udell was the proprietor of a printing house and when Goodrich drove the printer from his door he took him in. He was kept away from the Church for awhile by men of the Goodrich type, but finally through the influence of Uncle Bob, a whole-souled Christian, he was brought to Christ. The types of the ministry presented are easily recognized. One brother is a learned book-worm with no time to look after the poor. One is a little imitator, smooth as an icicle, and bent on being popular. One makes himself ridiculous by putting himself in the attitude of a beggar. In a most unreasonable and untimely and fawning way he approaches men of money and asks for a pittance for himself and his work. One preacher is determined to do good even if he has to get out of the old ruts to do so. He has but one idea, and that is to do good. He will do good in a congenial way if he can, but if not he will do good anyway. He succeeds after great effort. His Church is a beehive of industry. He has beds for the penniless to sleep on and something for them to do until employment can be found. He has the confidence of the city and men of means respond when he calls. Finally he died in a pesthouse waiting on the reprobate son of old Goodrich. What a crown he will have in the great day to come. These sketches are not all fanciful. They can be carried out. They have been and in the near future the Church will carry them out more and more. It is not surprising that Christ blesses such work, for it is in harmony with his own work and teaching. He wrought miracles to feed men. His first question after his resurrection was, "Children, have you any meat?" Then he directed them to where to cast the net for a great draw of fishes, and when they landed he had their breakfast already cooked.

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### WHITE SANITARIUM

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Telephone CH 142.

The poor you have with you always. When you feed and clothe them you do so to me. This age doesn't care anything about the mode of baptism, apostolic succession or fine spun theories of the atonement. During the war between the States a great battle was fought and many were wounded. The chief surgeon was carried from the field shot. Then followed a scene that made the angels weep. The other surgeons stopped their work to discuss seniority and succession, while hundreds of suffering men needed their immediate attention. This age will not tolerate anything like this in the Church.

Judge John H. Reagan used to say to the writer, "The greatest menace of the day is commercialism in politics." Bishop Atkins says it is the chief danger of the Church; some of us hope the crisis is past. A better day seems to be dawning in State and Church. The Church is not lacking in men who are willing to do, and die, in a pest house, if necessary. The man who reads "That Printer of Udell's" will feel that the Church must and will do these things; when the preacher died in a pest house he left a widow. We hope the Church took care of her and did not leave that work to some brotherhood. Southern Methodism is making a beginning in all these lines of work. I believe it is the harbinger of a more glorious day. The Methodism of the future will make good its claims to a Christlike spirit. The Church that does not will lose its hold on the minds of sensible men.

The town where the faithful laborer banished saloons, maintained organized charities, put the lid on on Sundays and became a great favorite with commercial travelers who carried a legitimate line of business, there is nothing chimerical about this. These have been the results of many a faithful preacher's life. Methodism has furnished her quota of such preachers in the past and will do more of that kind of work in the future. If this scribe does not read the signs of the times wrong, and if he does not mistake the spirit and aim of our chief pastors, moral results will be looked after more and more.

B. H. GREATHOUSE.

Camp, Ark.

### "ON THE WAY."

The Advocate is the cleanest paper in Texas. I have been taking it for many years. I preached at Smithfield last Sunday at 11 o'clock and at night. Had good crowds and a fine time. I am still on the highway of holiness, over which the unclean cannot pass. Am at peace with all men and am endeavoring to live that holiness without which no man shall see God. This is life eternal to know the true and living God. And hereby do we know that we know Him if we keep His commandments. He that saith I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. And God says Be ye holy, for I am holy. Everyone that is born of God goes out of the sinning business. He that committeth sin is of the devil. He that committeth sin is the servant of sin. Whosoever abideth in Him sinneth not. Whosoever sinneth has not seen Him; neither known Him. He that is dead is free from sin. Ye are dead and your life is hid with Christ in God. When Christ, who is our Life, shall appear, then shall ye also appear with Him in glory.

THOS. REECE.

Fort Worth, Texas.



## Notes From the Field

### Childress.

The Mulkey meeting was a great blessing to our town and Church. Having a number of our Sunday-school workers at the Fort Worth Sunday-school Conference is causing many changes for the better; such as preparing for separate rooms for some classes that have been much needed, but would not have been arranged but for attendance at the conference. Our hearts are welling up to our Father for a fine rain that was much needed. This means much for us in every way. I am preparing to get out in meetings with those who may need my help. With anyone wishing to plan for special work along the line of missions, I would be glad to correspond. Having served as missionary among the Indians and making a study of our mission fields, I am very much interested in that line of work. Bro. J. T. Hicks, our pastor, is hard at work bringing things to pass.—A. E. Butterfield, April 9.

### Irene Circuit.

Things are still coming to pass on the Irene Circuit. Quarterly Conference held at Rienzi Saturday. Sick-ness and the bad weather kept a good many away. But the presiding elder was on hand and representatives from all of the appointments except one. Oh! how he did preach on "The Name" in the afternoon. There was reported to Quarterly Conference one session of the Epworth League, which is making a splendid beginning, but we are not surprised when we think of the splendid officers who are in charge. H. Lee Graham is President; Mrs. Christa is First Vice-President; and she is splendid; Mrs. Bertha Myrick is the Second and Third Vice-President, and she is the right one to have something that is instructive and entertaining and profitable; Miss Blanche Graham is Secretary and Treasurer, and one of the best I have ever seen. We have one of the best of prayer-meetings each week, which is an inspiration and a benediction to all. Four good Sunday-schools. The school of prayer-meetings each week, which is an inspiration and a benediction to all since the great Sunday-school Confer-

ence at Fort Worth. We will organize the work of the departments at once. We have a splendid Home Mission Society. They are the "true blue." Pastor reported the following amounts paid to the following claims: On furnishing churches, \$318.10; on missions as follows, domestic, \$75; on foreign, \$110; on Orphanage, \$14.35; for Sunday-school and other things, \$25.15. Total, \$542.55. Paid to preacher in charge and presiding elder, \$166.75. Now we are praying and working for a gracious revival of religion. It's coming. This preacher believes he has the best people to serve in the conference, but remember the appointment is not to "let." All who did not go to the Sunday-school Conference at Fort Worth missed a treat.—R. H. Heizer, April 7.

### League City.

Sunday, March 29, was a great day for League City. It was the best meeting ever held in League City. This was the opinion of men who have lived there from ten to twenty-three years. League City, a town of about 600 people, is half way between Houston and Galveston on the G., H. & H. Railroad. Its population is composed of various nationalities, such as Germans, Italians, Japanese, and others, whom for want of a more correct classification, we must call simply Americans. It seems that the Galveston storm swept from many of our coast towns the majority of truly religious people, and the work of the Church has made very slow progress. But, perhaps, the greatest hindrance to the progress of Christianity is the fact that nearly every religious denomination is represented there—very largely by "have-been" members—from Methodists and Friends and Quakers down to Christian Scientists. And to this is added the sad fact that there are found representatives of almost every political party from Democrats to the most fanatic Socialist. Yet, amidst all this religious and political confusion and conglomeration, we had a gracious revival, which brought new life into our Church and resulted in 20 to 25 conversions and 12 additions to our Church—10 by profession of faith and 2 by letter. Two were received by letter at League City before the meeting, and 5 at other appointments, making 19 new members since conference on the League City and Texas City charge. Rev. Thos. G. Whitten, the Financial Agent of the Chappell Hill Female College, did the preaching for us. I do not think that I ever heard better or more earnest revival preaching, nor have I ever known any one to do more personal work among the people. Bro. Whitten preached the plain truths of the gospel, both in the homes and from the pulpit, and yet with such kindness and love that he won the friendship of all who heard him. I can unqualifiedly recommend Bro. Whitten to anyone who needs assistance in a meeting. We praise the Lord for this good meeting, and continue our work at League City with renewed hope and courage. League City and the surrounding country will be, before many years pass, one large orange grove. The people are growing the Satsuma orange, which is a very fine orange, and which was on the market here last year from about September 15 until the first week of January. The orange trees are in full bloom now, and if any of my South-western University friends will have occasion to use any blossoms soon I shall be glad to receive their order before the season is over. We had Rev. John E. Green with us in a meeting at Texas City. Although Bro. Green gave us good preaching and the attendance was good, the results were not what we had expected. Two joined the Church by profession, and one young lady came to us by letter from the M. E. Church. Texas City is a hard field, and we ask our Christian people to join us in prayer for a great revival this year at that place.—E. H. Lang, April 7.

### A Word About Coolidge.

The last week in March I had the privilege of spending with Brother R. B. Young in his meeting at Coolidge. To me it was a pleasant and profitable period of time. I found Brother Young held in high esteem by his people—a thing not at all surprising, since he is such a warm-hearted, brotherly man, deeply spiritual and intensely in earnest, and, if his congregation is to be believed, a strong and impressive preacher. The people of Coolidge are cordial and hospitable. It is a delight to work with such a pastor and people. May God prosper them greatly through the year.—A. D. Porter, Hubbard City, April 8.

### Blue Grove Circuit.

At the beginning of 1908 we closed a good meeting at Blue Grove. From that date to this we have had sickness,

death, temptation and trials. In the midst of it all the Lord has not forsaken us. Since the health of our people got better, so we could come together, we have a most excellent prayer-meeting at Blue Grove, and our Sunday school at that place has taken on new life. Our people are improving our church property a little as we go along, notwithstanding the hard times. Many of our people are new settlers in this county and all in debt on their homes, so that we can't do what we would like to do. True, there could be more done if all the people were more thoroughly consecrated to the Lord and His service. I believe we have a people equal to any that I have ever served. We hope to be of some service to them. We appreciate their kindness to us and hope that our labors together may not be in vain, but that our Redeemer's cause may prosper in and by us. We are looking anxiously for our presiding elder to come to us the second time.—P. W. Byrd, April 8.

### Corsicana Circuit.

Our second Quarterly Conference was at Eureka. Everything was in good shape. Brother Bishop preached in demonstration of the Spirit and of power, and all were edified. The stewards brought up \$214. The good women did more than their part with the excellent dinner, and we ate just like we had come from where the grass was short. The occasion was like the old-time quarterly meeting. The Corsicana Circuit is in the midst of a revival. Our Sunday schools are excellent. Prayer meetings are clothed

have a membership of 175, a first-class Sunday-school of 125, with about 90 in average attendance. Bro. J. H. King, Superintendent for many years, gives full satisfaction. We have thirteen teachers, with Miss Lula McClaugherty, Secretary. We have a choir of about sixteen up-to-date singers. A Woman's Home Mission Society of twenty members; Sister Nunn President. Sister Nunn is a most estimable lady; active in all Church work; greatly beloved by all. The good ladies have organized a Foreign Mission Society with Sister Monkhouse President. It is yet in its infancy. Sister Monkhouse is also superintendent of a very promising society of little workers of thirty members. Our beloved pastor has appointed a protracted meeting to commence June 26, to be assisted by Brothers Birdwell and Beall. Providence permitting, we are hoping for and expecting a gracious revival during our meeting. We shall be satisfied with nothing less than an old-time revival, and we are working and praying with that end in view.—David W. Bennett, L. D.

### Santa Anna.

We have reached the middle of the third year at this place. Second Quarterly Conference just held. Finances in about as good condition as last year at this time, notwithstanding the panic. Been pounded twice—good and hard. Organized W. H. M. S. with twenty connectional members. Locally they are painting the parsonage and building a new fence, so when District Conference meets with us



M. E. CHURCH, SOUTH UVALDE, TEXAS, REV. C. W. PERKINS, PASTOR.

The contractors commenced work the 1st of March. They will not keep a man employed on this building who continues to use profanity after correction, and they have prayer with the workmen every morning and read a Scripture lesson. How appropriate for a church building! but I learn this is their rule. When I told Bro. Weeks, our Presiding Elder, he said he thought possibly they were the first since Solomon built the Temple. This building will cost \$15,000 when finished, and the architect says it will be the best west of San Antonio. It will be 70x90 feet and will have a capacity of seating between 700 and 800, and will be a brick veneer buff colored.

with saving power. We expect some one saved each week. Our regular services have the revival spirit and souls are saved. One church has been covered since conference at a cost of \$150, and one new church at Pleasant Grove paid out \$100. This puts all of our churches in good condition. The good women at Zion's Rest are putting down a nice carpet in the church. It will be a thing of beauty and of pleasure. We have a good parsonage. We are doing our best to have by conference one of the best in the district. First Church is the biggest station. Why not the Corsicana Circuit be the biggest circuit? We are looking well to our revivals. Not only this circuit, but the district is bringing things to pass. Under the leadership of our wise general (the presiding elder) we hope to lead the districts at the next Annual Conference. We had the pleasure of helping Brother Turner at Alma in a glorious victory in a few days' meeting. A goodly number of souls were saved, the Church edified and made possible the moving of the Reynolds church to Alma, which is completed by this time. The Sunday-school convention at Fort Worth was great; it was a Pentecost to our hearts.—W. Vinsant, April 8.

### Hondo Station.

We have a good church building, with parsonage and adjoining lot. Rev. W. W. Nunn was appointed to this charge for this year. Leaving Ocona in private conveyance he was somewhat delayed owing to much rain and black mud, but his excellent service more than repaid for the delay. Owing to the fact that the Yancy appointment (which formerly received one-fourth of the service and paid one-fourth of the salary) has been cut off from this work, our preacher's salary is only assessed at \$800 this year. Bro. Nunn is a good doctrinal and practical preacher and has learned to stop when he gets through. He is in full favor, not only with our people, but with all others. We have received up to this time 23 members; baptized several infants with more to follow. We

Georgia. In the meeting at Falfurrias assisted by Rev. J. L. Morrill, of we had to meet many providential hindrances, among them an epidemic of "la grippe," the pastor being one of the victims. We held on until God gave us a great victory. In addition to the Church being greatly blessed, eight were added to the Church on profession of faith, and some were converted who united with the other Churches. Our meeting at Kingsville was one of the hardest fought battles we ever witnessed. People who professed to be Christians allied themselves with the devil's hosts and opposed us. Pilate and Herod "made friends with each other" in order that they might oppose Christ, but the Lord threw them into a great confusion and honored the preaching of His word with great results. We witnessed some of the most triumphant conversions we have seen. Old men were awakened and had their eyes opened to their real condition, turned from their sins and through faith in the blood of Jesus Christ were gloriously saved. And when the spirit bore witness to the acceptance by God, shouted his praise aloud. Men and women were awakened at the hour of midnight and in the "wee sma' hours" of the morning and fell upon their knees to pray for peace. Whole families were converted. In this meeting, besides the Church members who were converted and backsliders reclaimed, twenty-nine were added to the Church on profession of faith. Preachers and officers in other Churches were found among the members of those who fought the gospel, but God set His seal upon the work of His servant and gave us a great meeting. We are holding three prayer-meetings each week. Each one is a Pentecost. Brother Merrill is a true evangelist, one who preaches the word without respect of persons. He "knows no man after the flesh." He left us at the close of the meeting (the meeting continued nearly four weeks) for Savannah, Ga., where he went to hold a meeting at the First Church there. If any of the brethren in the Texas Conference want a brave, true preacher, and one who is "full of faith and the Holy Ghost" to assist them in their meetings, I would recommend him. He will be with us again (D. V.) the latter part of June.—John P. Bross.

### Salado.

I send you good tidings of great joy. The Lord has graciously visited Salado and surrounding country in a great revival, resulting in 60 or 70 conversions, 10 additions to our Church, and the whole life of the Church quickened. Broken-hearted mothers, fathers, husbands and wives were made to rejoice because of the saving power of our Lord and Christ. Bro. Huckabee was with us through the meeting and did us a great work. He is every inch a man, loves God, righteousness and has an intense passion for the lost. He has experienced the message he delivers, therefore speaks with authority. Never better work done by any Church I have served than this.—W. N. Curry.

### Eleventh Avenue, Corsicana.

After the great co-operative meeting down town I decided that a revival in my Church would still advance the good work. So I wrote for Rev. J. T. Bloodworth, of Fort Worth, to come and help. The meeting began March 15 and closed after two weeks of faithful work. Bro. Bloodworth's preaching was strong, to the point, and spiritual. God blessed the gospel in the salvation of people. There were conversions among the children, young people and grown men. There was a deep, steady interest all the way through. Twenty-six joined the Church and the most of them on profession of faith. During the four years here the Lord has given us a good meeting each year. During this conference year 44 additions to date. If you want some one to do substantial work in a revival get Bro. Bloodworth. He preaches the simple yet strong gospel. The indications are that Eleventh Avenue will maintain her usual record and make a fine report at conference.—A. L. Moore, April 13.

### Red Oak Circuit.

This is doubtless the best circuit in the best district in the best conference in the M. E. Church, South, being situated in the midst of the black land of Waxahachie District, Northwest Texas Conference. This is the average preacher's ideal charge. Four appointments with four good church buildings, four Sunday-schools, two Leagues, one Home Mission Society, all in a growing condition. This charge was organized a little more than three years ago with Rev. R. J. Tooley as its first pastor. He built the parsonage, enlarged the Red Oak church, held great revivals and turned it over to Rev. I. E. Hightower, who did two years of faithful work. Last year the work paid the pastor's salary of \$1200, presiding elder \$180, and \$677 to the conference collections. With this good record made in spite of

(Continued on page 16.)

## WAS DELIRIOUS WITH ECZEMA

On Chest, Back, and Head—Pain, Heat, and Tingling Were Excruciating—Nerves in Exhausted Condition—Sleep Badly Broken.

## CURE BY CUTICURA SEEMED LIKE MAGIC

"Words cannot express the gratitude I feel for what Cuticura Remedies have done for my daughter, Adelaide. She is fifteen years of age, and had never had anything the matter with her skin until four months ago, when an eruption broke out on her chest.

The first symptom was a redness, and then followed thickening and blisters, which would break and run matter. I took her to a doctor, and he pronounced it to be eczema of a very bad form. He treated her, but instead of being checked, the disease spread. It showed itself on her back, and then quickly spread upwards until the whole of her head was affected, and all her hair had to be cut off. The pain she suffered was excruciating, and what with that and the heat and tingling her life was almost unbearable. She became run down in health, and at times was very feverish, languid, and drowsy, and occasionally she was delirious. Her nerves were in such a low state that she could not bear to be left alone. In spite of the cold weather she would insist on having her bedroom window open, and would lean out on the window-sill. She did not have a proper hour's sleep for many nights. The second doctor we tried afforded her just a little relief as the first, and I really do not know what we should have done if we had not read how Cuticura cured a similar case. I purchased Cuticura Soap, Cuticura Ointment, and Cuticura Pills, and before the Ointment was three-quarters finished every trace of the disease was gone. It really seemed like magic. Her hair is coming on nicely, and I still apply the Cuticura Ointment as I find it increases the growth wonderfully. Mrs. T. W. Hyde, 1, Ongar Place, Brentwood, Essex, England, Mar. 8, 1907."

Cuticura Soap (25c.) to Cleanse the Skin, Cuticura Ointment (50c.) to Heal the Skin, and Cuticura Resolvent (50c.) for the Form of Chocolate Coated Pills, 25c. per box of 60 to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Props., Boston, Mass.

60-Mailed Free, Cuticura Book on Skin Diseases.



# The Home Circle

## "ALL HAIL!"

"All hail!" 'Tis Jesus speaks,  
He speaks, the risen Lord;  
Triumphant over death,  
He verifies His word.

The Friend of sinners vile—  
Himself did freely give,  
A willing Sacrifice;  
He died, that we might live.

"All hail!" 'Tis Jesus speaks,  
Alive forever more;  
Proclaim it to the world,  
Go, tell it o'er and o'er.

O, blessed thought, to know  
We, too, shall live again;  
Yea, never more to feel,  
Nor sorrow, death, nor pain.

T. H. YARBROUGH.  
Ennis, Texas.

## CHARLIE AND THE PARTY.

One pleasant afternoon in summer, the Oakdale school let out fifteen minutes earlier than usual. No boy was more pleased than little six-year-old Charlie Porter. With a whoop and hurrah he started for home, for it was the night of the big party that he was going to attend. He was in a great hurry—so great that when going through the back fence of his own yard he tore a great hole in his best pants. Oh, those pants! He had begged his mother to let him wear them to school the afternoon of the party. At last she had consented if he would be careful. He had promised, and now what should he do?

He sat down on the ground and began to cry. His twelve-year-old sister Helen happened to come along, a little while after, and asked him what the matter was. He told her. She also was going to the party, and knew that Charlie could not go now that he had spoiled his pants. So she sat down beside him and thought what she could do. Up in her chamber was a drawer which contained two dollars—money which she had been saving up for over a year to buy a graphophone. There was a great struggle within her as to whether she should take the money and buy a new pair of pants for her brother. In a few minutes she decided that she would, and told Charlie to wait where he was till she came back. She stole to her room, took the precious money, put it in her purse, and hurried back to get her brother. Together they started for the village. Charlie was so pleased, when he found that they were going, that he could hardly keep from letting every one whom he met know about it. His sister bought a pair for \$1.50, which matched the cloth of the other pair so nearly, that their mamma did not notice the change until told of it.

Upon the children's arrival at home a great surprise awaited them. Their dear Uncle Jack would arrive from Europe the next morning. A letter had been received just too late for their mamma to tell them that morning.

Within half an hour it would be time to go to the party. Mischievous Charlie was so full of the idea of parties and Uncle Jack that he hardly knew what he was doing. He crept into the pantry for a cracker, and in order to reach the box had to stand on the molasses jug. He succeeded in getting the cracker into his hands, but in stepping down tipped over the jug. Alas! poor Charlie! The jug was full, and the molasses ran all over Charlie's shoes. The party was to be in twenty-five minutes! Charlie left the pantry and wandered through the rooms to find his mother, leaving behind him a sticky trail of molasses. He was sobbing at his mother's knee and was just going up to his bed to cry it out, when the bell rang terribly loud. Who could it be? Helen thought it was one of her friends calling for her to go to the party. But no; it was dear Uncle Jack! The steamer had arrived earlier than he had expected. And what do you suppose was in his traveling bag? A pair of nice new boots for Charlie, who was delighted. He quickly took off his "lasses" boots, as he called them, and put on his new ones. He kissed Uncle Jack, said he would see him later, and ran out the door to catch up with his sister, who had already gone. And guess what Uncle Jack had for Helen! A lovely graphophone, with fifty records.

The children arrived at the party in good season, after all. During the evening Charlie strutted about like a peacock, in his new boots.

But at last the party had to end—as do all things. The children as they trudged sleepily home were talking about the happenings at the party, when—what was that? To Helen it sounded like a graphophone; but how could one be at her house? Where could it have come from? When the children reached the house, both were delighted, especially Helen, for it was to be hers. She went to bed that night filled with the thoughts of her graphophone, while Charlie was thinking of

his new boots and the fun he was going to have with Uncle Jack the following week.—Zion's Herald.

## THE MAKING OF A DOLL.

Many big things are needed to make a small doll. She has her beginning in a great trough where workmen knead up into a dingy paste old cardboard, even old gloves, old rags, and gum tragacanth. They are great, brawny fellows, these men, naked to the waist, wearing leather aprons. In an adjoining room the paste is poured into molds for the busts, the arms, the legs of dolls innumerable. There is a special machine for stamping out the hands. I should not like to confess how long I stood in front of it, fascinated by the steady stream of queer little hands that fell ceaselessly from the iron monster—it was awful, uncanny, hypnotizing. Indeed, the whole sight was grim and monstrous, the low factory rooms were misty with steam and lit by strange, red-glowing fires; always the great steel machines pulsed and clanged; and through the mist sweaty giants of men went to and fro with heaps of greenish arms and legs—until you began to think that some new Herod had killed all the Little People in the world.

There was a sense of cheery relief in coming out into the bright room where scores of women sat at long tables fastening the arms and legs to the little green bodies with copper wires—the factory turns out two hundred thousand of these doll-fragments every day. The heads are molded of a finer paste, the chief ingredient of which is kaolin; and even after they have left the molds they pass through many processes on the way to perfection. One girl cuts out the eye-sockets, another touches the cheeks with rouge, a third blackens the eyebrows, and so the head journeys down the long table and ends in an oven, where it is baked into unbreakable consistency. It comes from the furnace eyeless and, of course, hairless. There is a hole in the top of the skull into which a cork is driven, and the wig is fastened with tacks to the cork. Of all the operations the making of the eyes has the gloomiest air of witchcraft. In order to see it you go down a stone staircase into a cellar, and into complete darkness. You stand there in the dark and wonder. Suddenly you see points of flame here and there—the bluish flame of a blowpipe. Then you discover that behind each flame is a girl in a linen blouse; and her share of life is to stand there in the darkness, day after day, modeling dolls' eyes out of milky-white glass and blowing into them the tiny pupils of brown and blue. If you ask one of these glass-blowers how much she earns a day, she will answer (with pride) and tell you, "I earn four francs," and that is eighty cents. As you leave her there in the darkness and go your way, you think you would rather be one of the greenish dolls, whose share of life is better.—Exchange.

## MRS. LAMSON'S TALK.

"The Lord has laid it on my heart to say a word in this meeting," said Mrs. Lamson, and the deacons looked round, and even the minister was surprised. For in that little Church it was not often a woman's voice was heard in meeting, and Mrs. Lamson was one of the conservative members.

"I've been praying for guidance to say the right thing, and I hope I shall say it. Anyhow, I'm going to try.

"Most of you know that we have a poorhouse in this town, but I don't suppose many of you have ever been there. I've been past it all my life, whenever I've driven along that way, but I've never had any particular errand there, and I don't suppose you've had. But last week I went there. I think it's a shame for this town to treat its poor the way it does."

The little company was thoroughly alert by this time, and Mrs. Lamson was well under way, and found it easier to talk on than to stop.

"I don't find any fault with the overseer of the poor. I suppose they do all they can with the money they have. I don't doubt they give the inmates enough to eat, and things looked clean. But it's the most forsaken place I ever saw. The little things these old people have done to try to make it home-like are enough to make your heart ache. It's just pitiful.

"I've been thinking about it ever since I was there, and it seems to me that if we take up collections for the heathen we might sometimes do something for our own poor."

"I know we pay our taxes grudgingly, too, sometimes, and we see that no one suffers. But I've been thinking that that isn't the whole of Christian duty. They are nearly all old people—there are eight of them who are past seventy—and not a rocking chair in the place. What few pictures

there are look as if they had come out of the ark.

"I've just made up my mind I'll send up a rocking-chair for one of the old ladies, and while the team is going up, if any of you have anything you want to send, I'll take it along."

"The Lord has a blessing for those who visit the sick and those in prison and those that respect the aged. Those people are old and sick and in prison and poor and friendless and—everything. And I think that if we have any of the kind of religion that the good Samaritan had, we ought to stop driving by on the other side."

She sat down breathless, and appalled to think how long a speech she had made. But the minister was quickly on his feet.

"Friends," said he, "this is a good word, and we ought to receive it as a message from the Lord. I suggest that we appoint a committee of ladies, of which Mrs. Lamson shall be Chairman, to ascertain what articles of furniture are needed at the almshouse, and that the list be read from the pulpit, in an endeavor to make the last home of the poor among us not only habitable but pleasant."

It was done, and the list was a long one. Out of the attics came chairs, couches and bed-springs, out of style, perhaps, but serviceable; and many little articles besides, that made the bare old rooms more homelike.

The reports that were made from time to time enlivened the prayer-meeting and cheered the donors, shaming them the while that they were getting so much of credit for what cost them so little, and that they had not done it long before. And into that thrifty New England community, where shiftlessness is the chiefest of sins, and poverty carries with it the stigma of implied unworthiness, there came a new spirit of compassion for the unfortunate and the unsuccessful.

The men who had paid their taxes, and supposed that in so doing they were doing their whole duty to the poor, found ways of ministering in the spirit of their religion, and heard the words of the Psalmist with new interest: "Blessed is he that considereth the poor."—Youth's Companion.

## THE JOKE ON EPHRAIM.

Ephraim was the hired man. Jimmy liked him, and that was one reason he hesitated some time before deciding to play an April-fool trick that would cause his friend much trouble. One reason, mind you; the other was because Jimmy was afraid to do his part in the matter. Not that Jimmy was a coward. He was brave as most 16-year-old boys, but it required courage to play that particular April-fool trick.

The boys lived on a ranch among the foothills of the San Bernardino mountains in Southern California. His father owned one cow, and it was Ephraim's custom to milk that one cow after dark every night. The creature wore a bell, which seemed unnecessary, as she was never allowed to roam at will, but was always tied somewhere near the ranch house.

After supper Jimmy usually watched Ephraim's every move; and the minute the man reached for his lantern, a small cap was forthcoming and its owner was ready to help milk—at least the boy called it helping. As a matter of fact, Jimmy liked the hunting stories Ephraim told while he leisurely milked the cow.

From morning until noon on the 1st day of April, which fell on Saturday that year, Jimmy tried in vain to fool the hired man.

"Can't do it, Bub," said Ephraim. "Bigger boys than you have tried to play jokes on this individual and had to give it up. I ain't so green as I look. From Maine to Mexico and from Alaska to the Horn, I could always see through jokes. They look flimsy to me. I know what's coming from start to finish."

At that moment an idea flashed into Jimmy's mind.

"I wonder if that's so!" he mocked. "Maybe you'll get an awful trick played on you before midnight. Maybe you'll wish you'd never poked your nose into Southern California!"

"Mebbe and mebbe not," replied the hired man with a grin. "But tricks is like rubber balls. Sometimes they bound back and hit the one that started 'em. Better go easy."

"I wouldn't go easy if it wasn't for one thing," Jimmy declared. "I know I could get an April-fool on you if—"

"Oh, never mind the consequences," urged Ephraim, "we ain't had any excitement since your goat chased that there real estate agent a month ago."

Jimmy did mind the consequences, nevertheless, and if Bob, his 14-year-old cousin, had not come from town about four o'clock that afternoon to stay over Sunday on the ranch, the 1st day of April might have passed without incident.

"O Bob!" exclaimed Jimmy. "Here's the best joke on Ephraim! You know sometimes Bess gets loose and Ephraim has to go after her. Well, then, just before supper let's take off her bell and hide it. Then we'll tie Bess in a safe, new place where Ephraim won't see her. Next thing we'll hide



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Morphine or Other Injurious Drugs Most Other Remedies Do.

One 25c Bottle  
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with the bell until Eph comes with the lantern to do the milking. Then we'll creep away up Oak canyon and jingle the bell. When Mr. Eph follows after with the lantern, we'll keep on going 'tinkle-tinkle-tinkle' farther and farther away up the hills and into the canyons. All this time Ephraim will be after us, thinking he's on the cow's trail; and just at the right time we'll shout 'April-fool!' What do you say?"

"I say it's too easy to get lost in the foothills," objected Bob.

"Oh, but you couldn't lose Ephraim," Jimmy explained, "he's a regular old-timer in the mountains in the desert and everywhere. He can tell by looking at a roadstool 'xactly how many miles you are from Washington, D. C. We won't get far ahead of him; you remember old Bess isn't a race horse."

Circumstances favored the boys. Company arrived in time for supper. "Of course," whispered Jimmy, "Ephraim won't be surprised if we don't follow him tonight. I feel specially interested in hearing father and Mr. Simons talk politics."

"Couldn't tear me away," added Bob, "until Ephraim hits the trail." "Where are you going?" inquired mother when she saw the boys grab their caps.

"After Ephraim," said Jimmy, as the two darted from a side door and ran swiftly to find the cow bell.

"That there beast loose again!" they heard Ephraim grumble.

A moment later the cow bell jingled from underbrush near Oak canyon Ephraim started in pursuit.

"Most fun I ever had," observed Bob as the lantern appeared.

"We can't climb directly up any hills," Jimmy observed, "because Bess doesn't take naturally to stiff grades."

"Co-hoss—co-hoss," called the hired man.

Farther and farther away sounded the bell as the boys skirted the foothills, debating upon the proper moment to shout loudly "April-fool!"

"At last a glimmering of the situation caused the hired man to stop and exclaim, 'Well, I swan!'"

As he stood perplexed a lantern appeared on a distant trail. It was coming nearer.

Ephraim with a chuckle, lifted the globe of his lantern and blew out the light.

"Bob, where's Ephraim?" whispered Jimmy, clutching his cousin's arm.

"I—I don't know," was the reply, "he's probably just out of sight for a minute; perhaps behind some rocks."

"But—but it's queer," said Jimmy, whose heart was thumping hard and rapidly. "Maybe he fell and is hurt. Maybe—"

"Hush!" cautioned Bob. "Let's watch."

"Oh! oh!" Jimmy groaned. "There he goes kitting down the trail—way down there, do you see? Come, Bob, quickly! I wouldn't be left up here alone for \$50,000! Oh see that lantern go!"

"Now don't be a babe!" grumbled the older boy. "Do you know the way home?"

"No-o," faltered Jimmy, thankful that Bob couldn't see the fast-falling tears. "Maybe the moon will shine out after awhile."

Suddenly, close beside the boys a wildcat crouched. There was no mistaking that peculiar sound. Jimmy knew it was a wildcat. Terror sent the lads plunging into the canyon below.

"The foothills are full of wildcats and mountain lions," sobbed Jimmy. "We—we hear them every night."

"Listen!" suggested Bob. "They're all around us. What shall we do?"

"I—I don't know," Jimmy's teeth chattered. He went without reserve.

First from one direction, then another the wildcats threatened. The canyon seemed surrounded.

When the boys felt unable to endure another second of such agony, a cheery voice called:

"Hey there, boys, April-fool! Didn't know your old Uncle Eph was a professional ventriloquist, now, did you? Why don't you clap your hands, hey? I'll do it again, while we light the lantern and end up with the April-fool chorus! ha, ha, ha!"

"O Ephraim," begged Jimmy's cousin, "don't, please! Don't do that wildcat act again. You may say April-fool all the way down the trail if you wish—that's music."

"Music," echoed the small boy. "Say

it again, Ephraim. I love the tones of your voice tonight when you say April-fool!"

"Didn't it take you a long time to milk the cow?" asked mother when the three appeared.

"Oh," explained the hired man, "we had a bit of an entertainment outside. Hey, boys?"

"And you can't fool the man that lives on our ranch," added Jimmy. Frances Margaret Fox, in the Interior.

## HOW HE DID IT.

Mrs. Russell Sage taught school in her youth in Philadelphia, and a Philadelphia woman who was once her pupil said the other day:

"She had a way of hammering home an idea with an apt anecdote that we girls enjoyed hugely."

"One day, in impressing on us the importance of perseverance, she said that she knew a little boy who was a remarkably fine skater."

"She watched the youngster one winter afternoon do the front and back roll, the grapevine, the glide and other feats, and finally, overcome with enthusiasm, she patted him on the back and said:

"How on earth, at your age, did you learn to skate so magnificently?"

"By getting up every time I fell down," was the boy's simple answer.

## TRUE CONSECRATION.

We live not for ourselves, but for God; for some purpose of His; for some special end to be accomplished, which He has willed to be accomplished by oneself, and not by another; something which will be left undone, if we do it not, or not to be done, as it would have been done, if the one ordained to it had done it. We live gifted with certain forms of spiritual grace embodied in us, for some purpose of divine love to be fulfilled by us, some idea of the divine mind to be imagined forth in our creaturely state. To devote oneself to God is to consecrate the powers of one's being to their ordained end, and therefore to have the happiest and truest life—happiest, because happiness must be in the accordance of these powers with the law of their creation, and truest, because the attainment of the highest glory must be in the accomplishment of the end for which we were created.—T. T. Carter.

To purify water, drop a little charcoal in it.

## DIDN'T KNOW

That Coffee Was Causing Her Trouble.

So common is the use of coffee as a beverage, many do not know that it is the cause of many obscure ailments which are often attributed to other things.

The easiest way to find out for oneself is to quit the coffee for a while, at least, and note results. A Virginia lady found out in this way, and also learned of a new beverage that is wholesome as well as pleasant to drink. She writes:

"I am 40 years old and all my life, up to a year and a half ago, I had been a coffee drinker. About ten years ago, I had dyspepsia so bad that often the coffee I drank would sour on my stomach and I could not retain it.

"Severe headaches and heart weakness made me feel sometimes as though I were about to die. After drinking a cup or two of hot coffee, not knowing it was harmful, my heart would go like a clock without a pendulum. At other times it would almost stop and I was so nervous I did not like to be alone.

"If I took a walk for exercise, as soon as I was out of sight of the house I'd feel as if I was sinking and this would frighten me terribly. My limbs would utterly refuse to support me, and the pity of it all was, I did not know that coffee was causing the trouble.

"Reading in the papers that many persons were relieved of such ailments by leaving off coffee and drinking Postum, I got my husband to bring home a package. We made it according to directions and I liked the first cup. Its rich snappy flavor was delicious.

"I have been using Postum about eighteen months and to my great joy, digestion is good, my nerves and heart are all right, in fact, I am a well woman once more, thanks to Postum."

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

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# REMINISCENCES—No. 19.

By Rev. S. C. Littlepage.

"Some books are lies  
Fra' end to end,  
And some great lies  
Were never penned;  
But that that I am goin' to tell  
Is just as true as the d—'s in hell,  
Or Dublin City."

It is a trite saying that truth is stranger than fiction. I remember one illustration of it that occurred in my ministry while presiding elder of the Huntsville District, about thirty years ago. I have often wanted to write it up, but have never got my courage up to the sticking point until now. The case has been recorded in the law reports of Texas, but there it is stripped of the romance of its setting, and the readers of the law reports don't all read the Advocate.

During the three years I was on the district we had gracious revivals on the whole work, and I came near preaching myself to death, so that I determined to set aside a month in the summer of my second year in which to rest. But we had a flourishing institution of learning in Montgomery, under the auspices of the Masonic fraternity. The principal was one of the finest educators and one of the most popular men it has ever been my good fortune to know. He was the superintendent of the Methodist Sunday-school in the little town, and one of the stewards of our Church. He had me preach the commencement sermon for the school the year before, and his deep interest in the religious welfare of the young men and ladies of his school, many of them about grown, induced him to make special arrangements for the following summer, with a view to the salvation of his pupils, and his plan was for the presiding elder to deliver a scientific address on Friday night, by which he hoped I would get such a hold on the student body as to enable me to carry on a glorious revival and secure the salvation of his school, and this meeting was planned to begin the first week of my rest, but the professor was so ardent and confident, that I yielded to his solicitations, thinking to spare myself as much as possible by preaching other brethren, and wrote Dr. Archer to meet me at Montgomery on Monday morning, to help in the meeting, but, strange to say, a rain came up, putting us out on Friday night, and Saturday was but little better. Sunday the weather cleared; a small congregation at 11, better at night, and the professor determined to have the scientific address come off Monday night, and the town was placarded all over to that effect. On a large banner over the pulpit was painted in big letters a Latin motto embracing my theme (whatever it was—I have forgotten it). Dr. Archer took it all in with a fine sense of the ludicrous. He laughed until the big tears ran down his face, and exclaimed, as only he could: "Littlepage, I did think you had some sense. The idea of a presiding elder beginning a protracted meeting with a scientific address, published on billboards all over town, and a phrase in Latin over the pulpit." And then he would laugh again.

"Doctor," said I, "you know I am not going to let science or anything else get in the way of the salvation of souls."

He gave us a good sermon, standing under my Latin motto, and my lecture was announced for the evening. An immense audience was in attendance, the curators were seated in a body, the advanced classes on special seats. The whole thing was so ludicrous to Archer that he could scarcely behave himself. An unfortunate lawyer who had joined the Church several times, but had as often fallen through strong drink, had become disgusted with himself. As he walked down the street he said to himself (as he told us in a morning meeting a few days after this), "I would like to hear that sermon, but I have sworn I would never hear another sermon. But that is not a sermon, but a lecture." So he came in, and told us in his morning talk that I had not gotten more than two-thirds through my lecture until he felt that if he didn't give his heart to God he would be lost, and so, with a number of others, at the close of my lecture came to the altar and surrendered to Christ, and in a few days was happily converted, and the good work went on gloriously from that night.

I was boarding with Tillet Nobles, a merchant of the place, who, though an elegant gentleman, was not a member of the Church. His father, Dr. Nobles, and mother, were, and were living with him. Of course we were all anxious to secure the salvation of Tillet, the merchant. The meeting went on several weeks with increasing interest, and the most efficient worker in the meeting was the president of the school—professor, as I shall call him

hereafter. Tillet Nobles was very attentive to preaching, but had made no move. At last, about the third or fourth week of the meeting, he became remarkably taciturn, ate scarcely anything, and his manner was so cold and strange that if it had not been for the fact that the little courtesy that was manifested by him was directed to me I would have left his house as an unwelcome guest. Finally his father came to me and said, "I want to put you on your guard in reference to the professor." "What is the matter with him?" said I. "Tillet can tell you." "Well, such is the relation of the professor to this meeting, to the community, and to me, that if there is anything wrong about him, I must know it." The doctor went up and told his son what I had said, and he sent for me. I went up to the store, and he took me aside and told me that he had scarcely eaten or slept for three days and nights; that he had been suspecting the professor for some time. Finally he had gone up stairs to his room, opened his trunk, and found it full of goods abstracted from his store, having his mark on them, and he could swear to them; so could his clerk. He said he was never so exercised by anything he had ever met with. The professor enjoyed the confidence of everybody in the community; that no one was prepared to believe anything against him. He asked me to go up with him and see the goods for myself. "No," said I, "your statement of the case is sufficient." "Well, what can we do about it?" "I remarked, 'It is a trick of the devil, and I propose to meet him on his own ground. After service tonight I will propose to come up and spend the night with him. He has invited me often, and when you find we are in his room, come in and bring your clerk, Dupree, and we will confront him with the facts and be governed by developments.'" He replied that he would do anything I said; that he didn't know what to do himself; didn't want to disturb the meeting. "No," said I, "we will keep it among ourselves as long as possible, and let the meeting go on."

We had a good meeting that night, and as the congregation was breaking up I proposed to go home with the professor. We chatted along in the best humor; went up to his room, and lay down on the bed to rest a bit. Pretty soon Mr. Noble came in and requested the professor to open his trunk, stating that he and I had met there by agreement to examine his trunk, and to open it at once. "Why, you can open it, Mr. Noble," said he. "It isn't locked; or, if it is, the key is on the mantel there. Just open it yourself and examine it to your satisfaction, for I would take an oath in the presence of my Maker and in your presence, gentlemen, that everything that is in that trunk, except it may be a few little articles I have bought here in town, my father sent me from Tennessee." He was so quiet about it, and Nobles was getting so excited, that I remarked that I would open it, and got up off the bed to do so. Then the professor got up and stood over the trunk, looking down in a state of abstraction. The first things we took out were two little chip hats. The professor remarked that "My father sent me those hats from Tennessee." Nobles replied that they had been taken from his store and had his private mark on them. The next article was a nice suit of boy's clothes. Then a lot of ladies' cuffs, collars and the like, three bunches of lamp wicks, and he burned candles in his room altogether, and, by the way, had the reputation of being a woman hater, though he denied it. The only things that seemed to be of any use to him was a box of fine shirts. Three of them were in the trunk, soiled by wear, two were still in the box, fresh, and he had one of them on at the time. Then a lot of calico shirts, such as teamsters wear. Then a lot of other things, among the rest a box of chalk. The professor stood gazing at the open trunk, tapping his forehead, as though he would recall a forgotten dream. I looked at him as impressively as possible and said, "Professor, there is only one thing for you to do—make a clean breast of it. Tell us how these things came in this trunk. The evidence before us would convict you before any court under the sun."

With a great deal of deliberation he replied: "I see through it all now. Ever since I was a boy there are times come over me that I can't help taking things to save my life. No one has known anything about this until now, except my father. I can't account for it on any principle of philosophy that I know anything about. Whether I am possessed of the devil at times, or become crazy, I don't know, but Mr. Nobles, everything in that trunk that you say is yours, and you had better examine that wardrobe, too. It may be that I have put something in that, for often when I have come from the school room, worn out with the labors

of the day, not able to sleep, I have gone down and gone all through the store, and nearly every time I would bring back something and put it in my trunk, and now I will do anything that you gentlemen say. I wouldn't injure Mr. Nobles for anything. He has been a brother to me ever since I have been in Montgomery, and I love him."

"But, professor," I said, "why didn't you, next morning, take those things back to the store?"

He replied, "I would never think of it."

I never saw a man cool down as quick as Nobles did. He plucked me aside, and we walked back to the far end of the room, and he said, "What do you think of this? If he had resented the accusation and given me a chance to have slapped his jaws, but he disarmed me. I don't know what to do or say."

"Why, Mr. Nobles, it is a clear case of kleptomania. The man is no more responsible than a lunatic. I have heard and read of it, but never came in contact with it before. But what can we do about it? Why, restore to the shelves what goods have not been injured, and charge him fourfold value for the whole."

"No," said he, "I would rather give him a thousand dollars than to take a dollar from him wrongfully."

"Well, I am glad to hear you say so, but the rule is Scriptural, and I always feel safe in following the Bible."

"Oh," said he, "I don't care for the loss of the goods. What hurts me is the loss of my confidence in the man."

"Yes, he is unfortunate, and I pity him."

We walked back to where he was still standing by the trunk. I told him the advice I had given Nobles, and he agreed to it—would do anything we said. Nobles told him that he could pay him for the goods he had used, and he would restore the rest to the store; that he didn't care for the loss of the goods, and would only charge him the regular price. "Of course, I can't have you occupy this room any more."

"No," said the professor. "I ought not to have occupied it at first. The reason I hesitated so long to occupy this room, I feared a return of my old trouble, but it had been so long since I had been annoyed with it, I thought I had gotten entirely over it. I will go over tonight and engage lodging where I take my meals."

I remarked, "It is now about 2 o'clock in the morning. It won't do for him to go over to his boarding house at this time of night. It will excite suspicion. I will stay here with the professor until morning, and be responsible for him and the store, and in the morning he can move over."

Nobles agreed to this, but the professor urged that he couldn't possibly move out until Saturday, for want of time. When I was thinking of his running away or committing suicide, he was absorbed in his school. And he didn't move out until Saturday. And the meeting went on finely. No one but the few seemed to be aware of the trouble. The professor owed old Dr. Nobles about \$80 for board when he taught at Hockley, I believe, some years before. I mentioned it to the professor. "Certainly, I ought to have paid it long ago, but have neglected it." The next day, I think it was, he brought me about \$62, tied up in a handkerchief, and requested me to take it up to the store and pay it over to Tillet Nobles on his father's account, and told me to go up to the room he had occupied, and in his trunk I would find a \$100 note, and turn that over to Tillet Nobles as collateral security to his father until he should have opportunity to settle with the old man. I requested Tillet to go up with me and examine the trunk, which had not yet been removed to his boarding house, but to our surprise there was no note in it, but on looking in the drawer of a little table we found, among a lot of other papers, a \$100 note and one for \$1000. I became a little suspicious and put them in my pocket and walked down to Church with them, and after service showed them to the professor and asked him about them. "Oh, yes," he said, "they are all right." He said he had forgot about the larger note, but requested me to turn them both over to Mr. Noble, which I did.

Our meeting continued to prosper and quite a number professed religion and joined the Church, among them Tillet Nobles, and on Thursday after the fifth Sunday I started home. In a few days I received a sharp letter from our lawyer friend who had joined the Church, who was county attorney at the time, demanding that I go at once to Montgomery, stating that it was reported that I had been a party to the concealment or the guilt of Prof. —. I replied, requesting him to keep his shirt on; that I would be in his town the next week to attend my quarterly meeting, and would explain to his satisfaction. In the meantime conference at Galveston was coming on, and the professor was making his calculations to attend. Dr. F. T. Mitchell, Agent for the Andrew Female College at Huntsville, became anxious to secure the professor as

president of the school. I insisted that we should not act hurriedly. However, the professor will be at conference, and we can talk the matter over, but he was in favor of acting at once and secure the young and brilliant educator as soon as possible. It was difficult for me to restrain the doctor's enthusiasm. I think it was the day after our arrival at Galveston that the professor came to me, much excited, and told me that the whole thing had gotten out at Montgomery, "and the excitement is running high. Do you think I had better leave?" "No," said I, "you will have to meet the issue, and my advice is to stay and meet it like a man." But, without consulting anybody else, the professor left instantly for parts unknown.

But it will require another article to give the final result of this most singular and interesting case, and I must ask the indulgence of my readers for the present, and will try and compress the matter in my next communication.

## TYLER DISTRICT.

Rev. L. E. Green has secured two lots at Waskom for a church and parsonage and has raised \$250 in subscriptions toward building. Bro. David Morris, now of Center, gave the lots.

Emory Circuit, Rev. J. L. Ross pastor, is the first to pay assessment on district parsonage debt in full.

Rev. C. M. Thompson, of North Marshall, is not only a popular preacher and pastor, but a successful chicken breeder. He recently traded even one hen for a Jersey cow and calf.

Dr. W. F. Packard, of First Church, Marshall, is distinguishing himself as a revivalist. Besides the fine meeting at Bryan, already reported, he has held a meeting in his own church, doing part of the preaching, has helped Rev. C. M. Thompson, at North Marshall, and in May goes to Warren, Ark., to help Dr. Evans.

Rev. I. M. Bryce, of Wills Point, is in Chicago, where his son, Ira, Jr., is undergoing treatment for paralysis. Bro. Bryce will be absent some weeks and the prayers of his brethren ought to follow him. The people of Wills Point and Bryce have a mutual admiration society.

Rev. W. M. Foster has completed the new parsonage at Alba and has moved in. This is Bro. Foster's second term at Alba, and will do doubt prove his best. He wears well.

Rev. J. J. Coppedge, of Colfax, and Rev. P. R. White, of Tenaha, have been exchanged and each is in his new field of labor. The change was made to accommodate Bro. White, who recently lost his wife by death. Both are faithful, useful men.

Rev. J. H. Hardin, of Edgewood Station, has helped Rev. J. T. Hooks in a meeting on Tyler Circuit. The meeting was a great success and has already been reported. Both are in high favor among their people.

Rev. E. C. Escoe, of Whitehouse, has the first candidate for admission on trial. Bro. Escoe does well and is growing.

The District League Conference and Joe Bailey are the chief topics of discussion in the district.

There are five camp-meetings in the district, viz: Scottsville, Bethel, Winona, Ashburn and Meredith. Scottsville is the largest and is independent. The others are beginning to make arrangements. Rev. S. N. Allen holds the meeting at Bethel; Dr. John Adams and the presiding elder will be in charge at Ashburn. Dr. Adams has preached many years at Ashburn, but the people never tire of hearing him. The most thoroughly pounded man in the district is Rev. C. T. Cummings, at Grand Saline. The people have pounded him about five or six times, and at least one was a record-breaker as to size. This is a good sign.

Rev. M. F. Wells is doing well on the new Edgewood Circuit. This promises to be a good small circuit.

Rev. New Harris, of Marvin Church, Tyler, has a protracted case of grippe, in the spring, but has at last finally recovered.

THOMAS H. MORRIS, P. E.

## OUR SINGING.

In the Advocate of March 26 appears an article under the above caption from Bro. J. L. James, in which he expresses a condition of things that is a little perplexing, as well as disappointing, to himself, at least. It may not be very consoling to him to say that he is not alone in this respect for many pastors are confronted by the same problems. Many are the evils and the errors that the faithful pastor has to combat in getting our people to use our hymnal in all of the services of the Church.

Bro. James points out many of the difficulties, but does not show us the way out of them. But surely "there is a way where there is a will," and with this fact plainly before us we can hopefully set about the work of correcting some of these evils. While I am not writing from the standpoint of a preacher, but of a layman, who has been on the firing line and in the thickest of the fight for many years, I want to say without fear of successful

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contradiction that a lack of the knowledge of the primary principles of music, and incompetent leadership coupled with a class of light, trashy music, is responsible for much of the trouble complained of. Another trouble is that our older people have nearly quit singing and have relegated it all to the young people, whose minds are very susceptible to that cheap class of music. But parents are responsible to a great extent in these things, for not educating their children to learn music sufficiently to enable them to sing at Church and Sunday-school, as well as in the home. But as it is, we send our girls to instrumental teachers, and they are taught to tip off a few instrumental pieces and an occasional Church song. And the boys are too often left to take care of themselves. But what we ought to do is to encourage our children and young people to study vocal music and sing in the home, and when they go to Church and Sunday-school they will know how and will not be afraid to sing. But, above all else, let us teach them to use our own Methodist hymnal, because as Methodists this is our duty. We owe it to ourselves, our children, our Church and to our God. But to do this will require an effort upon the part of all our people, an honest, earnest effort, prompted solely by a desire to exalt music to its rightful place in the Church. And let those who sing and understand music help those who do not, and stop going on dress parade so much. This only deepens and widens the chasm already made between choir and congregation. If we can not do this, let us, as Bro. James suggests, sing our Methodist hymns and songs, if we have to use the word edition and line them off the old way.

J. H. EDWARDS,  
Station A, Fort Worth, Texas.

## ABOUT SINGING.

As Bro. James has ventured upon the dangerous ground of saying anything against the all-day singing convention, I, as one in the midst of the hottest conflict, wish to express my thanks to him for speaking out in the Advocate on this all-important matter. I wish that some more of the brethren would write upon the above subject. I ask that as many as will to speak out. What shall we do? Sit still and see our Sunday-school and congregations led away from us and our great Church by this evil influence under the guise of religious singing? And, alas, the poor little circuit rider who would dare open his mouth against it? Now and then you will find a Sunday-school superintendent that turns against him for doing so. As I am in the fight, I want you to do the talking. But if you are expecting to come to Thornton Circuit you had better keep your mouth shut.

W. J. LAND.

## LOST \$300

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Money spent for "tonics" and "bracers" to relieve indigestion, while the poor old stomach is loaded with pastry and pork, is worse than losing a pocketbook containing the money.

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





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

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

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

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

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

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

#### DISTRICT CONFERENCE NOTICES.

San Angelo, Ozona ..... April 15  
Vernon, Vernon, 8 p. m. .... April 21  
Bowle, Bellevue, 8 p. m. .... April 23  
Georgetown, Bartlett, 9 p. m. .... April 28  
Terrell, Royse ..... April 28  
Paris, Bonham Street, 7:30 p. m. .... April 28  
Waxahachie, Alvarado, 10 a. m. .... April 28  
Beeville, Rockport ..... April 29  
Albuquerque, Texico ..... April 29  
Cuero, Victoria, 7:30 p. m. .... April 29  
El Paso, Artesia, N. M., 9 a. m. .... May 1  
Gainesville, Gainesville, May 6  
San Antonio, Sabinal ..... May 13  
Plainview, Floydada, May 13  
Clarendon, Memphis, 7:30 p. m. .... May 13  
Waco, Walnut Springs, 2:30 p. m. .... May 13  
Houston, Rosenberg, 9 a. m. .... May 14  
Sherman, Whitewright ..... May 14  
San Augustine, Lufkin ..... May 21  
Brownwood, Santa Anna, 8:30 a. m. .... May 26  
Greenville, Wolfe City, 3 p. m. .... May 28  
Dallas, Oak Lawn, 10 a. m. .... June 9  
Tyler, Willis Point ..... June 23  
Abilene, —, 9 a. m. .... June 12  
San Marcos, Lockhart ..... June 19  
Brenham, Cameron, 9 a. m. .... June 23  
Weatherford, Strawn ..... June 24  
Colorado, Big Springs, 9 a. m. .... June 24  
Dublin, Granbury, 9 a. m. .... June 24  
Corsicana, Wortham, 2 p. m. .... June 25  
McKinney, Prosper, 8 p. m. .... June 24  
Sulphur Springs, Brashear ..... June 29  
Pittsburg, Omaha ..... June 29  
Fort Worth, Burleson, 9 a. m. .... July 2

The death of Judge W. K. Homan at Colorado City the 12th instant is a distinct loss to the moral weal of Texas. He was a good lawyer, a consistent Christian and an eminent advocate of moral and civic reform. He twice served as a member of the Legislature, he was a high Mason and a minister in the Church of the Disciples. He did more for the promotion of prohibition than most any other one man in the State.

There is no class of people in the Church who realize the importance of the Advocate as do the stewards. They are the people who come in contact with the Church membership where loyalty is essential. The man or woman who is not properly educated on Church affairs never realizes the importance of contributing to its material welfare. We are just in receipt of a letter from a steward concerning the renewal of a subscription in which he says: "Personally, I want it done, for I find that in my work as steward I have less trouble in collecting quarterage from our people who read the Texas Advocate."

#### SUNDAY EVENING AT BRYAN.

President Harrington was kind enough to send us by private conveyance Sunday afternoon from College Station to Bryan; and we spend Sunday evening with Rev. J. B. Turrentine and his people. It was raining, however, and the attendance at service was not large. Still we had a pleasant and a profitable service. Our people are now in their handsome new Church structure. It will be remembered that they builded an excellent structure a few years ago, and just as they got it paid for, it caught fire and burned up. It was a great loss and, in fact, a great misfortune. They had struggled to build it. They had fairly good insurance on it; and instead of being thrown into despair, they nerved themselves for another enterprise. It was a great tax upon them; but there stands the second new house, and it is an improvement upon the former one. They owe but a trifling debt upon it. It is just such a church as the one at Amarillo; and one of the completest and most convenient that we have seen. It is elegantly furnished, has a handsome pipe organ, splendid art glass windows, golden oak pews, Brussels carpet, furnace for heating, and in fact it is not lacking in any particular. Just across the street we have a splendid two-story parsonage—one of the best homes for the preacher in the State. These improvements were made under the pastorate of Rev. I. E. Betts, who was there four years. This is Bro. Turrentine's first year, and he is delighted with the charge and the people are delighted with him and his family. He has been dangerously sick recently, but he is well again and at work. We were delightfully entertained in that good parsonage home and our communion was wholesome. Bryan is now one of the best appointments in the Texas Conference. It is one of the old appointments in the conference; but its largest growth has been within the past few years. The membership embraces the best people of the town—among the best—and they are great workers in their Church. Every indication points to this fact. The town is growing, and its situation in a fine section of the country will give to it a continued growth and development. We met many old friends and it was a joy to greet them again. G. C. R.

#### A SUNDAY MORNING AT COLLEGE STATION.

We spent last Sunday morning with the students and faculty at College Station. The Agricultural and Mechanical College is located five miles below Bryan, and next to the University, at Austin, it is the leading State institution in Texas. It is well equipped with a farm, large buildings and all other facilities for a great agricultural and mechanical institution. Its location is beautiful and the improvements are first-class and up-to-date. The grounds are covered with handsome structures, fine roadways, luxuriant shrubbery and all other accessories that go to make a great college community. It has a strong faculty, men well qualified for their several positions. It is not a literary institution. It is what its name indicates, an agricultural and mechanical college. For teaching the branches that go along with this sort of a school, it is supplied with all departments in these lines. When a young man takes the course, he is fitted for some useful branch of service.

The student body is a fine collection of young men from all over the State. There are four hundred of them there now. They are under military discipline and they look attractive in their gray uniforms. On Sunday morning they filed into the large chapel and practically filled all its space. A more inspiring audience we have not faced in a long time. They were attentive, orderly and reverent. The bulk of them are religious young men, so we were informed. They belong to that sort of family life. They have a Y. M. C. A., a Sunday-school and regular Sunday morning religious services. The teachers are affiliated with the different denominations. It was a genuine privilege and a delight to

preach to the faculty and students. They were appreciative and responsive.

We were entertained in the good home of the President of the College, Professor H. H. Harrington. He has been associated with the school about twenty years, and he has been President for two years. His wife is the daughter of the late ex-Governor Sul Ross, who was also in charge of the school at the time of his death. His name is a household word in Texas. President and Mrs. Harrington are members of our Church, and most excellent people. They hold their membership in Bryan, as there is no organized Church at College Station. It was a great pleasure to be a guest in their home; and to know them is to add most excellent people to our long list of friends and acquaintances. They have but one son now, fourteen years old. They have lost several children by death. They occupy the house erected for the President, the same home in which Governor Ross lived and died while in charge of the institution. We met several members of the faculty and found them to be social and courteous gentlemen. Dr. Fountain, who has charge of the Chair of English, called Saturday night and we had a most pleasant time with him. He is a polished and an entertaining gentleman. He is a Baptist, and at one time he was in the ministry of that Church. President Harrington was kind enough to take us through the buildings, over the grounds and among the barns, showing us the character of work being done; also showed us the livestock—horses, cattle, hogs, and so on. We were deeply impressed with the value of the institution to the young men of the State and to the industrial wealth of the State. The training thus given to the young men of Texas is placing our agricultural interests upon a higher plane, and helping to make farm life the most interesting and attractive, as well as valuable, among all the callings of the State.

Usually they have a Chaplain at the college, but for months they have been simply filling the pulpit with invited ministers from Sunday to Sunday. This explains how we happened to be with them last Sunday.

G. C. R.

#### THE NORTHERN GENERAL CONFERENCE.

The General Conference of the Methodist Episcopal Church will meet early in next month in the city of Baltimore, and it will be a gathering of no slight importance to that great communion. Many questions of supreme interest will come before it for action. Quite a number of men will have to be elected to the Episcopacy. Several have died since the last session, and a number now on the active list have passed the age limit and will retire. With us a bare majority vote elects, but with them it requires a two-thirds vote. For several years quite a contingent in that Church, backed by their colored constituency, have contended for a representative of the negro race in the College of Bishops, and at this time the contention is loud and importunate. But the most of the members of that body do not fancy having a negro Bishop to preside over their conferences and to fix the appointments of the preachers. Yet, such is their theory of government, that a Bishop is the Bishop of the whole Church, and that you can not restrict him to a given race. This question will again be before this body at the approaching session. Then, too, the time limit question will come up for review and discussion. It was removed eight years ago, but its operation is not satisfactory in many sections of the Church, and they have been agitating the question of its restoration.

The presiding eldership is another topic which has occupied the discussions of that Church in their papers. As it now exists, it is a sort of a figure-head in their system. Each district has such a large number of appointments that no one man can give any special concern to any one of them. He has to hold the Quarterly Conference mostly in the week, without ever reaching half of them on Sunday with preaching. He is so con-

stantly on the go, that his service amounts to but little. In aiding the Bishop with making the appointments of the preachers, he may have something to do with filling the circuits and small stations, but the larger towns and the cities make their own arrangements with the Bishop. So the discussion is upon abolishing the office, or making it elective, or modifying it by various changes in its appointment and functions. These are but a few of the matters that will occupy this General Conference. But we will keep our readers apprised of its progress and the results of its deliberations.

#### THE BIBLE NOT BARRED FROM THE SCHOOLS.

A few infidels in Corsteana some time back took it into their heads to have the reading of the Bible in the public schools of that city and prayer abolished. So they went into the courts with their complaint; but the District Judge ruled against them. Then they appealed to the Supreme Court at Austin, and last week that court handed down a unanimous opinion that by no construction was the reading of the Bible and offering prayer in the public schools inimical to the Constitution of the State. The decision was written by Justice Brown, and it was a lengthy and exhaustive opinion, covering all the phases of the question. It points out the fact that such is the salutary effect of religion upon the public mind that the Legislature regularly employs a Chaplain to conduct worship in both branches of that body and that provision is made to have the Bible read and prayers offered in the University and the A. & M. College; that the State generally recognizes the importance and value of this provision upon the weal of the commonwealth. We are glad that this question is now settled, for it has been thought by a great many people that our State schools ignore religion and ostracise the Bible. Such is not the case, and now that our highest court has passed finally upon the question, all our State schools have the privilege of hearing the Bible read and of having prayers offered in connection with their opening exercises. After all, this is a Christian nation in its dominant sentiment, however bad may be many of its people. Texas is making progress in her moral and religious sentiment, and the time will never come when a few infidels will be able, by their sneers, to have the Bible expelled from our schools. For all of which we are most devoutly thankful. But it does not follow that teachers are allowed to explain their peculiar doctrines and beliefs in the school room. This is, and ought to be, forbidden. It would make the schools sectarian, which would be contrary to our fundamental law. It merely means that the Bible and public prayers in our schools are in harmony with our ideals as a free people, whose institutions and government must necessarily rest upon the intelligence, the good morals and the religious sentiments of its people.

#### GREAT LAYMEN'S MISSIONARY CONFERENCE.

There will be held in Chattanooga, Tenn., April 21-23, the greatest conference of Methodist laymen ever convened in the history of the Methodist Episcopal Church, South. Over 1000 delegates have been elected, and it is probable there will be several hundred more in attendance. There is the greatest interest in the city of Chattanooga in this conference. Mayor Crabtree, who entertained the Executive Committee at his home, is himself Chairman of the Laymen's Movement among the Methodists of Chattanooga, and is doing everything possible to make the meeting a success. Mr. W. G. M. Thomas, attorney and member of the Executive Committee, together with Senator Faust, have secured the great auditorium, which will seat 4000 people for the sessions.

One of the most significant facts is that of the presence of Hon. James Bryce from Great Britain. Mr. Bryce has been for thirty years a member of Parliament, and was for sometime Secretary for Ireland. He is one of

the most intelligent representatives Great Britain has ever sent to Washington City. His masterpiece, "The American Commonwealth," is one of the great books of the last century and deals more thoroughly with American problems than anything written by an American. On Tuesday evening, May 21, Mayor Crabtree will deliver an address of welcome, responded to by Gen. Julian Carr, of Durham, N. C., after which Mr. Bryce will deliver an address on "The Mission of the Stronger Races to the Weaker."

The ablest men in the United States have been secured for this occasion. Dr. Josiah Strong, of New York, will speak on "The Challenge of the City." Bishops Wilson, Candler and Hendrix will deliver addresses and several eminent missionaries representing Japan, Korea, China, Cuba and Brazil. Mr. W. T. Ellis, of the Philadelphia Press, will speak on his world tour from the standpoint of a newspaper man, and Mr. J. Campbell White will outline a world campaign for laymen. Several of our leading laymen will take an active part.

Mr. John R. Pepper, President of the Laymen's Missionary Movement, writes from Memphis that a large number of laymen will be in attendance from that city. Several special trains will be run to Chattanooga and a number of cars have been chartered for delegates from both east and west of the Mississippi River.

This is the day for the study of world problems. Mr. John R. Mott, who has just delivered a series of lectures at the Vanderbilt, has referred to the tremendous movements which are in progress on the continent of Europe and in the Orient. Coincident with the expansion of the United States into a world power there seems to be a sweep of world currents socially, financially and religiously which appeal to broadminded men and which call for such a conference as will be held week after next in Chattanooga.

#### EDITORIAL NOTES.

Rev. R. H. Lewelling, of the Sander-son charge, found one organized congregation when he arrived on the scene. He now has three organized appointments, and has about doubled his membership. He has a good field out in that New Mexico country and he is doing his best to cultivate it.

Rev. W. F. Packard and his good people at Marshall have had a good meeting, and about forty have been added to the Church since conference. He has fine congregations, his work is full of life and spirit and his people are in the utmost concord in their movements. Such is their organization that all the finances are settled monthly, and everything betokens a year of growth and prosperity with that historic old Church.

Rev. Claude M. Simpson has made a good start at Port Arthur. He found things in good condition when he arrived, and he took hold and has been pushing all the interests to the front since then. He has received thirteen members into the Church, has nearly doubled his Sunday-school attendance, and his various societies among the good women and the young people have taken on new life. Bishop Ward recently dedicated the church there, and they took a collection for a new parsonage.

Rev. C. W. Perkins and his people at Uvalde, have projected a new church enterprise which, when completed, will cost \$15,000. They are now working on it. The work begins every morning with prayer, and no profanity is allowed among the workmen as the work progresses. This is right. It will be of brick veneer and will seat seven hundred people. In the meantime the services are conducted in the opera house. A number have been added to the Church since conference.

Rev. T. N. Barton, of Kerrville, has had a good meeting, aided by the preaching of Rev. M. J. Allen. Quite a number were genuinely converted and twenty-one joined the Church. The



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congregation was greatly blessed and the work over there is looking up. Bro. Barton is one of our faithful preachers and devoted pastors and his work usually goes forward.

Rev. L. P. Smith and his people at Whitesboro have recently had a good revival. The preaching was mostly done by Rev. E. L. Egger, and it was well done. Rev. J. B. Guber also contributed a few excellent sermons and the work was a success. There were about thirty conversions and twenty-one accessions. The life of the Church was quickened and its spirituality greatly enhanced.

Bishop Brown, of the Protestant Episcopal Church in Arkansas, recently came out in the daily papers opposing prohibition and making an argument, so-called, that was well pleasing to the liquor forces in that State. But Dr. S. H. Werlein, of Little Rock, formerly of Austin, Texas, went back at the distinguished Church dignitary in a way that put him in a very unenviable plight. Doubtless he wishes that he had held his peace. What a pity that a man high in Church circles will unwittingly lend himself and his Church to such a low business as the virtual support of the saloon.

Rev. G. H. Bryant, on the Wright charge, reports one new church building at a cost of \$2,000; also a new parsonage in which the pastor is comfortably located; and his young people are organized and at work. His Home Mission Society is alive and bringing things to pass.

Rev. I. B. Manly, at Queen City, has had a fine meeting, resulting in many conversions, and thirty-six additions to the Church. Rev. W. H. Evans aided in the meeting. His Epworth League is one of the best in the conference, and the other organizations are compact and doing good service. A good revival pitches the tune on a high key and everything sings to it.

Rev. W. A. Manly has had a good meeting at Meridian. Bro. Sherman, the presiding elder, helped him do the preaching. An evangelical presiding elder is a wonderful help to a pastor in the spiritual side of his work. There were several conversions and five accessions. Those good people have advanced the assessment for the support of their pastor \$100 over last year and the work of the charge is in good condition.

Rev. Jno. M. Barcus makes further report of his great meeting at Georgetown. As we stated before, Rev. H. D. Knickerbocker did the most of the preaching, and the revival spread over the town and among the students in Southwestern University. There were at least one hundred formal Church members stirred into new life, sixty-three joined the Church, and eight fine young men yielded to the call to become ministers of the gospel. This number makes twenty-one young men recommended from that charge this year to the District Conference for license to preach the gospel. This gives some idea of the annual debt the Church owes to Southwestern University for its contribution to the ministry.

Rev. E. Hightower, at Morrow Street, Waco, thinks he has one of the best Sunday-schools, according to its number, in the country. The regular contribution of his school the other Sunday was \$39.12. There is genuine enthusiasm in the workers in this Sunday-school, and the Church is moving forward also. A brand-new parsonage is in process of erection, and it will not be long until the pastor's family will be most comfortably housed.

This is the second year for Rev. S. P. Ulrich at Lenoard. When he went there we had an old dilapidated church building. Now we have a handsome structure built at a cost of \$7,500, with splendid memorial windows, metallic roof, and the order for excellent furniture has already been placed. During his pastorate, over fifty have united with the Church, the Sunday-school

has grown, the prayer-meeting has increased in interest, and the whole spirit of the Church is strikingly advanced. That pastor and his people have done fine work.

Rev. Wesley D. Thompson and his people at Colonial Heights are still stirring the question of a new church. They have about secured enough in the way of subscriptions to build it.

The Board of Church Extension of the Methodist Episcopal Church, South, will meet in Francis Street Church, St. Joseph, Mo., on Wednesday, May 6, at 9 o'clock a. m. An extensive program has been prepared for the occasion. Following are the speakers that will appear: Bishops Jos. S. Key, E. R. Hendrix, James Atkins, E. E. Hoss, H. C. Morrison, Seth Ward; Revs. W. R. Lambuth, D. D., M. J. Coffey, D. D., J. M. Henry, T. W. Lewis, J. E. Godbey, D. D., W. J. Young, D. D., W. J. Johnson, Nelson B. Henry, D. D., Henry Trawick, N. L. Linebaugh, J. R. Nelson and T. E. Jefferson, Esq. The speakers are all assigned appropriate subjects and the occasion will not only prove profitable, but will be very entertaining to those who are fortunate enough to be in attendance. Rev. W. F. McMurry, D. D., has given much attention to the preparation of the program and will no doubt realize great good to the Church Extension Board.

Dr. Jno. M. Moore is making progress in his trip to the Orient, and he is sending weekly letters to the Nashville Advocate. Recently Dr. Bourland, of this city, had a letter from him and he was then in China. In this letter he expresses the belief that the next General Conference ought to elect a Missionary Bishop and make him permanent in China. Dr. Moore will be absent several months yet.

In a card from Rev. Simeon Shaw, of Temple, he tells us of the continued progress of the great meeting in Temple. Dr. George C. Cates, who is a Baptist minister, is doing the preaching, and all the Churches are engaged in the services. He says that more than 600 people have been converted and the meeting is still at its flood tide. The whole city is stirred. About 200 have joined our Church to date and scores more are to be received. The other Churches are also receiving large accessions. It is the greatest religious awakening ever known in Temple.

The Branch House in Dallas is still doing a large business. The output in March of this year is twenty-five per cent in advance of the same month last year. At the annual meeting of the Book Committee, the Dallas House will show up well, even better than any previous year. W. C. Everett is greatly encouraged with the business of the House; and with the new building in prospect the enterprise is taking on new life. When the house is erected then the Texas end of the establishment will be on a permanent footing.

Rev. S. W. Thomas, of Rockdale, reports his work as in fine condition. He received eighteen into the Church Monday night, 6th instant. Sunday-school is almost doubled. All the interests of the Church are in splendid condition.

#### THE SALOONS DEALT A HEAVY BLOW.

Last week Illinois, Nebraska, Colorado and Michigan all voted rather extensively on local option. Outside of Chicago twelve hundred townships in eighty counties voted on that question. The last Legislature passed the local option law. The fight was an exceedingly fierce one. The liquorites were bold and aggressive, but the temperance people met them with equal determination. It was a fierce fight to the death for the saloons. As a result, twenty counties voted totally dry and of the 3000 saloons in the disputed territory, nearly 1500 of them bit the dust. Nebraska did equally as well, if not better. The antis came within 174 votes out of a vote of nearly 8000,

losing Lincoln, the capital. Colorado did just about as well, while Michigan also gave the antis a fearful jolt. More than 2500 saloons went out of business and between 3,000,000 and 5,000,000 of people went from under the saloon domination. Thus the good work goes on. Even where the saloons won in many places, it was by such a narrow margin that they have nothing to boast of. It is proof that the people of this country have made up their minds that it is only a question of time when the liquor business of this nation will be branded by the people as an outlaw. On with the battle!

Jeff Moseley, son of Rev. and Mrs. V. A. Godbey, has been awarded the Rhodes Scholarship. He is the second of Southwestern University boys to win this high distinction. He is at present filling a position in Coronel Institute at San Marcos. Young Moseley is one of the brightest and most scholarly boys turned out by our University, and we congratulate him and the institution that trained him upon the reception of this high recognition of his promise and ability.

#### PERSONALS.

Rev. S. W. Turner, of Midlothian, made us a brotherly call this week.

Rev. E. L. Shettles, of the Calvert District, made us a brotherly visit last week. He says Church matters are in good condition down his way.

Rev. F. O. Miller, of Clarksville, dropped in to see us recently. He gives a good report of his work; and he looks like the work was agreeing with him.

Rev. James Campbell and Dr. Sid Bass were in to see us this week. They were in the city arranging to attend the meeting of the Book Committee the 22d instant.

Rev. H. A. Boaz, D. D., preached at the opening of our new church at Buckburnett last Sunday. We received this notice for last issue, but it came too late for that number. Rev. F. L. McGhee is the pastor.

Dr. W. F. Packard, of Marshall, was in the city the past week to attend the funeral of Mrs. B. R. Packard, the wife of his brother. While here he made the Advocate force a very pleasant visit.

Rev. H. C. Gulledege of Texmo, Okla., called recently to see the Advocate people. He is a Texan, and was called to the death-bed of his good mother last week. She lived at Smithfield, a noble Christian woman, and she died in the faith.

We regret to learn that Rev. W. A. Edwards, of Oak Cliff, has been called to Haskell, Texas, to the bedside of a very sick daughter. A note from him indicates that there is little hope for her recovery. The brethren will remember him and his afflicted one in their prayers.

Rev. C. V. Oswald, of the Tolar charge, is rejoicing over the arrival of two bouncing boys. They arrived about four weeks ago. One is a blonde and the other a brunette; both resemble their mother. The Advocate extends best wishes to the boys and hopes for them a long and useful life.

We regret to hear of the serious illness of Rev. G. W. White, pastor of our Church at Victoria, Texas. His wife writes as follows: "Mr. White has been confined to his bed for over six weeks with fever." We trust that he will be speedily restored to his work. Bro. White is one of our best men.

Prof. David S. Switzer, of Itasca, is anxious to attend the laymen's meeting at Chattanooga. To him the visit would be particularly interesting and attractive. It would carry his memory vividly back to the days of carnage and war. But how different would be the present mission. He says: "I was in the battle of Lookout Mountain, or 'Battle Above the Clouds,' and also Missionary Ridge, facing Chattanooga. This gives me a great desire to go as well as the main issue."

#### PERSONAL.

I have been here a little more than a week attending my mother, who is very low and in an extremely critical condition. Being quite aged and feeble her recovery is doubtful in the extreme. Pray for us in this dark hour. J. W. R. BACHMAN, Stanton, Texas, April 7.

## Spring Medicine

The best is Hood's Sarsaparilla. It is the best because it does the most good.

While it makes the blood pure, fresh and lively, it tones the stomach to better digestion, creates an appetite, stimulates the kidneys and liver, gives new brain, nerve and digestive strength.

An unequalled list of cures—40,366 testimonials in two years—proves its merit.

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

Mrs. J. F. Gee, 56 Gould Street, Stoneham, Mass., says: "In 25 years experience I have never known Hood's Sarsaparilla to fail, for spring humors and as a general blood purifier; it cures scrofula, eczema, has no equal as a general spring medicine. It gives me genuine satisfaction to say this."



#### PLEASE RETURN.

I have loaned and lost the following books which I value very highly. If any one reading this notice has either of them he will confer a great favor by sending to me at Huntsville, Texas: "What is Christianity?" Hamack. "The Incarnation of the Son of God," Gore.

"A Study of Origins," De Prencense. "Is God Knowledge?" Irerach. "Theism," Tigert.

There are many others, but these I want at once. If you have them please send to me at once.

E. W. SOLOMON, Huntsville, Texas.

#### "HONOR TO WHOM HONOR IS DUE."

But I want to thank him whomsoever he may be for the editorial in last week's Advocate on the "Plea for the Pastor." You have hit the nail on the head. Hit it again. Pile on till the "cold facts" are put before all the membership of the Church. Give it to us again.

W. T. AYERS.

#### A CORRECTION.

After reading my article in the Advocate of April 2, under the caption of "A Study in Black and White," a good citizen of Wheeler County writes me that Wheeler has been in the dry column for four years, and asks me to make correction. I was going only on the map, which it seems was incorrect as regards that county, and may be some others. Since the article was written Lipscomb County has changed color and our respect for our Texas neighbors is increased 100 per cent. Let the good work go on.

J. A. PUCKETT.

#### S. S. AND LEAGUE CONFERENCE.

The Dublin District Sunday-school and Epworth League Conference will convene at Tolar, Texas, June 2-3, 1908. Let all the pastors take due notice and have a good delegation from their charges in attendance upon these conferences. The program will be out soon. Notify Rev. C. V. Oswald, Bluffdale, Texas, of the entertainment you and your delegation desire.

P. A. GATES, Pres. S. S. Conference. E. D. JENNINGS, Pres. League Conf. J. G. PUTNAM, P. E.

#### EPWORTH LEAGUE.

To the Epworth Leaguers, Houston District:

There will be a meeting of the Leaguers of the district at Alhambra Hall (Houston) April 28. Elect delegates at once, and send names to Mr. Geo. T. Moore. There will be two sessions—afternoon, 3 o'clock, and at night.

Dr. F. S. Parker, one of the Era editors, and Bro. Allan K. Ragsdale will be with us.

CHAS. F. SMITH, P. E.

#### COMMENCEMENT.

The Rev. E. W. Solomon, of Huntsville, Texas, will preach the commencement sermon for the Chappell Hill Female College on May 17, 1908.

Rev. Geo. S. Sexton, of Houston, will deliver the literary address before the graduating class of Chappell Hill Female College on May 20.

A good menu.

THOS. G. WHITTEN.

#### GEORGETOWN, THE CHURCH AND SOUTHWESTERN.

By Hubert D. Knickerbocker.

It was my great pleasure to assist in revival services at Georgetown not long since and in my two weeks' stay I learned some things which I want to tell about.

The town itself is charming. Beautiful homes, sitting in the midst of great yards, sometimes veritable pastures, abloom with clover and buzzing with golden bees; luxuriant shade and blossom-laden fruit trees, with the

birds singing the bells of their crystal notes to wake you in the morning—these are some of the elements of that charm. The limpid waters of the San Gabriel, rippling over its pebbly bottom, and the bending boughs that droop gracefully to dip their twigs in its stream, make a sylvan seduction that was wonderfully wooing, to a city man.

The folks are in no wise out of harmony with their environment. Long years of culture and religion have developed a community that is almost ideal. I used to have a notion that may be, some day, it would be wise to move the Southwestern University to a big city. Now I know that nothing could be more foolish. Tradition, community interest and co-operation, scholarly seclusion, quietness, moral atmosphere, and magnificent equipment all forbid even the hint of a change. Those architectural palaces, whose white stones have incarnated the castle-building ideal of Dr. Hyer, that most versatile genius, could not be equalled in any city for less than half a million dollars. The latest acquisition to the equipment of the new dormitory for boys is the finest, most beautiful dormitory I have ever seen. With every modern improvement, it will make the boys want to stay at school almost "forever and aye."

The student body I found were of a high average in maleness, college spirit, morals and good promise of all sorts. The hundred girls at the Annex were certainly the flowers of many a home flock—most excellently reported of by their school home guardian, Prof. Tinsley.

And the faculty has religion, and vital interest in the salvation and Christian development of every student. Of course they have scholarship, but the above mentioned quality of vital piety and vital personal interest in souls, is to my mind the essential of a teacher in a Christian college.

The church at Georgetown, under the pastorate of Dr. Jno. M. Barcus, is flourishing. Dr. Barcus is an all-around man, making a success of every department in the church. The membership of his church are loyal and religious, many of them devoted through long years to the church and to the school, that is almost organically connected with the local congregation. Bro. Bolton, the presiding elder, is magnifying his office, efficiently looking after the foreigners in his district, paying for the best district parsonage I ever saw, helping in revivals, counseling with committees, pushing the college interests and in every way covering all the ground his elongated pedal extremities were designed to cover (and that's saying much).

We had a great meeting down there and all my memories of the season of grace and fellowship are pleasant. Hospitality was beautifully written over many a door in terms of strawberries and chicken; and I came away with the mixed but melodious sounds of college yells; songs of salvation; carolling of birds and murmurings of the river, ringing in my ears.

Three cheers for everything and everybody at Georgetown. Rah! rah! rah! Whoop loo-lah! etc., etc.

Fort Worth, Texas, April 8.

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

#### W. D. JONES, M. D.

Practice Limited to EYE, EAR, NOSE AND THROAT.

815 Wilson Building. Dallas, Texas.

**WANTED**—I wish to correspond with someone that has a tent to rent. I need a tent for a 10 days' meeting, beginning the 14th Sunday in May. Anyone answering this referring me to where I may get a tent will do me a great favor.

REV. C. E. GARRETT, April 11, 1908. Glen Flora, Tex.

#### BIBLE STUDY BOOK—FREE.

A Complete Synopsis of Bible Study of great value to all students of the Word. Send postal card request to **Scotfield Bible Correspondence School**, Room 950, 150 Nassau St., New York.



## Epworth League Department

W. THOMASSON, EDITOR  
Van Alstyne, Texas.

All communications intended for publication in this department and all papers with articles to be considered 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. McNery, Dallas. Assembly funds should be sent to Theo. Bering, Jr. Houston.

### STATE LEAGUE CABINET.

President—A. K. Ragsdale, Dallas.  
First Vice-President—J. E. Blair, San Marcos.  
Second Vice-President—Miss Mattie Harris, Dallas.  
Third Vice-President—P. W. Horn, Houston.  
Fourth Vice-President—Miss Nellie Hartigan, Waco.  
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Junior Superintendent—Mrs. W. F. Robertson, Georgetown.  
Chairman Board of Trustees—T. S. Armstrong, Weatherford.  
Secretary Board of Trustees—A. J. Weeks, San Antonio.

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

### COMING LEAGUE MEETINGS.

San Antonio District, Omaha, April 15-20.  
Bowie District, Bellevue, April 22, 23.  
Paris District, —, April 28.  
Houston District, Houston, April 28.  
Crown District, Victoria, April 29.  
San Marcos District (place to be selected), April —.  
Sherman District, Pottsville, April 12-14.  
Plains District, Elkhart, May 11.  
Decatur District, Albany, May —.  
Caret District (place to be selected), May 5-6.  
San Antonio District, Salina, May 17.  
Brownwood District, Santa Anna, May 26-28.  
Waco District (place to be selected), June —.  
McKinney District (place to be selected), June —.  
Gatesville District, McGinnis, June —.  
Tyler District, Tyler, April 18-21.

### WIDENING ITS SCOPE.

A dream which was cherished by the founders of the Assembly enterprise at Epworth-by-the-Sea is, this early, being realized in part. We refer to the widening scope which the movement is taking on in the way of meetings additional to those of the Epworth League. The Texas Methodist Sunday-school Association, the strongest organization of its kind within strictly denominational lines in this State, has decided to hold an Encampment on the League grounds just prior to the Epworth League meeting this year, with the purpose of establishing a permanent Institute to be held each year. The Woman's Home Mission Society, which for two seasons has united with the League and conducted special classes during the period of the League Encampment, will after this year, it is thought, launch out into a more distinctive form of work and organize for an institute of its own to be held on the grounds at some period during the summer very near the date of the League Encampment session. For the present year the same plan as previously followed will be observed. Other organizations are considering the matter of holding annual meetings at Epworth-by-the-Sea, and the day seems not far distant when we shall have the grounds occupied and in use during the entire summer. Such was the thought which inspired the minds of those who first conceived the plan for an Assembly grounds and such is the one great aim now desired by those who are moving for the further development of the enterprise. Let us hope that there may be no disappointment in any of these plans.

### NOTES.

The Texas Methodist Sunday-school Association will hold an Encampment on the League grounds, beginning about July 28 and continuing about seven days. Bishop Atkins will be present and speak on various occasions. Dr. and Mrs. Hamill are expected. Miss Nannie Lee Frazier, the little Kentucky woman who completely captivated the Fort Worth Convention, has accepted service. Dr. E. B. Chappell, Sunday-school editor, will be on hand. Mrs. V. A. Godbey, the good wife of our Methodist pastor at Austin, is scheduled for much platform work. Arrangements are being made for 500 primary teachers, and the occasion will be devoted to Institute work. W. C. Everett, manager of the branch Publishing House at Dallas, is the President of the organization and is handling the arrangements for this meeting. His connection with it insures its success.

Mr. P. W. Meyers, an experienced restaurant and hotel man of Fort Worth, has agreed to take charge of the luncheon at Epworth-by-the-Sea and will go down at once to open it up. It will be in full operation by May 1.

Dr. Brumby, State Health Officer, has asked for accommodations at Epworth Inn for a large contingent of the medical profession who will be in attendance on the State Medical Association at Corpus Christi in May.

We give herewith the detailed schedule of Dr. Parker's itinerary in Texas in the interest of League work this month and next. Our Leaguers should join forces and make every engagement of Dr. Parker the occasion for a great demonstration of interest in League work. We have no more capable man in our connection than this man, and his coming to our State at this time means much toward the ad-

vancement of the League movement in this section of the Church's territory. The schedule is as follows:

April 27 ..... Beaumont  
April 28 ..... Houston  
April 29 ..... San Antonio  
April 30 ..... Austin  
May 1 ..... San Marcos  
May 2 ..... Georgetown  
May 3 ..... Waco  
May 4 ..... Fort Worth  
May 5 ..... Dallas  
May 6 ..... Sherman

League Editor F. J. Patterson, of the Florida Christian Advocate, gives notice of his change of address to 2108 Tampa Street, Tampa, Fla.

The management of the Seashore Camp Ground is arranging to establish a Church School on the Assembly grounds of the organization at Biloxi, Miss., according to a statement recently published in the New Orleans Christian Advocate.

League Editor Wm. H. Pritchett, of the Central Methodist, published at Louisville, Ky., has been elected President of Falls City Epworth League Union. He says, concerning the election: "We appreciate the honor of being selected by the Executive Board to lead the allied forces of Leagueism of both branches of the Methodist Church in the three cities of New Albany, Ind.; Jeffersonville, Ind.; and Louisville, Ky."

We are publishing a very interesting communication from Brother Frank Onderdonk, of San Luis Potosi, Mexico, in this issue. Every Texas Leaguer who has ever been to Epworth-by-the-Sea knows great, big-hearted Frank Onderdonk. He is a standing member on program for the Encampment meetings and has been listed for an evangelistic service this year. His letters are always appreciated.

President Ragsdale attended the great Sunday-school Convention at Oklahoma City last week and reports that an exceedingly large number of people expressed their intention of coming to Epworth-by-the-Sea this summer. Our fame seems to be reaching abroad. Let the good work go on until Epworth-by-the-Sea will be the outstanding place of Southern Methodism. Our Oklahoma people will find a royal welcome awaiting them.

If the League chapters in the North Texas Conference do not pay up their five cent per capita tax it will not be the fault of Secretary Hamilton. He believes there is religion in keeping the finances well up, and we agree with him. Hamilton is one of our best hustlers.

Mr. D. H. Abernathy, of Pittsburg, merchant prince and Methodist leader in that section, has consented to lead the Sunday-school services at the League Encampment, on August 9 and 16. Everybody who knows Brother Abernathy knows that this work will be well done.

Dr. E. W. Alderson, pastor at Terrell, will deliver one of the evening addresses at the League Encampment this summer. We have no brainer man in Southern Methodism than Dr. Alderson and his appearance on the platform at Epworth-by-the-Sea will bring together one of the largest audiences of the entire occasion. He has not yet chosen his subject, but has indicated that his message will be a special one to young people.

We are informed by President Ragsdale that applications are already being filed for accommodations during the Encampment, August 6-16. Indications point to a largely increased attendance over last year.

G. W. T.

### A REQUEST WE CANNOT GRANT.

We are frequently requested to publish in these columns programs for District League Conferences, and in each instance we have had to decline, simply for the reason that the space assigned to this department will not accommodate these programs. We are always glad to get the programs, in fact, we earnestly desire them, and each one is carefully reviewed by us and its special points mentioned. There is a sameness more or less in programs of this kind, and if we should undertake to give space to all of them we would at times have little else in the League page. We trust our correspondents will understand us in this matter and not judge us harshly. The publishers are very kind and very liberal toward the interests of the League and we feel that we should not unduly tax the pages of the Advocate with our matters.

### NORTH TEXAS CONFERENCE EPWORTH LEAGUE NOTES.

Wonder if Epworth Leaguers meet their personal obligations as promptly as their five cents per capita North Texas Conference dues? I hope NOT!

Rev. I. W. Clark, pastor of Centenary Church, Paris, will deliver our annual sermon, Sunday, 11 a. m., June 14.

Rev. D. H. Aston, presiding elder of the Gainesville District, will give us a great sermon and conduct the closing jubilee services Sunday night.

Rev. L. S. Barton has consented to give one of his grand sermons Friday night. He is presiding elder of the Decatur District.

Brother Egger, the beloved pastor of Waples Memorial, will have charge of the service Saturday night, and conduct it according to his own plans and specifications.

Brother Gus Thomasson will have charge of the rally service Sunday afternoon.

Send that five cents per capita dues to O. L. Hamilton, Secretary-Treasurer, Lewisville, Texas.

### MEXICAN LETTER.

Frank S. Onderdonk.

I have been trying for six long months to find time for writing a letter to the Advocate and have never found it. I will just drop everything here and now and write. I came home from Corpus (I mean Epworth) determined to write often. But alas! The first thing was a move of four hundred and fifty miles from Guadalajara to San Luis Potosi. This was only moving from one part of my district to the other. Bishop Ward, on account of Bro. Reynold's failure of health, put me in charge of our Theological School, "Colegio Wesleyano," and at the same time left me presiding elder of the "big" district. Now I stand nearly six feet and a half in my stockings, but found that I was not big enough to travel a district nearly two thousand miles around, be president of a college and teach Systematic Theology and Hermeneutics all at once. The result of it all was that some things had to suffer. I stayed with the school until the time for the last round. O how my heart did long for the mighty hills! When a man has spent years in the saddle and among the mighty forests and mountains it is hard to be shut up in a school room or even in a city of sixty thousand people.

The time came for the final round-up. I felt that it was too bad to leave Kitten at home when I knew that the dear old friends on the Pacific coast would want to give her a last goodbye, to say nothing of her need of an outing. It was a great trip. First, we passed ten days with Miss Wynn and her girls in Guadalajara holding meetings and helping where we might. Then for the west! Bless my mule, I do believe she recognized me! Kitten's bay pony seemed better than ever, and we clipped off the miles. It gets so hot, Pajaritos Mountain! "My, what would I give if we were at the summit," I thought. Too steep for the mule with this load, so I walked. On and on until at 1 o'clock we reach a miserable little stopping place. We ate a little lunch, then I kept off the chickens (they are not afraid of preachers), pigs and dogs while Kitten napped a little. Reached our destination for the first day after dark. Off before day next morning. Stop in the middle of the afternoon for a day's rest near a fine spring. I went out and killed two nice deer. (Excuse me, Bishop Candler). But you must not be detained with all these details of travel. Nine days in the saddle (Kitten on a man's saddle, but not like a man), then back to the railroad, and so on. We shall never forget the last round. We felt it would be the last, and there were some sad partings. Some of these dear people we shall never see again until we meet above, but we shall always praise God that we were honored by being permitted to carry them the message of salvation. Some of my readers will remember of the evangelistic trip we made with the little organ last spring. This time we visited a town where we held a meeting on that trip. I had the joy of receiving into the Church a man who heard his first gospel sermon from the street during that meeting, and was afterward converted. How glad he was to see us.

Well, school life has its advantages. I am really enjoying my teaching work. Teaching theology, hermeneutics, Bible and history makes me study like everything, and I can feel—well, at least, a new crop of moss sprouting. On the other hand, it is no small thing to have the responsibility of training the future ministry of Methodism in Mexico for years to come. The responsibility sometimes staggers me, and a cry goes up from the heart, "Who is sufficient for these things." Our recom-

pense is in seeing the development of these splendid young men. Some of you who read these lines are helping in their support while they tarry here in preparation for the great work. Let me assure you that you are investing in the future redemption of a great country and a great people.

In the purchase of the new school property in Guadalajara, there was included a printing outfit. It had been used and badly treated, but when we moved over to San Luis Potosi, Bishop Ward consented to our bringing over this outfit, which we did. We conceived the plan of teaching the boys the art of printing, so that in this way they could put their spare moments to good use, learn a useful trade, which would be beneficial mentally and materially. A half dozen or more took to the idea. One of the boys years ago as a lad had a little experience in a printing office, so I appointed him "boss" and we began. We felt that the best thing to do was to start a little paper. At a faculty meeting we decided on all the details, elected editors, etc. We gave the name of "La Ofrenda Escolar" (The Students' Offering) to the paper, and away we went. Things went slow at first, but we learned. The first issue was to come out on Nov. 15th. The time approached and I got nervous. I learned the case and set up nearly a page myself. Even Kitten took the fever. Typesetting is a most enticing thing, anyway. The first issue came out about two days behind time, but I tell you we were proud of it. Everybody on the place gathered around to watch the first impression of the first two pages. There were many mistakes, but we felt good and took courage.

At the present time we have several boys who can set type like veterans and who know the entire process of making a paper. We secured some advertisers and in this way make the little paper about pay its way. The boys receive small pay for their work, and in this way buy their shoes and little necessities. Our paper is twelve pages, sometimes fourteen, besides the cover, with four pages in English. Being editor of the English department, I try to fill it with fresh missionary news. We are sending out a great number of these papers into Texas. If any one who chances to read these lines would like to subscribe for "La Ofrenda" just send us fifty cents and your address. It will help us as well as yourself. I hope I will be pardoned for slipping in this little "ad" here.

I had wanted to write something about the Conference. Bishop Ward's great service and the forward advance we are making, but this has grown too long already. More later.

### POSTPONED.

To North Texas Epworth Leagues:

On account of the Young People's Missionary Convention being held in Sherman, June 5-15, the Annual Conference of the North Texas Epworth League has been postponed just one week. It will now be held in Denison, June 18-21.

O. L. HAMILTON, Sec.-Treas.  
Lewisville, Texas.

### GREENVILLE DISTRICT LEAGUE.

The Greenville District Conference convened at Celeste March 27-29, in its thirteenth session. The president, Rev. E. A. Maness, being absent, Rev. R. B. Moreland, pastor at Celeste, very ably guided the conference in its work.

The attendance was good, notwithstanding the rain and mud. A large number of delegates and most of the pastors of the district were present.

The conference from the first service to the close was dominated with the spirit, and we believe it to be the most interesting, profitable and religious in the history of the district.

All departments of League work were ably discussed by both preachers and Leaguers; every one seemed to enter into the services full of great earnestness and with much freedom. One can't help feeling such a spirit of religious fervor and freedom when Brother Moreland is in the lead.

Much interest was manifested in the junior work, also in missions. Rev. S. P. Ulrich, of Leonard, preached a great sermon on "Our Duty to Missions and Korea."

The preaching was of high order. Rev. C. T. Tally, of Lone Oak, preached the opening sermon and it was a good one. Rev. E. R. Barcus, of Commerce, preached a fine sermon on "God is a Spirit." Rev. Pugsley, of Greenville, preached a very spiritual sermon Saturday night. Sunday was a great day for all the Leaguers present, and the conference closed with a grand jubilee service.

We mean for the League work to make greater strides this year than ever before.

The people of Celeste and their pastor royally entertained the conference with open hospitality, for which the conference passed suitable resolutions of thanks.

W. R. WARREN,  
Field and Recording Secretary.

## 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 distress 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. R. S. TREXLER, Allentown, Pa.

## Radway's Pills

cure all disorders of the stomach, bowels, kidneys, bladder, diaphragm, costiveness, piles, RICK 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.

### SAN MARCOS NOTES.

For the past two weeks we have been having special services in San Marcos, during which there have been about fifty conversions and reclamations. Rev. George Sexton of St. Paul's Church, Houston, was with us for ten days. During that time he preached twenty-one sermons which were full of the very essence of the gospel, and were delivered with great tenderness and fervor and power. Bro. Sexton is not only a genial and lovable companion, but he is a strong gospel preacher. He did us good work along all lines, but he was pre-eminently successful in getting at the men. One night during the week he preached in the Methodist Church to the largest audience of men ever seen in San Marcos, while Mrs. Whaling conducted a meeting for women at the Baptist Church at the same hour. Both churches were filled with large audiences, and there were quite a number of conversions at both meetings.

President Sterling Fisher of the Coronal Institute and his faculty rendered us most valuable assistance. Bro. Fisher had an engagement to attend the Austin District Conference at Elgin, to make a speech in the interest of his school, but after the meeting got started he felt that he owed it to the boys and girls committed to his charge to stay with them and do everything in his power to bring them to Christ. The result was that nearly all the young men and young women boarding at the Coronal gave their hearts to Christ and were soundly converted. In my opinion, there is not a better training school in Texas than the Coronal, and our Methodist people who send their boys and girls to it may rest assured that they will be brought under good influences, and that their moral and religious training will be carefully attended to. It is almost certain that a normal boy or girl who comes under the influence of the Coronal Institute will go out of it a Christian, and therefore our Methodist people in these parts can not do a wiser thing than to patronize it, and also to put their money into it, so as to increase the completeness of its equipment.

The Church at San Marcos has not only made a liberal increase in the pastor's salary this year, but has notified the Board of Missions that we would undertake to support our own missionary in the foreign field. San Marcos Methodism fully intends to keep up with the procession, and if there is any better way to take on larger preparations in our home work than to intensify the missionary activity of the people, we have not yet found it out.

H. M. WHALING.

### CISTERN WATERS.

The Department of Chemistry of Southwestern University is about to undertake the analysis of a limited number of cistern waters with a view to determining, from a chemical point of view, their fitness to be drunk. A few waters have already been analyzed, and the results seem to throw doubt on the desirability of the domestic use of cistern waters at all. In order to make a more systematic and comprehensive investigation, it is desired to analyze waters from several parts of the State. Anyone who wishes an opinion as to the potableness of a water, and is willing to pay the expressage on the sample, should write to Mr. H. B. Henry, Department of Chemistry, Southwestern University, Georgetown, Texas, who will advise him in regard to taking the sample, and when the sample is wanted. Upon the completion of the analysis the results and an explanation of their significance will be furnished without charge to the one sending the sample.

J. H. REDDY.



# MORE FROM POLYTECHNIC IN REGARD TO ENTRANCE DEMANDS.

I have just read, in the recent issue of the Texas Christian Advocate, an article written by Mr. Webb, of Blooming Grove, in reply to my communication of some weeks ago. When I wrote my paper I had in mind a perfectly legitimate purpose—a desire to have the standing of Polytechnic College properly placed in the minds of Methodist people. It is not my inclination now to enter into a newspaper controversy, yet I can not afford to pass unnoticed his references to my statements. I can not see how he based his unbrotherly assertions and unfair conclusions upon propositions stated by me in all sincerity, after careful study of a situation thoroughly in keeping with my line of work. An experience of six years as principal of an accredited high school and five years as principal of a secondary school that made junior entrances in first-class colleges and universities entitles me to some opinions in regard to entrance demands, and I am hardly ready to accept as final the "ipse dixit" of one who evidently is not familiar with the issue at stake.

I pass without comment his would-be witticisms at my expense; they do not involve the real issue, and probably it is not the part of wisdom to use up valuable space in that direction. I take for granted he is sincere in his professions of love for Polytechnic College, though it is somewhat difficult to reconcile his profession with his remark about "juggling with units," which could be made to mean dishonesty on our part.

It is not necessary to go into the history of our sixteen unit count. When our plan was formed there was no official count of units for the Methodist schools, and the faculty of Polytechnic College worked out a system of their own in outlining a four years' preparatory course for their own fitting school. The count sixteen was a logical one, and lent itself to a gradual development of a very important feature of school work. The plan was made in all honesty, and the explanations in the bulletin were so full, there was not the least anticipation of wrong impressions.

But more to the points at issue, since it is no matter of special importance whether or not we commenced to count units too soon. The seventh grade idea is a creation of Mr. Webb's own fancy and is far from being true. Only two of his contentions are of any value for the occasion—the one, that the classification of Polytechnic College in class C by the General Board is evidence of our low standard for entrance and graduation; the other, that Polytechnic is a year below Southwestern in respect to entrance demands.

Had he been familiar with the rulings and actions of the General Board and had acquainted himself with the status of the colleges in class A, according to the report of 1907, he would not have made an assertion so unfair, so incorrect and so misleading. He ought to know that the classification was based not on scholarship alone. In fact, there was no real distinction made between class A and class C, as far as requirements for entrance and graduation are concerned; and in these respects Polytechnic was measured by the same standard as the others, else she would not have been rated as a college, since she did not meet the recommendations with reference to endowment and support. Some of the colleges in class A of this report were far short of the requirements as set by Southwestern, but because of their income, independent of tuition receipts, they were placed in the same group. One of them is rated for nine units for entrance, according

to the Carnegie foundation system of count, the system practically adopted by the Commission in its Fourth Report. These are prominent facts in our educational circles, and it is somewhat strange that some of our friends have not found them out.

In order to show that his count of our unit demands is altogether wrong, it becomes necessary to draw comparisons again. I regret very much that I am forced to enter into this comparative presentation, for I am unwilling to afford an opportunity for the calling into question my motives. In common with the other members of the faculty, I hold in high esteem Southwestern University and rejoice both in her present achievements and in her increasingly bright prospects. In order to simplify the matter, I give the entrance requirements of the two schools for 1907-8. The 1908-9 announcements are not in print, and I, for one, will not be so foolish as to attempt a comparative count of entrances not yet officially announced. To compare the present requirements of Polytechnic with the present requirements of Southwestern is not the work of a careful investigator, and it requires considerable grace to abstain from the use of harsh terms in reference to such conduct.

| Southwestern—                                                               | Units |
|-----------------------------------------------------------------------------|-------|
| English .....                                                               | 3     |
| Grammar, Composition, Rhetoric, Readings.                                   |       |
| Mathematics .....                                                           | 3     |
| Advanced Arithmetic, Plane Geometry, Algebra (one year through quadratics). |       |
| History .....                                                               | 2     |
| United States, Texas, General.                                              |       |
| Latin .....                                                                 | 3     |
| Beginners, Caesar (four books), Cicero (four orations), Virgil (one book).  |       |
| Greek .....                                                                 | 2     |
| Beginners, Anabasis (four books).                                           |       |
| Total .....                                                                 | 12    |
| (Full entrance requirements to Southwestern.)                               |       |

| Polytechnic—                                                                | Units |
|-----------------------------------------------------------------------------|-------|
| English .....                                                               | 3½    |
| Grammar, Composition, Rhetoric, Readings.                                   |       |
| Mathematics .....                                                           | 4     |
| Advanced Arithmetic, Plane Geometry, Algebra (two years completed).         |       |
| History .....                                                               | 2     |
| United States, Texas, General or Ancient.                                   |       |
| Latin .....                                                                 | 3     |
| Beginners, Caesar (four books), Cicero (four orations), Virgil (two books). |       |
| Greek .....                                                                 | 2     |
| Beginners, Anabasis (four books).                                           |       |
| Total .....                                                                 | 14½   |
| (Partial entrance requirements to Polytechnic.)                             |       |

So far there is no striking difference, save in the count, though we do demand more work in algebra and one more book in Virgil. Our 14½ units represent more work than the 12 units of Southwestern, and, in addition, we require for entrance a unit in science and ½ unit in civics. These courses are certainly high school in grade and are worthy of count. According to the bulletin before me, they would count not less than one unit at Southwestern. There is no need of long drawn out discussion along these lines. It is very evident that our entrance requirements are, at least, 1 unit in advance. This state of affairs is not the result of design, and personally I regret the situation. It is too suggestive of contention. The demands of the two schools should have been and should be equivalent. But two concerns can not work independently of each other and formulate equal plans. I trust the forthcoming announcements of the two schools will contain equivalent demands. This can be brought about without doing any violence to the individual ideas of either school, and would give no occasion for invidious comparisons.

Before the Fourth Report of the Commission on Education had come our way, or we had even caught a rumor of their doings, we had decided to revise our count, and we were pleased to see that our proposed count for 1908-9 session, in almost every detail, is similar to the 14 unit system as agreed upon at the last meeting of the Commission. Moreover, we had determined to advance our standard an additional unit, so we find it a very easy matter to demand, even for 1908-9, the requirements set by the Commission for 1910-11. Those entering this fall will have a right to de-

mand the count according to the 1907 announcement, and we will have to admit them to freshman rank on those terms, if they insist. However, we expect to persuade almost all to fall in line with the higher demands—the one unit more. We have found our student body ever ready to respond to any forward move.

I did intend to place in parallel our 1907-8 and 1908-9 plans with the new requirements of the Commission, but my article is growing long and must be brought to a close. We propose to measure up in full to the requirements for class A in scholarship, in number of teachers exclusively engaged in college work, and in respect to income. And while our income, independent of tuition, will go considerably beyond the receipts of some schools that deservedly will be rated in class A, we will have no specific endowment fund to the amount required, and consequently will have to content ourselves for the coming year with a place in class B. But whatever the Board decides with reference to us, one thing is certain: We will maintain the class A standard of scholarship. As far as our curriculum extends, we propose to do as thorough work as is done in any college, and the Methodist people must not be blinded to this fact.

No one knows better than the faculty of Polytechnic College her deficiencies in respect to equipment and endowment, but these things alone do not make schools. A school may be poor in oil stock, but rich in unselfish manhood. Big institutions and stacks of degrees are not absolute evidences of real scholarship, and oftentimes are found associated with little common sense and narrow conceptions. They are good things and rather safe guides in determining intellectual values, but they are not idols to be worshiped with the fatalistic spirit of the Orient. I pray that our people may be made more keenly sensitive to the need of endowments and larger equipments, for it is indeed high time; but because we are not rich in magnificent buildings and extravagant furnishings, we must not lose sight of our own present possibilities. We can undertake the tasks we are capable of accomplishing, do them thoroughly, and face the future with no fear of failure.

As far as I am concerned, this discussion is ended. My statements have been made advisedly, and will not be contradicted by any one familiar with the situation. I have said enough to convince the honest investigator, and time is too precious to waste on those not open to conviction.

I trust I have done no injustice to Southwestern University in establishing my position. My high regard for strict enforcement of demands and for thorough scholarship put me in sympathy with that institution, and I sincerely trust that along with the acceptance of a common system of count and with equivalent entrance requirements, there will come a better understanding of each other's motives, a truer appreciation of each other's merits, and a spirit of generous and helpful rivalry that will be above petty contentions, will lend itself to timely co-operation and will stimulate both to the best within their reach.

R. A. HEARON,  
Dean Polytechnic College.

## NOTES BY THE WAY.

We have secured about one-fourth of the amount necessary for the new college building for Chappell Hill Female College, when the financial panic struck us a "broadside" and we ceased efforts on that line, for the time, thinking it would be but a short time till we could resume work. But January 18 came and business was no better, finances seemed more uncertain, so we accepted an invitation from Bro. Ansley, to assist him in his meeting at Hempstead. This meeting has been reported through the Advocate as being the most influential meeting yet held in this noted town.

On February 17 we went to Moonshine Hill, at the request of Bro. J. T. Browning. This is the noted oil field near Humble. We had many novel experiences. We could not explain the many features of this "field." Ralph Conner could write a book descriptive of this field that would be more fruitful of incidents in real life than that of Black Rock, Sky Pilot, or Prospector, etc. What a fine character of "good deeds, woman," he would find in our good Sister Rucker, the woman whom all the field loves and respects, because of her deeds of kindness and ever consistent life of devotion to her Lord and Master. With this good woman and her ever kind and generous husband, we find a most hospitable home during our stay. This oil field should be developed for our Church and Master. It is impossible for Bro. Browning to do the work there that is needing to be done. He has his office and business in Houston, and hence cannot give the needed time to this work. If he were foot-loose he would be the man for the place. He is affable, bright—a good pulpit man—with the suavity in modus that makes him very popular with that

large class of intelligent artisans that go, in a large measure, to make up the population of the "oil field." There men, for they are very much in the majority, appreciate the gospel, they believe in God, heaven, immortality and eternal life. They will listen to you with an interest that is not surpassed anywhere. The dangers of the field have a tendency to harden, rather than tender, their lives. But how responsive they are to manifest love for their future. Our meeting was not a great success in visible results, but far-reaching, it was believed, in ultimate good. Bro. C. C. Bell, of Bruner (Houston), came out and preached three excellent sermons, while we were there.

On March 19 we went to League City to assist Bro. E. H. Long in a meeting there. We were with him for eleven days, preaching from 2 to 4 times a day. Great grace rested upon us. Bro. Long was most faithful in all that goes to make up an earnest pastor. The work is new to him, but he seems to have the harness well adjusted. During our stay in the town we never heard the intimation of an unkind criticism on him. There is a small congregation of Friends (Quakers) there that were truly saints of God. Their pastor, Brother Carter, is a man of great power in prayer and of deep consecration and held in the kind esteem by all. These Friends did as much to give velocity to the meeting and were quite as faithful in all the services as the best of our own people. The most remarkable thing of the whole meeting was the conversion of an aged couple—77 and 64 years of age, respectively. A fine class was received into the Church at the close of the meeting. While at Moonshine Hill, Bro. Wagoner, our most beloved presiding elder, wrote me a very kindly, urgent letter to give him some time, as real missionary work down in the coast country, where the field is white unto harvest. So, returning home, I called to see him and agreed to do so, as soon as possible. So I am now writing from Hungerford, 55 miles southwest of Houston, on the S. P. Railway. Oh, the Macedonian cry of this country! The harvest is great, the laborers are few. More anon.

THOS. G. WHITTEN.

## NOTES FROM VANDERBILT UNIVERSITY.

The Cole Lectures will be delivered this year by the Rev. George Jackson, M. A., of the British Wesleyan Church, Sunday, April 26, he will preach in the University Chapel. On Monday he will begin his series of lectures on "The Fact of Conversion." The subjects of the individual lectures will be as follows:

1. Reality of Conversion as a Fact of Consciousness.
2. Reality of Conversion as a Fact of Life.
3. Varieties of Conversion.
4. Rationality of Conversion.
5. Psychology of Conversion.
6. Present Day Preaching and Conversion.

The series will close with another sermon on Sunday, May 3, one lecture being scheduled for each day intervening.

At present the lecturer is the pastor of Sherbourne Street Church, Toronto, Canada, whither he came on urgent invitation two years ago. He has not severed his connection with the Wesleyan Church, and intends to return to the mother country soon. He is the author of a number of books, most of them on religious subjects. True to Methodism's noblest calling, his preaching has always been of an evangelical type; and his treatment of the subject for his series of lectures here will doubtless enrich the world's thought and literature on this all-important mission of Christianity.

Dr. J. W. Dawson, also of England, will preach the commencement sermon of the University June 14. In addition to his work as a preacher, he is the author of some twenty-three books, most of which are in the field of literary criticism, in which field he is an acknowledged authority. He will lecture before the Summer Theological Institute of the University immediately after Commencement. Some of the themes to be discussed by him are "The Arrest of Christianity," "Prayer," "Satanism," "Temptation," "The Story of the Changeling Man," and "Raleigh and His Times."

The Commencement Literary Address will be delivered by Dr. Charles Forster Smith, Head Professor of Greek in the University of Wisconsin. He has an acknowledged place as a classical scholar, his most notable work being an edition of Thucydides. He was at one time President of the American Philological Association. From 1882 to 1894 he filled the chair of Greek in Vanderbilt University. During his residence here he made many friends, who will be pleased to hear him on this occasion.

Dean Tillett is receiving numerous invitations to address gatherings of Methodist preachers on the proposed Statement of Faith. He has thus far spoken before the Methodist preachers of New York City, Cincinnati and Chicago. While in Chicago, he went to Northwestern University and address-

The Organ of one quality and many styles. Quality the Best. Styles range from the smallest reed instrument to the largest Pipe Organ to meet your Church or Chapel needs. Nearly 400,000 Lately Organists for catalogue with list of churches in your vicinity of your denomination recently supplied with Lacey Organ.

ESTLEY ORGAN COMPANY  
Brattleboro, Vermont

PIPE & REED ORGANS

ed the students of Garrett Biblical Institute on this important question, which is now interesting world-wide Methodism. The Methodist Episcopal Church is especially interested in view of the near approach of the General Conference.

The enrollment of students in the university is larger this year than it has been in its history. The largest gains were made in the academic and Biblical departments. It seems that every advance in the direction of higher curriculum in the medical and dental departments only serves to swell the number of students. Departments that gain in the number of students are a great surprise.

H. B. CARR.

## 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, 2026 Olive Street, St. Louis.

## WHISKEY.

We have noticed Dr. Rankin's position for many months. We have always been proud that our Advocate has, as we deem it, a man at its helm.

Years ago you remember that our good ladies succeeded in having our Legislature pass a law that the teachers of Texas should be examined on the evil effects of narcotics. We must stop the appetite. How many parents are going to be the cause of drunkards? Our best teachers have taught; our best editors have explained; our best preachers have preached the evil effects of whiskey.

I fully believe we need red-hot preachers all over Texas to explain the evil effects of narcotics on the mind.

Dr. Harvy fully explained why so many men over 40 years old would not believe that the blood circulated. You can't do anything with an "old set-fast." Old dram drinkers die, and our business is to try and prevent the new dram drinkers. As real Christian education enters a boy, whiskey goes out. Very well do we remember, when a boy, the old expression: "A good dram is healthy." Now, every man who has taken a thorough course in physiology and hygiene knows that every man who drinks is either ignorant or has no self-control. Our text-books now are very deficient.

God bless Dr. Rankin.

W. P. DAVIS.

Throckmorton, Texas.

## A Most Valuable Agent.

The glycerine employed in Dr. Pierce's medicines greatly enhances the medicinal properties which it extracts from native medicinal roots and holds in solution much better than alcohol would. It also possesses medicinal properties of its own, being a valuable demulcent, nutritive, antiseptic and antiferment. It adds greatly to the efficacy of the Black Cherry-bark, Bloodroot, Golden Seal root, Stone root and Queen's root, contained in "Golden Medical Discovery" in subduing chronic, or lingering coughs, bronchitis, throat and lung affections, for all of which these agents are recommended by standard medical authorities.

In all cases where there is a wasting away of flesh, loss of appetite, with weak stomach, as in the early stages of consumption, there can be no doubt that glycerine acts as a valuable nutritive and aids the Golden Seal root, Stone root, Queen's root and Black Cherry-bark in promoting digestion and building up the flesh and strength, controlling the cough and bringing about a healthy condition of the whole system. Of course, it must not be expected to work miracles. It will not cure consumption except in its earlier stages. It will cure very severe obstinate, hang-over, chronic coughs, bronchitis and laryngeal troubles, and chronic sore throat with hoarseness. In acute coughs it is not so effective. It is in the lingering hang-over coughs, or those of long standing, even when accompanied by bleeding from lungs, that it has performed its most marvelous cures.

Prof. Finley Ellingwood, M. D., of Bennett Med. College, Chicago, says of glycerine:

"In dyspepsia it serves an excellent purpose. Holding a fixed quantity of the peroxide of hydrogen in solution, it is one of the best manufactured products of the present time in its action upon enfeebled, disordered stomachs, especially if there is ulceration or catarrhal gastritis (catarrhal inflammation of stomach). It is a most efficient preparation. Glycerine will relieve many cases of pyrosis (heartburn) and excessive gastric (stomach) acidity."

"Golden Medical Discovery" enriches and purifies the blood curing blotches, pimples, eruptions, scrofulous swellings and old sores, or ulcers. Send to Dr. R. V. Pierce, of Buffalo, N. Y., for free booklet telling all about the medicinal roots composing this wonderful medicine. There is no alcohol in it.

# Catarrh Cured, No Cure No Pay.

DOESN'T COST ANYTHING TO TRY IT.

The Paris Medicine Company, 622-28 Pine Street, St. Louis, Mo., manufacturers of Laxative Bromo Quinine and Grove's Tasteless Chilli Tonic, have a NEW DISCOVERY for CATARRH and a recently invented device by which this new discovery can be applied to the nose as easily as brushing the teeth. If used according to directions it cures and prevents CATARRH and bad breath. No matter how clean the mouth may be kept, if the nose is not clean and healthy the breath will be bad, and in order to introduce this treatment the Paris Medicine Company wish to supply it to any sufferer from CATARRH on a guarantee of no money to be paid until you are satisfied. Price of nose medicine, 50c; price of throat medicine, 25c; price of Nasal Douche, 25c. If your druggist hasn't it, simply give your name and address and we will send the complete outfit to you by mail. When you are entirely satisfied with the benefit derived, you may send us a dollar bill or postage stamps to the amount of \$1.00.

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



## 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.

### WAITING.

I am waiting. O! sadly waiting,  
For the message from above;  
For the pardon, and blessing,  
For the witness of God's love.

I am waiting, hopefully waiting,  
For His promises are true;  
I am praying, I am trusting,  
Thou, O Lord! the rest will do.

O, now within the dawn is breaking;  
And my heart is full of love,  
And I would my leave be taking,  
For my Father's house above.

Now I'm waiting! joyfully waiting!  
For that happy, happy time  
When my soul shall cease its longing  
In that fairer, brighter clime.

T. H. YARBROUGH,  
Ennis, Texas.

"The Lord is good to them that wait  
for him, to the soul that seeketh him."  
—Sam. 3:25. T. H. Y.

It is earnestly hoped that each auxiliary of the Woman's Foreign Missionary Society of the North Texas Conference has received copies of the leaflet program for the observance of the Easter exercises. These programs were prepared by the faithful Corresponding Secretary of the Conference Society, Miss Tinnin, and printed at the expense of the Conference Society for the benefit of the auxiliaries, and it is hoped that all have taken advantage of this arrangement to provide for the Easter exercise. This Easter exercise will be the means of bringing some of the important features of the work of the society before a public audience, and at the same time be an opportunity for raising a collection for the benefit of the Eliza Bowman School.

Editor Woman's Dept.

### ANNUAL MEETING.

The twenty-sixth annual meeting of the Woman's Foreign Missionary Society of the West Texas Conference will be held in Tenth Street Church, Austin, May 15-18, beginning Friday evening.

A full attendance of delegates and visitors is desired, and names should be sent promptly to Mrs. T. O. Maxwell, 205 1/2 East 9th Street.

We expect to have with us Miss M. L. Gibson, President of the Woman's Board; Miss Daisy Davies, Secretary of the Young People's Work; Miss Mary Culler White, missionary from China, and Mrs. W. F. Barnum, Third Vice-President of the board.

Let us come together with generous plans for another year's work, and let us pray that this may be the best meeting that we have ever had.

MRS. T. A. BROWN, Pres.  
MRS. T. LEE, Cor. Sec.

### ANNOUNCEMENT.

The annual meeting of the Woman's Home Mission Society of the Texas Conference will be held in First Methodist Church, Beaumont, May 18-25. A two days' institute will be conducted by Miss Belle Bennett, President of the Woman's Board of Home Missions.

Names of delegates and visitors should be sent to Mrs. Joe Duff, Beaumont, as early as possible. Ask your railroad agent about rates, and come expecting a great meeting.

MRS. ALEX. WOLDERT,  
President.  
MRS. GEO. CALL, Cor. Sec.

### NOTICE.

Woman's Home Mission Society, N. W. T. Conference.

Each of the railroads whose lines touch our territory have courteously granted us a round trip rate of one and one-third fare to Weatherford for our annual meeting May 13-17. Tickets on sale May 12 and 13, good to return May 18. Let each auxiliary take advantage of this liberal offer and send one or more delegates. You cannot afford to miss this meeting. Miss Belle H. Bennett, President of our board, will be with us during the entire session.

Come praying that God's Holy Spirit will be with us in power.

MRS. A. B. HONEYCUTT,  
President.  
MRS. NAT. G. ROLLINS,  
Cor. Sec.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

### District Meeting.

The annual district meeting of the W. F. M. Society, McKinney District,

will be held at Farmersville Wednesday, April 23, 1908. All auxiliaries are urged to send delegates and as many members of auxiliaries as can come, and also ask the pastors to attend.

MRS. C. P. HEARD,  
District Secretary.  
McKinney, Texas.

W. H. M. SOCIETY, BEEVILLE DISTRICT.

The district meeting of the Woman's Home Mission Society for Beeville District will be held on Friday, May 1, at Rockport in connection with the District Conference.

Each auxiliary should elect a delegate to represent them at this meeting. I am anxious to have a full attendance. A suitable program will be provided.

MRS. G. W. NEWBERRY,  
District Secretary.  
Alice, Texas.

W. H. M. SOCIETY, N. W. T. CONFERENCE.

### Notice to Second Vice-Presidents.

Owing to the loss of an express package of tithing literature I have not been able to fill requests for same. I have duplicated my order and hope to be able to supply you in a short time.

MRS. O. F. SENSABAUGH,  
Supt. Tithing Department Conf. So.  
Fort Worth, Texas.

DEACONESSES TO BE CONSECRATED.

Eleven deaconesses are to be consecrated at the board meeting in Louisville, and seven city missionaries also will be ready for appointment. This will increase materially the number of available trained workers for the Woman's Home Mission Society of the M. E. Church, South.

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

Dear Sisters: March 1 makes the close of another fiscal year in the home mission work, and with the installation of the new officers it usually marks a renewal of interest and energy all along the line.

The report of press work in North Texas Conference which we recently forwarded to the General Superintendent of Press Work was the best one of this conference year in many respects. The number reporting was more than double that of last quarter, and 87 names of newly elected press reporters were sent us, by far the largest list of new names we've ever secured. Now if the remaining auxiliaries will send the address of Press Reporters (or Corresponding Secretaries in case there is no Reporter) so that we may reach every auxiliary with the literature, we feel confident that the Press Work in North Texas Conference will take a long stride forward.

We feel very much cheered and encouraged, and have resolved to try harder than ever to push the Press Department until its importance is fully understood all over the conference.

We hope many auxiliaries will get out special editions of their local papers, Gainesville and Denton Auxiliaries each cleared something like \$100 on their special editions, not to mention the educative influence on the people of their towns. If you decide to get up such an undertaking for August or September (the time when most merchants put on their big sales) begin now to gather material for it, and anything which the Press Superintendent can do toward assisting, she will most gladly do. We are not sending leaflets to auxiliaries that have not reported newly elected officers to us. If you fail to receive one, write us at once and we will gladly forward them to you.

Those auxiliaries not reporting are as follows: Grace, Young Ladies of Grace, Ervay, Grand Avenue, all of Dallas; Cedar Hill, Lee Street, Greenville; Lone Oak, Kingston, Crandall, Seagoville, Kemp, Bells, Pilot Point, Rhine, Bridgeport, Boyd, Ponder, Ruston, Blossom, Annona, Depot, Avery, Iowa Park, Centenary, Paris; Cumby, Martin Springs.

We are indebted to the faithful District Secretaries for many of these officers' names.

Next month we hope to discuss the subjects of Home Mission Society Year Books and "Posters."

"Go work in my vineyard."

MRS. FRANK BENNETT,  
Press Supt. Conf. Society.  
Pottsville, Texas.

### VASHTI INDUSTRIAL SCHOOL.

The beautiful new home for the Vashti Industrial School at Thomasville, Ga., is finished sufficiently to be occupied by the students, though the building is far from being complete. When the work is finished and the campus put in order the Woman's Home Mission Society will not have a more imposing, attractive property. The collections from the Week of Prayer, while reaching more than ten thousand dollars, will not complete the work. Furniture must be provided and individuals are urged to have part in this work. The single alcove rooms can be named and furnished for \$35, double rooms at \$50, while parlor, library, office, etc., can be equipped for \$100. Several alcove and double rooms have been furnished and named, but many more are yet waiting.

Prof. Bishop has inaugurated a system of management at Vashti which is inspiring the girls to energy and developing business qualities that will be a blessing through life. Every girl is paid for her work at a fixed rate in a printed check. These vary from ten cents to a dollar. With these checks she pays her board, purchases her clothes, or anything else she may need. This teaches thrift, for if they are idle or wasteful, they must deny themselves until they can make enough of the currency of the school to purchase what they want. It teaches self-respect, as they thus earn their living instead of becoming pauperized.

The management of the Vashti Industrial School has decided to uniform the girls in blue checked gingham for school wear and dark blue serge skirts and coats for Church and street. These uniforms and all other clothing worn by the students will be made in the school. Friends and auxiliaries sending boxes will please take note of this, and hereafter kindly send such goods as indicated to Mr. E. E. Bishop or his wife.

The school having been moved into the new building in the last few weeks and each girl given a single bed and an alcove room to herself, the institution is in immediate need of bedding, towels, and other household articles. We hope the contiguous conference will supply these needs.—Bulletin W. H. M. Society.

### W. H. M. SOCIETY, BRISTOL, TEX.

The list of officers of this society is as follows: Mrs. E. T. Bentley, President; Mrs. J. C. Tankersley, Vice-President; Miss Kate Leavy, Secretary; Mrs. M. C. Bentley, Treasurer. You will notice that we haven't elected all the officers as our little society is very small, so we decided to elect only our main officers. We hope that our society will soon grow in strength with added members.

MISS KATE LEAVY, Sec.

### FROM PROSPER, TEXAS.

The Woman's Home Mission Society met in regular session the fourth Monday in February, at which time the following officers were elected: President, Mrs. A. P. Hightower; First Vice-President, Mrs. W. B. Smith; Second Vice-President, Mrs. W. P. Ferguson; Third Vice-President, Mrs. Ira Greenwood; Recording Secretary, Mrs. W. McCormick; Corresponding Secretary, Mrs. W. C. Nangle, Treasurer, Miss Anna Collins. Agent for our Homes, Miss Maude Hawkins; Press Reporter Mrs. W. C. Nangle.

We have on roll 26 members, of whom six are pledged to tithing. We have not accomplished what we would have liked to, but the following are a few things we have done: We have held 24 regular meetings. We meet twice a week, observe Week of Prayer, from which we realized \$11.30. Visits to sick and strangers, 205; number of garments distributed, 18; number needy assisted, 7. Have expended within the year locally \$75.47; paid on district parsonage, \$300; dues sent to Treasurer, \$27.90. We have collected only \$6 on our connection fund, hence we failed to be an "ideal" society in that. We sent one box to Orphanage at Waco, value \$49.55. We are intending to send our pledge (\$15) to the dormitory at Denton next week. We trust we may do more this coming year. MRS. W. C. NANGLE, Press Reporter.

### ALL DAY MEETING.

Home Missionary Societies of San Antonio.

For many weeks we had talked of an all day meeting at Travis Park Church. Finally a day was decided upon—31st of March—a beautiful spring day. Nothing finer could be asked for in the way of weather. We had with us seventy-five, Mrs. William Will, presiding. Seventy-five Christian women, anxious to learn more of the work. Yes, we should have had such a number from our own church alone, but we must have small beginnings, even for great things. Each Church had a fair representation, Government Hill, West End, Prospect Hill, South Heights, Alamo Church and Travis Park. We spent a delightful and in-

structive day from 10 to 4:30, with several social intermissions—one of one and one-half hours at noon being most important—when we enjoyed a box lunch in the basement. Though invited the ministers appeared only at noon hour—and then but two. We would urge other towns to try the all-day meeting. It can be for improvement as well as social, and is practicable even with one auxiliary. At our regular meetings we have time only for business. None for instruction, nor yet time to be social.

We hope to have this meeting repeated each quarter, and will be held at the various Churches. May we see good from our day in more efficient workers and better work.

MRS. W. E. SMITH.

### FROM NOCONA, TEXAS.

The Woman's Home Mission Society elected the following officers for the ensuing year: President, Mrs. Mollie Warren; first vice-president, Mrs. J. S. Blackwell; second vice-president, Mrs. L. F. Palmer; third vice-president, Mrs. W. N. Merritt; corresponding secretary, Mrs. J. A. Foshee; recording secretary, Miss Mollie Womack; treasurer, Mrs. W. T. Harris; press reporter, Mrs. R. S. Clark.

After reviewing the work of past fiscal year the following report has been made:

Sent to conference treasurer, \$42.65; given to Dormitory at Denton, \$25; sent to cyclone sufferers, \$55; 1 box sent to Mission Home at Dallas, \$39.50; local expenditures, \$63. Total \$224.65.

Our society has a membership of twenty-two-thirds of whom take and read the "King's Messenger" and one half "Our Homes." We hope to increase this list before the present year closes.

Our members are religious and have commenced the new year with renewed determination to work more faithfully in this part of the Master's vineyard than ever before.

MRS. R. S. CLARK,  
Press Reporter.

### FROM RICE.

The Auxiliary, W. H. M. Society of Rice, Corsicana District, Northwest Texas Conference, elected officers February 23: Mrs. W. D. Haynie, president; Mrs. J. B. Collins, first vice-president; Mrs. L. McGee, second vice-president; Mrs. J. N. Hawkins, third vice-president; Miss Maggie Fortson, corresponding secretary; Mrs. Viola Fortson, recording secretary; Mrs. H. B. Henry, press reporter; Mrs. J. N. Hawkins, agent for Our Homes. The following is the report for year ending February 29, 1908: Membership dues, \$21.40; conference pledge, \$9; Mission Home, Dallas, \$12; conference expense fund, \$5; minutes, \$1. Total sent conference treasurer, \$48.40.

Local Work: Spent on parsonage, \$59; spent on church, \$150; cash on hand, \$23.

We have 19 members, the most of whom take "Our Homes." We meet twice a month. One meeting is for business, the other is for Bible study. Our women are all consecrated, intelligent workers. We are looking for a year of great success.

MRS. H. B. HENRY,  
Press Reporter.

THE AUXILIARY, W. H. M. SOCIETY, VAN ALSTYNE.

It is with great pleasure that we turn to our good Father, as the Giver of every perfect gift, and thank Him for the mercies of another year, for the success that has crowned our past year's work, for the failures that have made us realize we can climb still higher and become, through the inward abiding faith and presence of the Holy Spirit in our own hearts, a more ideal society and truer, more consecrated Home Mission women.

The following is a list of the officers who were regularly installed in a most impressive and beautiful ceremony by our pastor, Brother S. C. Riddle:

Mrs. J. H. Elliott, president; Mrs. Gus W. Thomason, first vice-president; Mrs. W. M. Dye, second vice-president; Mrs. J. A. Jones, third vice-president; Mrs. Joe M. Slaughter, recording secretary; Mrs. John Neill, corresponding secretary; Mrs. J. D. L. McKinney, treasurer; Mrs. R. L. Bowen, press reporter; Mrs. S. L. Brown, agent "Our Homes."

We have twenty-eight members about eighteen in regular attendance, but now that we have two rival captains on attendance we hope it may prove a moving force to the remaining. As we have the Denton Dormitory our society gave up the social feature of refreshments, and instead, each member pays one dollar when the society meets at her home, and we have other methods of raising our subscriptions to that worthy cause.

Our society has done much local work of late, chief among them, the new furnishings at the parsonage. We hope to repaper our church this month.

It is to our beloved pastor and his faithful wife that we should give much praise, for indeed all our local work in helping the poor and needy, visiting the sick and strangers, is done more



EMIL FAUR, Conductor of the Pittsburgh Orchestra, formerly Conductor of the Boston Symphony Orchestra, the New York Philharmonic Orchestra, Composer, and one of the world's greatest living Musicians, writes as follows concerning

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thoroughly and with more spirituality through their strong personal influence.

And while we revel in the freshness and beauty of Mother Earth at the resurrecting touch of spring, let us not forget that some of the revivifying influences of the beautiful Easter season should be felt in our Home Mission work.

MRS. GRACE H. SLAUGHTER,  
Recording Secretary.

### FROM CAMERON, TEXAS.

The Woman's Foreign Missionary Society of the M. E. Church, South, met at the Church and elected the following officers for the ensuing year: Mrs. W. H. Triggs, president; Mrs. J. M. Weaver, first vice-president; Mrs. J. T. Smith, second vice-president; Mrs. C. D. Lay, corresponding secretary; Mrs. R. S. Porter, secretary; Mrs. R. H. McIntosh, treasurer; Mrs. C. E. Coleman, agent for "Advocate"; Mrs. C. P. Beaty, press correspondent; Mrs. C. D. Lay, delegate to annual meeting at Houston.

The attendance at the meeting was good and much spirituality was evidenced by those present, much interest was manifested, and we hope to do the greatest year's work in the history of the society. Our society is educating a boy in Korea, whom we have named Jas. Kilgore, in honor of Brother Jas. Kilgore, our beloved pastor, through whose efforts our beautiful church building at this place was erected. We are also clothing a girl at the Laredo Mission school.

MRS. C. P. BEATY,  
Press Correspondent.

### W. H. M. SOCIETY OF CLARENDON.

The W. H. M. Society elected at the last meeting in February, the following officers for the ensuing year: Mrs. J. D. Camp, president; Mrs. A. B. McAfee, first vice-president; Mrs. G. S. Slover, second vice-president; Mrs. Gabil Betts-Burton, third vice-president; Mrs. S. T. Sayre, corresponding secretary; Mrs. J. N. Eddins, felt that secretary; Mrs. Joe Hardy, recording secretary; Mrs. J. H. Kelley, treasurer; Mrs. Florence Williams, press reporter; Mrs. W. D. Van Eaton, agent of "Our Homes." Our former efficient she could not serve us again and while we greatly regretted to lose her, yet we feel that Mrs. Camp will make the work move. She is already taking hold with energy and enthusiasm.

We have the following report for the past year: Collected: Dues, \$75.15; pledge, \$53.95; conference expense fund, \$15.95; Dallas Home, \$7.50; baby roll and mite boxes, \$5.40; McEachern Brigade \$10.37; Preachers' Wives' Loan fund, \$10; week of prayer, \$23.30; local work, \$253.60. Besides this we have sent various boxes during the year which have been reported through the Advocate and our ladies' watch the Woman's Page in the Advocate and appreciate its items.

On last Monday our society entertained all the other woman's societies of the various Churches of the town. We had a short program and a good social time. No refreshments were served. The meeting was quite a success from every point of view. We feel that we are doing good work and enjoying it.

MRS. S. T. SAYRE,  
Corresponding Secretary.

After the grip, or other serious illness, Hood's Sarsaparilla is the medicine to take to restore the appetite and strength.

"Happiness, perhaps, comes by the grace of heaven; but the wearing of a happy countenance, the preserving of a happy mind, is a duty, not a blessing.—Bliss Carman.

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**EASTER PRAISE.**

The Easter bells are ringing.  
The Easter lilies wave,  
An angel's voice is singing  
Above an open grave.

The Easter light is breaking  
The clouds where gloom was rife,  
The universe is waking  
With light and love and life.

Wave on, fair Easter lilies,  
Ring on glad Easter bells,  
Till all earth's hills and valleys  
With music throbs and swells.

Shine on, bright Easter morning—  
Thou light of heaven born;  
The herald of the coming  
Of the resurrection morn.

JOEL FRANK HEDGPETH.  
Carlsbad, N. M.

**DISTRICT CONFERENCE NOTICES.****Greenville District.**

Greenville District Conference will meet at Wolfe City, May 28, 3 p. m.  
Committees of Examination:  
License to Preach—E. H. Casey, B. H. Bounds, L. L. Nangle.  
Deacon's and Elder's Orders—J. W. Beckman, S. P. Ulrich, C. W. Glanville.  
Admission on Trial—C. Pugsley, E. R. Barcus, J. P. Lowry.  
JNO. H. McLEAN, P. E.

**Gainesville District.**

The Gainesville District Conference will be held at Broadway, Gainesville, beginning Wednesday night, May 6.  
D. H. ASTON, P. E.

**Brownwood District.**

Attention! Pastors' Conference will meet at Santa Anna at 2 p. m. May 26, 1908.  
District Conference will meet at 8:30 a. m. May 27.  
The following committees are hereby appointed:  
License to Preach—E. P. Williams, G. W. Harris, J. W. Holt.  
Admission—W. W. Moss, C. H. Buchanan, L. A. Clark.  
Deacon's Orders—J. W. Patison, T. W. Ellis, M. M. Smith.  
Elder's Orders—S. A. Steel, A. E. Turney, C. N. Morton.  
Rev. S. A. Steel, D. D., will preach the opening sermon at 8 p. m. May 26.  
Rev. C. H. Buchanan will preach at 11 o'clock May 27.  
Rev. G. C. Rankin, D. D., will preach at night.  
I desire to meet the pastors and all the local preachers and delegates. We expect a helpful conference.  
J. S. CHAPMAN, P. E.

**McKinney District.**

District Conference of McKinney District will convene at Prosper, June 24-28, at 8 p. m.  
Committees:  
License to Preach and Admission on Trial—C. B. Fladger, J. R. Wages, J. B. Guber.  
Deacon's and Elder's Orders—T. J. Beckham, L. A. Burk, J. W. Clifton.  
Opening service Wednesday night, L. A. Houston. J. F. PIERCE, P. E.

**Abilene District.**

The Abilene District Conference will convene at 9 a. m. June 12.  
JOHN R. MORRIS, P. E.

**Cuero District.**

All persons expecting to attend the Cuero District Conference, to be held in Victoria, Texas, April 29 to May 4, 1908, will please notify the pastor at once.  
Pastor M. E. Church, South Victoria, Texas.

**Beeville District.**

Committees of Examination:  
License to Preach—W. H. H. Biggs, J. W. Black and W. T. Barnhouse.  
Admission on Trial—A. L. Scarborough, J. D. Dorsey and C. F. McKinney.  
Deacon's Orders—J. P. Bross, E. W. Morton and C. E. W. Smith.  
Elder's Orders—J. M. Perry, W. A. Govett and M. Williamson.  
F. B. BUCHANAN, P. E.

**THE BATTLE GOES BRAVELY ON.**

I have been a reader of the Texas Christian Advocate since my wife subscribed for it several years ago. I get much good reading matter in each issue and am so well paid for the \$2 it costs me. I wonder if every man's wife is looking to the spiritual welfare of her husband like mine. I have been particularly interested in the articles on the prohibition question.

Since our prohibition Democratic meeting I have been assisting in circulating a submission petition to the Legislature of Texas to submit to the voters of Texas the question of

State-wide prohibition, and to my astonishment nearly every one signed it readily. The most noticeable was some old grey-haired men who have been strong anti-prohibitionists, and said they were for State-wide prohibition. I only met two that refused, and they were toppers. T. J. MOSS, Salado, Texas.

**WEST TEXAS CONFERENCE.****Austin District—Second Round.**

Walnut, Merrittown, April 18, 19.  
Tenth Street, 11 a. m., April 26.  
First Street, 7:30 p. m., April 26.  
University Church, 11 a. m., May 2.  
South Austin, 7:30 p. m., May 3.  
JOHN M. ALEXANDER, P. E.

**Cuero District—Second Round.**

El Campo, April 18, 19.  
Hope, April 25, 26.  
R. A. ROWLAND, P. E.

**San Antonio District—Second Round.**

Eagle Pass, April 18, 19.  
Carrizo Springs and Batesville, April 25, 26.  
Atascosa Cir., at Amphion, May 2, 3.  
Moore Cir., at Tehuacana, May 9, 10.  
Government Hill, 11 a. m., May 24.  
City Mis., 7:30 p. m., May 24.  
A. J. WEEKS, P. E.

**San Angelo District—Second Round.**

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

**Beeville District—Second Round.**

Mathis, at Mathis, April 11, 12.  
Kingsville & Falfurrias, K., April 18, 19.  
Corpus Christi, April 25, 26.  
Alice, May 9, 10.  
Brownsville Cir., at B., May 16, 17.  
F. B. BUCHANAN, P. E.

**Llano District—Third Round.**

Burnet, at Sunny Lane, May 2, 3.  
Kingsland, at Mays, May 9, 10.  
Llano, May 16, 17.  
Mullin, at Big Valley, May 23, 24.  
Goldthwaite, May 24, 25.  
Center City, at P. Grove, May 26-28.  
Lometa, at McCreeville, May 30, 31.  
Cherokee, at Cherokee, June 14, 15.  
San Saba Cir., at Colony, June 20, 21.  
San Saba Jr., at Colony, June 20, 21.  
Marble Falls, June 27, 28.  
Lampasas, July 3-5.  
Kempner, at Clayton, July 4, 5.  
Blanco, at Live Oak Point, July 11, 12.  
Johnson City, July 18, 19.  
Willow City, at Prairie M., July 25, 26.  
Kerrville, August 1, 2.  
Center Point, August 8, 9.  
Boerne, August 10, 11.  
Bandera, at Tarpley, August 15, 16.  
THEOPHILUS LEE, P. E.

**Austin District—Third Round.**

Bastrop, May 9, 10.  
Elgin, May 16, 17.  
Manchaca, at Delvalle, May 23, 24.  
Bertram, at Briggs, May 30, 31.  
Center Park at Hopewell, June 4, 5.  
Liberty Hill and Leander, at Leander, June 6, 7.  
Webberville, at Colorado, June 10, 11.  
Manor, June 13, 14.  
West Point, at Ford's Prairie, June 18, 19.  
La Grange, June 24, 25.  
McDade, at Alum Creek, June 22, 23.  
Lagrange, June 24, 25.  
Eagle Lake, at Chesterville, June 27, 28.  
Weimer, at Glass's Chap., July 1, 2.  
Columbus, July 4, 5.  
Tenth Street, 11 a. m., July 12.  
First Street 8 p. m., July 12.  
Walnut, at Walnut, July 14, 15.  
University Church 11 a. m., July 19.  
South Austin, 8 p. m., July 19.  
JOHN M. ALEXANDER, P. E.

**San Marcos District—Third Round.**

Luling Cir., at Soda Springs, May 9, 10.  
Seguin & Mill Creek, at M. C. May 16, 17.  
Gonzales, June 13, 14.  
Lockhart, June 21, 22.  
Tilman Cir., at McMahon, June 23, 24.  
Staples Cir., at Hunter, June 27, 28.  
Martindale Cir., at Prairie Lea, July 4, 5.  
Buda Cir., at Science Hall, July 8, 9.  
Dripping Springs Cir., at Fitzhugh, July 11, 12.  
Kyle and Maxwell, at K., July 18, 19.  
Waelder & Thompsonville, at Thompsonville, July 25, 26.  
Belmont Cir., at Oak Forest, Aug. 1, 2.  
San Marcos, Aug. 9, 10.  
District Conference will meet at Lockhart June 19-22. A fuller announcement will appear later.  
D. K. PORTER, P. E.

**Llano District—Second Round.**

Boerne, at Boerne, April 18, 19.  
Marble Falls, April 25, 26.  
THEOPHILUS LEE, P. E.

**NORTHWEST TEX. CONFERENCE****Plainview District—Second Round.**

Lubbock Sta., Apr. 18, 19.  
Tahoka Sta., Apr. 21.  
Gomez, at Gomez, Apr. 23.  
Brownfield, at Meadow, Apr. 25, 26.  
Hockley, at Block Twenty, Apr. 26, 27.  
Silverton, Apr. 30.  
Turkey, at North Quitaque, May 2, 3.  
Floydada, May 16, 17.

Post, May 23, 24.  
Dimmitt, May 30, 31.

G. S. HARDY, P. E.

**Brownwood District—Second Round.**

Winchell, at Rockwood, April 18, 19.  
May, at Green's Chapel, April 22.  
Comanche Cir., at Indian Ck., April 24.  
Gustin, at Hebron, April 25, 26.  
Comanche Sta., April 24, 26.  
JAS. S. CHAPMAN, P. E.

**Georgetown District—Second Round.**

Rogers and Heidenheimer at H., April 18, 19.  
Rogers Mis., at Gindale, Apr. 19, 20.  
District Conf., at Bartlett, April 28.  
Bartlett, April 27.  
Hutto, at Round Rock, May 2, 3.  
Florence, May 9, 10.  
B. R. BOLTON P. E.

**Abilene District—Second Round.**

Caps, at Tuscola, April 18, 19.  
Trent and Crossroads, C. R., April 22.  
Putnam, at Putnam, April 25, 26.  
Truby, at Truby, April 28.  
Weinert, at Carney, May 2, 3.  
Rule, May 5.  
Haskell Miss., Rose Chapel, May 7.  
Baird, May 9, 10.  
Nubia, White Church, May 9, 10.  
Tye, May 12.  
Hamlin, May 16, 17.  
Denton, May 20.  
McCauley, Sylvester, May 23, 24.  
Tuxedo, at Hanna, May 26.  
Haskell, May 30, 31.  
JOHN R. MORRIS, P. E.

**Fort Worth District—Second Round.**

Grandview Cir., April 18, 19.  
Main St., April 19, 20.  
Kennedale and Forest Hill, Apr. 26, 27.  
Polytechnic, April 27, 28.  
Missouri Avenue, April 29.  
Burleson, at Evermon, May 2, 3.  
Joshua, at Egan, May 3, 4.  
Mulkey Memorial, May 10, 11.  
Central, May 10-12.  
Riverside, May 17, 18.  
Glenwood, May 17-19.  
O. F. SENSABAUGH, P. E.

**Gatesville District—Second Round.**

Hamilton Sta., 8 p. m. April 12, 9 a. m. April 13.  
Fairy and Cranfill's Gap, at Lanham, April 25, 26.  
Crawford, at Coryell City, April 29.  
Coperas Cove, at C. C., May 2, 3.  
Gatesville Mis., Brown's Ch., May 9, 10.  
China Springs at S. B., May 16, 17.  
Turnersville at Harmony, May 23, 24.  
Pearl, at Pearl, May 30, 31.  
J. M. SHERMAN, P. E.

**Vernon District—Second Round.**

Chillicothe Miss., Big Val., April 18, 19.  
Spring Creek, Olney, May 2, 3.  
Bomarton, at Shady, May 9, 10.  
Goree, at Hefner, May 10, 11.  
Paducah, Union Corners, May 14.  
W. H. HOWARD, P. E.

**Dublin District—Second Round.**

Bluffdale Cir., April 18, 19.  
Proctor Cir., 11 a. m., April 22.  
Eastland Cir., April 25, 26.  
Carbon Cir., April 26, 27.  
DeLeon Miss., 11 a. m., May 2.  
DeLeon Sta., May 3, 4.  
Glen Rose Miss., 11 a. m., May 8.  
Granbury Sta., May 10.  
Desdemona Miss., May 30, 31.  
Gorman Sta., 8 p. m., May 31.  
J. G. PUTMAN, P. E.

**Clarendon District—Second Round.**

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

**Waco District—Second Round.**

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.

**Corsicana District—Second Round.**

Horn Hill Cir., April 18, 19.  
Kirk Cir., April 19, 20.  
Coolidge Sta., C., 8 p. m. April 21.  
Purdon Cir., Pursley, April 25, 26.  
Munger Cir., Tompson's Gin, May 1, 2.  
Frost Cir., Jones' Chapel, May 8, 9.  
HORACE BISHOP, P. E.

**Weatherford District—Second Round.**

Graford, at Graford, Apr. 18, 19.  
Whitte, at Garner April 24.  
Peaster, at Poolville April 25, 26.  
Throckmorton, at Rocky Point, April 29.  
Ellasville, at South Bend, May 1.  
Graham Mis., at Center Ridge, May 2.  
Graham Sta., May 2, 3.  
Farmer Mis., at True, May 3, 4.  
District Conf. at Strawn, June 24-28.  
M. K. LITTLE.

**Colorado District—Second Round.**

Snyder Mis., at Prairie V., April 18, 19.  
Snyder Sta., April 19, 20.  
Clairemont, at Elkins, April 25, 26.  
Hermleigh, at Brown Lee, May 2, 3.  
Roscoe and Lorraine, at L., May 2, 3.  
Gall, at Light, May 9, 10.  
La Mesa, at Pride, May 13.

Seminole, at Shafter Lake, May 16, 17.  
Stanton, May 19.  
Coahome, at Center Point, May 22.  
Big Springs Mis., at Knott, May 23, 24.  
Big Springs Sta., May 24, 25.  
Colorado Sta., May 30, 31.  
J. T. GRISWOLD, P. E.

**Waxahachie District—Third Round.**

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

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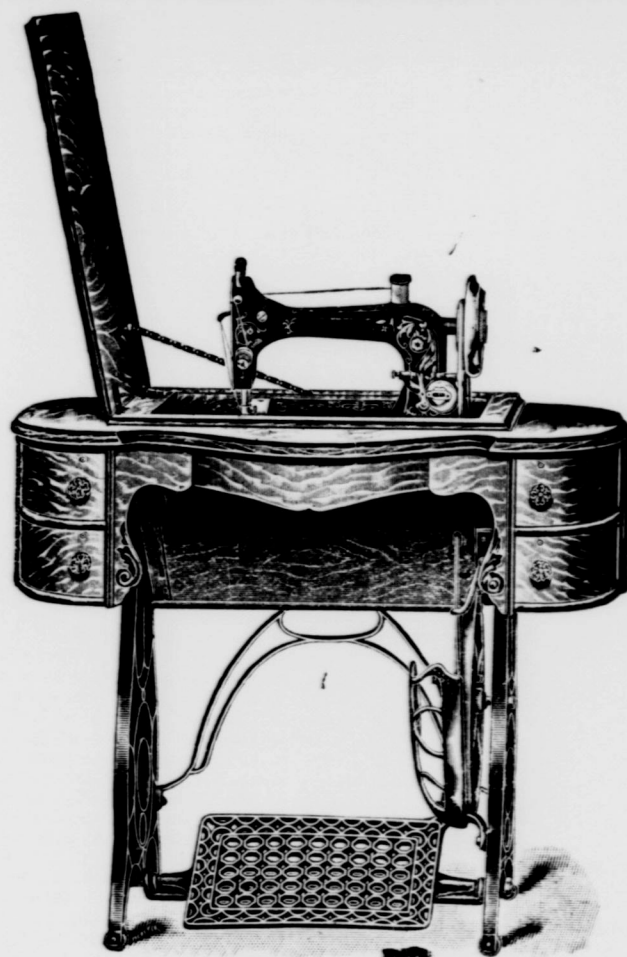
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## Our Departed Dead

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### Poetry Can in No Case be Inserted.

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**CAMPBELL.**—Mrs. Ellen Augusta Campbell (nee Brown) was born at Bayou Sara, Louisiana, October 4, 1829. She was married to Mr. G. W. Campbell in June, 1851, near Nashville, Tenn. She, with her husband and family, moved to Texas in the year 1852. She died at the home of her daughter, Mrs. P. B. Works, in Ennis, Texas, November 22, 1907. She leaves a husband, one son and three daughters to mourn her departure. At an early age Sister Campbell was converted and joined the Methodist Episcopal Church, South, of which Church she remained a faithful and devoted member until her death. The last months of her life were months of great suffering. For weeks before her death she was as helpless as a babe; yet she never murmured. She was cheerful and content and filled with a great peace all the while. Her long life was spent in her Master's service. Many are the beautiful Christian deeds performed by her hands, and in her own modest way she was a great power for God. She was a true and loving mother. It was good to behold with what cords of love she drew her children to her even unto the end. No little babe was ever more tenderly cared for by its mother than was this good woman by her noble daughters during her last days on earth. Who can estimate the value of a true wife and a good mother? Her price is above rubies. Such a wife and mother lived in the person of Sister Campbell. The end came in peace, with all her loved ones at her bedside, and on November 22, 1907, she softly fell on sleep, and quietly went home to her God, and we laid her worn out body, now free from toil and suffering, to rest in Myrtle Cemetery at Ennis, Texas, November 23, 1907. Blessings on her memory and peace to the dear ones who were thus bereft of their truest friend on earth and who added to the good home above another treasure. J. H. STEWART.

Ennis, Texas.

**CARLTON.**—Guy Hutcheson Carlton, youngest son of Dr. and Mrs. E. E. Carlton, of Ringgold, Texas, was born November 21, 1900, and died March 23, 1908. He was sick for several days and suffered untold agony. But he bore his suffering with a spirit of quietness and resignation that would have put to shame many adult persons. It seems that he had a presentiment from the very beginning of his sickness that it was unto death. And for one so young and tender in years he manifested a remarkable degree of intelligence concerning that trying hour and ordeal. He spoke of his sainted grandmother and little cousin, who had recently departed this life, and assured his mother that he would soon go to be with them in heaven. He was a bright and an enthusiastic Sunday-school scholar, and was an ardent member of a large class of little boys and girls, of which his mother is the devoted teacher. During his last illness he talked a great deal about his Sunday-school lessons, and recited several passages of Scripture from memory. A large concourse of friends and relatives attended the funeral service at the Methodist Church, after which he was buried in the cemetery at Ringgold, his grave being covered with a rich profusion of flowers of the rarest beauty and fragrance. While father and mother and brothers and little sister are gazing with tearful eyes into a vacant chair in the home, and are longing for the sound of a voice that is still in death, they may rest assured that little Guy has only preceded them to the heavenly world, where he anxiously awaits their home-coming.

CHAS. P. MARTIN.  
Nocona, Texas.

**GARRISON.**—Little Katie Maude, daughter of E. and Kate Garrison, left us for a home in heaven April 5, 1908, after nearly six weeks of intense suffering. We all did what we could to keep her, for we all loved her dearly. "It was so hard for her papa to give her up, for only the 29th of last July her mamma was taken from them, leaving the baby, seven months of age, and a little brother and sister. We only got to keep her eight months and five days, making her fifteen months and five days old. We feel sad and lonely, but know she is in heaven with her mamma, beckoning to loved ones to come. I pray that they may be an unbroken family in heaven.

HER GRANDMA GARRISON.  
Buda, Texas.

**ABNEY.**—On January 1, 1908, as the results of one of the most heartrending accidents, the earthly career of one of the most noble and thoroughly well-behaved Christian gentlemen that ever graced a community or served a Church, came abruptly to an end. It is the same old story—accidental shooting while hunting—and to intensify the horror of the incident, a beloved brother held the gun whose accidental discharge wrought such tragic results. Dixon F. Abney was born in Homer, Angelina County, Texas, on October 16, 1879. After the town of Lufkin was founded, his parents, W. A. and Mattie J. Abney, in 1883, moved from Homer to Lufkin, where Dixon was reared. He was always an obedient and affectionate child. His educational advantages were only such as the public schools of Lufkin afford, from which he graduated while yet in his teens. About the time he reached his majority he entered the law department of the Texas State University at Austin, from which he graduated in 1901. Returning to Lufkin, he at once entered the practice of law and was soon afterward elected City Attorney, which office he held at the time of his death. By his systematic attention to business, his courteous treatment of all with whom he had dealings, whether client or opponent, his universal habit of refusing to advocate any proposition which he did not sincerely believe to be right, and by constant application to his books, he won and held the friendship and esteem of all who knew him. In addition to his character as a citizen and a professional man, he was also well known as a true, clean, Christian gentleman who loved God and the Church. In this capacity, he was developing rapidly. He was making one of the finest Sunday-school teachers I ever saw. About ten months before his death he was given a class of six or seven girls from twelve to fourteen years of age—just that age when only a master can do much with. He had won their confidence and love, and was leading them into the green pastures of the Book of God's Truth, Sunday after Sunday, in such a way as to refresh the interested observer of their growth and development. As a steward, though less than a year old, he was manifesting that systematic interest so characteristic of the man in all he undertook, and in this capacity, to this scribe as his pastor, he was all but indispensable as a wise, sympathetic counselor and an active, interested co-laborer in all my plans. In February, 1904, he was married to Miss Edna Clark, of Lufkin, and with her lived happily to the end. As a husband he was thoroughly devoted, and though no children blessed their union, he seemed all the more devoted to his wife and she to him. He spared no effort to make her comfortable and happy and conscious of his tender affections for her. Ah, we loved him—how we loved him! On January 2, 1908, at 10 o'clock the body was removed by the members of the Pythian Lodge to the Methodist Church, where under guard with drawn swords laid in state till 3:30 o'clock, while a stream of friends and loved ones with tears and sobs passed by and viewed the remains of one who had endeared himself to all. Not the least touching scene—one that showed the extent of his goodly influence and godly graces—was the great company of negroes, men, women and children, who begged the privilege "to see Mr. Dixon once more." To see their tears, to hear their sobs and broken soliloquies as they passed by and looked into the silent face, would move a heart of stone. At half-past three o'clock the ante-burial services of the Church were held, Revs. Z. J. Amerson, pastor of the Baptist Church in Lufkin, and J. L. Dawson, Chaplain of State Prison at Rusk, assisting the pastor. Attesting his popularity and the universal sense of grief pervading the community, no less than one-thousand people crowded into the church to witness the obsequies, while great crowds were turned away from the door and proceeded at once to the cemetery. After the Church ritual had been completed, in a few touching words, Hon. W. B. O'Quin, in behalf of the Pythians, formally delivered the remains to the Masonic Lodge. Then followed the beautiful and impressive Masonic ante-burial services, after which the casket was placed in the hearse and Masonic procession formed in front and marched on foot one and a half miles to the cemetery. I have never seen so many Masons in a funeral procession before. At least one-thousand and more people awaited at the cemetery the long procession from the Church. After the Masons had concluded their services and the grave was filled and the most beautiful floral offerings made, the sad services were closed by the pastor pronouncing the benediction of the Church, the Institution Dixon loved above all others. "And is he gone? Gone?" our hearts still ask. Each weary day refusing to bring back face or foot-fall, voice or vision, answers more and more surely, "Yes, Dixon's gone." But Faith hastens to add "but not forever—some sweet day we shall see him again and commune with him forever, in that Land where no mistakes are made and no partings come." "Ill that day shall come the

broken hearted father, mother, sister and brothers, and the dear disconsolate companion are commended to God who knoweth and doeth all things well. Though "we cannot always sing, let us sow" and till life's dreary wastes until they shall blossom as the rose, that in the eve of life we may come bearing precious sheaves."

W. F. DAVIS.

**WALLACE.**—The Messenger of the larger life has again entered the parsonage home of Brother and Sister Ed R. Wallace. Four years ago it was to take a promising boy of 16 months, this time to take to the home above precious Carrie Mae. Her stay among us was short, but in the seven months' sojourn she became not only a part of the home life, but of the Church life as well. The little lamb was a part of the flock and tenderly sheltered within its sacred portals. Her place each Sabbath morning was just in front of the pulpit while her father ministered to the congregation. The hallowed influence of her life abides and is treasured as a heritage of the family and the Church. Another tie binds the bereaved ones to the home above. The little boy was laid to rest in the Arlington cemetery on the 14th day of January. The faithful itinerant leaves the graves of his loved ones here and there, but goes forth a stronger man to shepherd the flock of God. O. F. SENSABAUGH.

**BROYLES.**—When a good, true Christian woman dies, earth is made poorer and heaven richer. We feel that this is eminently true in the case of Sister Sarah Lavinia Broyles, who departed this life at her home near Palestine, Texas, April 6, 1908. Sister Broyles (nee Lester) was born in Jacksonville, Ala., August 28, 1853; was happily married to Mr. George M. Broyles, November 4, 1877, and came to Texas, and settled in Anderson County, near Palestine, where she lived until her demise. Sister Broyles was converted and joined the Methodist Church when she was 13 years old and lived a devoted Christian until she was called away to the better land. Our dear sister was not very demonstrative in her life, but in her character and deportment the virtues of peace, love and kindness shone conspicuously and brightly, and she was loved devotedly by all who knew her. She was one of the most devoted mothers I ever knew, and her children clung to her with the fondest and tenderest affection, and seemed to be heart-broken when she was taken from them to her home in the mansions above. Just before death her sister-in-law said to her, "Sallie, can you trust in Jesus in this trying hour?" With perfect composure she said: "O yes, I have trusted Him all these years, and I am trusting Him now." She told her loved ones good-bye and said to the relatives, "Take care of my children." A few moments before the breath left her she said, "Lord Jesus, receive my spirit," and then quietly and without a struggle passed away. Although not a member of the W. H. M. Society, she aided the ladies in their good work and did much good in that way. Weep not, dear children, your sainted mother has gone home to be with God and her loved ones gone before, and you can meet her again in the sweet bye and bye to part no more forever. We tender our sincere condolence to the bereaved family, and most sincerely pray that they may all meet here in the mansions of glory where you will never say good-bye again. W. W. HORNER, Pastor.

**NICHOLS.**—E. H. Nichols was born in Georgia, July 23, 1856. He was married to Miss Fannie Johnston about 1874. To this union was born one girl. In a few months the Lord took his wife home to heaven. He was married the second time to Miss Sarah Bryce, September 30, 1877. To this union were born five children. He was converted at the age of 17 and joined the Methodist Church and lived a consistent member until death, which came to him April 5, 1908. He was sick six weeks and two days, but was patient and submissive to the Master. He was laid to rest in the Lee Cemetery. A large crowd of relatives and friends followed him to his last resting place. We say to his dear wife and relatives, weep not as those who have no hope, for with the noble Christian life of that husband and father in view you know where to find him. Your loss is heaven's gain. Only be ready for the great gathering of the saints in a world so free from all sorrow and care, for God will wipe all tears away. So be faithful to the end and you will meet your loved one, where parting will be no more. J. S. OGLE.

**STORRY.**—Little Mary Bessie Storry was born July 27, 1906, and died February 27, 1908. She was a bright and beautiful child and the pet of the home. Brother and Sister Storry and the children are lonely without the darling. May God bless them in this dark hour.

J. T. TURNER, Former Pastor.

**GIBSON.**—Mrs. Bettie Sikes Gibson (nee Terrell) was born at Murfreesboro, Tenn., July 6, 1876, and died at Sabinal, Texas, March 5, 1908, aged 32 years 8 months and 5 days. She professed religion at the age of 14, and joined the M. E. Church, South. She was a sweet singer and loved to praise God with her voice. She came to Texas with her mother, brother and three sisters, her father and one sister having died in Tennessee. She was married at Whitewright, Texas, to E. C. Gibson on April 22, 1903, by Rev. C. A. Spragins. As a Christian her life was pure. Her suffering was great, but she often told her husband if it was God's will for her to suffer this way it was all right. She bore her suffering with Christian fortitude and often regretted that she was unable to attend Church more. A kind neighbor, a loving mother, a faithful wife is gone. Earth is made drearer, but heaven brighter. It would be unnatural for us not to weep for her; we loved her. We cannot bring her back to us, but we can all meet her in that better world where sickness and parting are unknown and where the weary are forever at rest. We shall not forget you, dear one. We will all meet you after awhile. We took her body to Whitewright and there laid her to rest in Oak Hill Cemetery to await the final resurrection. HER HUSBAND.

I wish to indorse what Bro. Gibson has written concerning his wife. I visited her a number of times during her sickness, and always found her cheerful and patient. She was a beautiful character and was loved by all who knew her. She was a sincere Christian and was not afraid to die. We are sad because she is gone, but the influence of her beautiful life remains to bless us. The world is better because she lived. Her pastor, S. J. DRAKE.

**ADAIR.**—Sister Nancy Leusetta Adair (nee Davis) was born October 5, 1846, in Carroll County, Arkansas. Moved in early life, with parents, to Blue Ridge, Falls County, Texas, in 1870. Was married to S. M. Adair February 5, 1873. To this happy union six children were born, four boys and two girls. The oldest one preceded her, in infancy, to the better land. She leaves a devoted husband and five children, all grown, to mourn her death. She professed religion when a child, and was one of the first members of the M. E. Church, South, at Blue Ridge, Falls County, Texas. She then moved to Bighill, Limestone County, Texas and was one of the first members of that Church, and remained so until the Master called her home. Her father's and mother's people were all Methodists. A number of whom were noted ministers. Her brother, S. A. Davis, an exhorter and Sabbath-school worker here. She had all her children dedicated to the Lord in infancy in baptism. In Scriptural language, she has done what she could. She was zealously devoted to her home and family. Her home was the home of the preacher. Many have been the happy hours this writer has spent in this happy home. The Master called her home March 22, 1908. She suffered much, but endured it with Christian patience. Just before passing over death's dark stream she called her family around her and gave them her parting admonition: "Meet me in heaven." Surely a good woman has gone. May the blessings of God rest upon the bereaved ones. She leaves a host of admiring friends to mourn her death. She was laid to rest in the cemetery at Bighill to await the resurrection morn. J. O. JORDEN.

**CONNER.**—Miss Ada E. Conner, daughter of J. M. and Mary V. Conner, of Nelita, Texas, was born July 9, 1888. She professed religion and joined the M. E. Church, South, while quite young, and departed this life February 15, 1908. She was carefully educated, being a student of the East Texas Normal College, of Commerce, Texas. She loved good literature, and her heart was replete with wisdom and serious thought, tender with love for her home folks and warm friends. Surely there was never a more agreeable and amiable person than Ida Conner. She had all the wisdom and discretion of age and the sweetness, gentleness and beauty of youth. Oh, how fondly she loved her father, mother, brother and sister! She prized her Church above rubies. She was always at her place in Sabbath-school. She lived right, and no wonder her departing hour was one of great triumph and victory. She calmly divided her effects among the members of the family and left her parting benediction upon each ere her bright spirit was charioted over the everlasting hills. Her pastor held her funeral service in the church where she was converted, surrounded by a large concourse of weeping relatives and friends. Near the church she sleeps, awaiting the coming of her Lord. Her pastor, J. W. BLACKBURN.

Sulphur Bluff, Texas.

**ISELL.**—"In the midst of life we are in death." On February 6, A. D. 1908, Mrs. Amanda C. Isbell quietly fell asleep in Jesus at her home in Houston County, Texas. Retiring as usual without complaint, she slept to wake no more. Her husband, C. B. Isbell was away from home for the night attending to some business matters in an adjoining county. A young man, related to the family, was the only other person on the premises. He arose as usual the next morning, but at her accustomed time "Aunt Manda" failed to appear. Investigating the cause, he found her in bed lying with her head on her hand just as she usually slept with a peaceful expression on her face as though she were only still sleeping. So she was, but it was that long sleep we call death. Neighbors were notified and when they arrived she was still warm, but the spirit was gone back to "God who gave it." Amanda C. McCarty was born, June 12, A. D. 1839, in Louisiana. She was first married to a Mr. Allison. To them were born two sons, John and Ernest, both of whom survive. Mr. Allison having died, she was again married to C. B. Isbell, on January 6, A. D. 1870, with whom she lived happily till her death, as above indicated. From this second marriage there were no children and her boys having each long ago married, it leaves the devoted husband, heart-broken and alone. It was the good fortune of this writer to have known "Aunt Manda" for a number of years. To know her was to love her. For many years she was a devoted member of the Baptist Church; yet she loved all of God's people regardless of name. She was a great lover of home, an anxious, devoted and painstaking wife and mother, and a neighbor who responded in the spirit of true helpfulness to every call. For years she was a great sufferer, but for several months immediately preceding her death, her health was greatly improved, and hopes of her final recovery from chronic troubles were entertained by all, except, perhaps herself. Just the day before she left us that night, she spent the day with her pastor, Rev. Mr. Johnson, and appeared to be in unusually bright spirits. Late in the afternoon she drove home, attended to her domestic affairs as usual, and retired for the night and slept—slept the sleep of the righteous, her immortal spirit waking up to visions of eternal blessedness, and the suffering body sweetly rests in the tomb where we gently laid it in the presence of sorrowing friends and heartbroken loved ones. After a while we, too, shall be "gathered to our Father" and join the triumphant host of the redeemed and unite in His praise by the faith of whom we overcome the world. "Blessed are the dead which die in the Lord." W. F. DAVIS.

**MILLER.**—Regis Wilford, infant son of Mr. and Mrs. W. A. Miller, was born April 27, 1907, and died August 2, 1907. An unfolded bud, lingering so short a season, lent its fragrance in the home circle, but was soon wafted to the regions above, to Him who said: "Suffer little children to come unto me, for of such is the kingdom of heaven." He was buried by the side of his grandmother in Haskell, Texas. The little one stayed long enough to become very dear to papa, mamma, brother and sisters, but heaven seems dearer to them because little Regis is there. O Lord, teach us to pray "Thy will be done." His aunt, MRS. EMMA STEADMAN.

**BENTON.**—William B. Benton was born in Alabama in 1856. He came to Texas in early life, was married to Miss M. E. Pogue February 13, 1881. To this union were born five children, one of whom preceded him to the other world. He was converted several years ago, but did not join any church, but often told his family he was ready to go when the Lord called him. He made his home in East Texas. He was living at Sulphur Springs when, on April 3, 1908, the Lord took him from his home below to his home above. A host of relatives and friends followed him to his last resting place. We buried him in the Clover Hill Cemetery. We say to the sorrowing ones, He cannot come back to you, but you can go to him, and when you meet on the golden shore you'll meet to part no more. May God help you to meet him in heaven. J. S. OGLE.

**JOHNSON.**—W. H. Johnson was born June 7, 1839, in Mississippi, and died in Henrietta, Texas, February 13, 1908. He was married twice. He leaves his second wife and four children to mourn his departure. He was converted while young and lived a true Christian for forty-two years. He was a devoted husband, a good, kind father and a true neighbor. His body was laid in the grave at Henrietta to await the resurrection morn. Doubtless his soul has gone to Him who washed it in His own blood, to remain in that happy state of which John tells in Rev. 14:13, to wait until he shall receive his full reward. We will say to his bereaved wife and children, let us watch and pray that we may be ready also when the Master calls. F. W. BYRD



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**McKNIGHT.**—Another veteran of the cross, hearing the summons from our great Captain, to "come up higher," joyfully laid aside the earthly regalia and went shouting home to don the heavenly. For four-score and seven years she had fought faithfully and successfully every battle of life and weary with her pilgrimage she longed for and welcomed the summons home. Louisa Harriet Pate was born in Giles County, Tennessee, in January, 1820. In the latter part of the 30's her father, John Pate, moved to Texas and settled in Nacogdoches County, where in about the year 1840, Louisa was married to James McKnight, who was also a recently immigrant from Tennessee. To them in the years following were born eleven children, six boys and five girls, five of whom have died, and six survive them. While yet a young girl she professed faith in Christ. Her parents were Primitive Baptists, but Louisa joined the M. E. Church, South, and remained one of its most devoted and thoroughly consecrated members to the day of her triumphant death. She witnessed long before her departure the conversion of every child and died knowing that five had gone on to glory before her and the six remaining were left regularly enlisted in the battle for the great King. She was a pioneer in Texas, and lived through times that were perilous and tried men's hearts. But in every trial she was true to God, to home, and her adopted State. Pinched oft by poverty, burdened with debt and the care of a large and growing family, she was always true to every interest. She believed that religion concerned all the affairs of life and was therefore conscientiously and consistently religious all the time and everywhere. Her faith was, especially in latter years, an optimistic faith. She could not believe that He who had so long and so faithfully heard and answered her cry could ever be overcome by the powers of darkness. For several years before her death she had been practically an invalid, though no murmur, or complaint ever escaped her lips, nor found place in her heart. She patiently waited for and suffered the Master's will. In her last illness she refused to take narcotics and sedatives desiring rather to suffer with a clear mind than to depart with a confused mind. Just before the end came she asked to be lifted to a sitting posture. Then with a face wreathed in smiles and a heavenly radiance she said: "I'll not be with you long; sing 'Oh bear me away in your snowy wings.'" When none could sing because of choking grief, she clapped her hands and repeated the words of that triumphant chorus, "Oh, Come Angel Band," and then laid back on her pillow in peaceful rest. Respiration easy and peaceful yet fainter and fainter continued till the end came at 1:30 p. m., February 22, 1908. The next day we gently laid her remains to rest beside the sleeping dust of her life long companion (who preceded her ten years ago) in the Church yard of the Old Cove Spring Camp-ground, where hundreds of times had been heard her shouts of victory as the Lord blessed her waiting spirit in the conversion of her children, and grandchildren, her neighbors and friends and the strangers within her gate. From what more fitting place can that old body come forth in that day when Gabriel's trumpet shall wake the sleeping dead, than from the old Church-yard where so many blessings were received and acknowledged and where so many battles were successfully fought. Children, grandchildren, relatives, friends, let us faithfully imitate her fidelity, her activity in the Master's work till he shall call us, too, to the "rest that remaineth for the people of God." W. F. DAVIS.

**FIELD.**—Judge Sam Field was born February 19, 1828, in Fayette County, Tenn. He was the son of Dr. James and Sarah Taylor Field and moved with them to Elysian Fields, in the Republic of Texas, in 1838, he being then only ten years of age. At seventeen he was Captain of a company raised in Marshall, Texas, in the war between the United States and Mexico; but did not see active service, as peace was declared before the border was reached. That the request of his sister might be carried out, that he become the guardian of her children at her death, the disability of minority was removed by order of the court in 1847, he, though younger than other brothers, thus having charge of the entire estate at the age of only nineteen. He was licensed to practice law in 1849; practiced with Houston, Rusk and Roberts. He filled various positions of trust. Was member of the Secession Convention of the State of Texas, Brigadier General of Fourth Brigade of State troops. Resigned last mentioned position to enter active service in 1864, in which service he was wounded in the battle of Blair's Farm. He joined the Presbyterian Church in early life, and after moving to Center joined the Methodist Church in 1889, and was a member until death, February 15, 1908. His funeral was preached by the writer of above statements, which were obtained largely from the family of our deceased brother.

**J. A. MOODY.**  
Center, Texas.

**DAVIS.**—November 21, A. D. 1907, a little life to give and protect which had cost so much and was therefore correspondingly precious was taken away after an indifferent illness of nine days. We did not know he was seriously sick till actually within the cruel grasp of death. With the bloom of health upon his dimpled little cheeks he gasped for breath and left us. William Ferdinand Davis, Jr., was born February 6, 1903, in Navasota Texas. The following June his mother (precious memory!) was called from the joys and cares, as well as the joys and affectionate embraces, of earth to the "home of the soul," and the bright-faced cooing babe was left motherless, but, thank God, not friendless. For 19 months he was the hourly care of Bro. and Sister Dawson, of Rusk, Texas, whom, in the meantime, he learned to call "Mamma" and "Papa Dad." To their unselfish and sacrificing devotion our oft overshadowed and saddened little home owes the stream of sunshine and joy his little life constantly gave for three years. We mingle now our tears of sorrow together, and together we rise from the prostration of grief and adore our faces with the radiance of faith in Him "who said 'suffer the little children to come unto me,'" and looking up into His face, say, "thy will be done." Some sweet day, as "Uncle Dick" loves to say, we will meet "over there." W. F. DAVIS.

**ALEXANDER.**—W. P. Alexander was born in Hardin County, Tenn., February 17, 1840, and departed this life March 17, 1908, at Fort Worth, Texas. He was married to Miss Mary M. Cravens October 20, 1861. To this happy union were born two children—one daughter (who has stripped him in the race by four years), one son, Senator D. M. Alexander, of Weatherford. His wife preceded him to the home of the good by one year. Brother Alexander was one of God's noblemen. Having been converted when a boy, he lived a consistent Christian life in the Methodist Church for more than fifty years. During his residence in Vernon for many years he was one of the most faithful members of our Church, ever in his place in Sunday-school, prayer-meeting and the other services. His experience was clear and his assurance of heaven was sure. We laid the tired body of many years' hardship sweetly to rest beside the faithful wife. There the mortal remains of these two faithful servants of God sleep, but when the trumpet shall sound they will be among that throng with white robes. May God's blessing abide upon the devoted soul, and may he continue to emulate the example of the good father, now at rest. S. T. BARNES.

**COOPER.**—Mrs. Frances Cooper (nee McCary) was born in Choctaw County, Alabama, January, 1841. Moved with her father to Texas in 1858. Was dedicated by her parents to God in infancy, and hence was easily led to recognize His ownership in childhood. She joined the Methodist Church at this early period, and continued an acceptable member until death. She was married to James F. Cooper September 4, 1861. Was the mother of ten children, five of whom still live—Joe and Major near enough to comfort their aged father in his loneliness, he being the only occupant of the home, all the children being grown before the death of wife and mother. She died March 6, 1908. She lived a meek, Christian wife and mother. After services held by her pastor her body was placed in the cemetery of her Church to await the resurrection of the righteous. May husband, children and grandchildren be ready when the summons comes for them. We "mourn not as those who have no hope." J. A. MOODY.

**McMILLIAN.**—Drew McMillian, at the home of his sister, in the town of Dodge, on April 1, 1908, fell peacefully to rest and ended a life of patient suffering. He was born in Walker County in January, 1848. He joined the M. E. Church, South, at Dodge, under the pastorate of Rev. C. M. Thompson and lived a consistent member for fifteen years. He leaves to mourn two sisters—Mrs. Melvin Arnold and Mrs. Emma A. McCaskill. Brother McMillian was a cripple from his infancy, being partially paralyzed in one side. He had a spell of inflammatory rheumatism seventeen years ago that rendered him almost helpless. Never did nature endow any one with greater will power and religion, with more patience and endurance; one of the most cheerful sufferers that the Christian religion has ever produced. He never murmured nor complained, but sank peacefully to rest in the arms of his loving Redeemer. G. W. HENDERSON.

## LADIES

The Victoria Protector is the best appliance invented for ladies; not a luxury, a necessity for every lady. Its advantages recommend it immediately. Order one for yourself and sell to your friends. \$1.00 each, postpaid. Agents wanted. 3-c. stamp gets agent's price.  
G. K. NOVELTY CO., Dallas, Texas.  
A lady teacher writes us like this: Send me 1 dozen. I want them for friends. Had no idea of selling them when I bought mine, but every lady wants one like it.

**McBRIDE.**—Nellie Estella McBride, daughter of Mrs. Mamie McBride, was born December 16, 1907, and died March 26, 1908. Though thou art gone, our precious darling, we will meet again in the sweet bye and bye. Jesus said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." The good Lord has taken your sweet babe to Himself, dear sister, and you cannot bring her back, but you can go to her if you will live a pure and holy life. May the richest blessings of heaven rest upon you and your family. THOS. REECE.

**CRUTCHER.**—Mrs. Lou S. Crutcher died at her home near Godley, Texas, March 24, 1908. She was born in Rutherford County, Tenn., February 5, 1851. She professed religion and united with the Methodist Church at the age of twenty and lived a consistent member till the hour she went to join the Church triumphant. She was married to T. R. Crutcher March 10, 1870, to which union were born eight children, seven of whom still survive, one having preceded her to the better world about nine years ago, and her husband about three years ago passed to his reward. Sister Crutcher was always a zealous Church-goer. I always left her room, after a pastoral visit, with a stronger faith in my Lord and his promises than when I entered it. Nothing save the grace of God in the heart could have caused her spirit of cheerfulness and patience under the hand of affliction and expected death. She was perfectly resigned, for she knew in whom she had believed, and was persuaded that he was able to keep that she had committed unto him against that day. She said she was not afraid of nor did she dread death. To the children and sorrowing loved ones, we say weep not, for our loss is her eternal gain. Let us follow her example, and live a life of godliness, and then when life's pilgrimage is ended we shall meet in the land beyond the skies, where partings are no more. JOHN M. NEAL.  
Godley, Texas.

**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 Woods' Peppermint Cure, which cures 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 Woods'.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does like it—in time.—Dinah Mulock Craik.

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

To wash disacloths, use water containing a little ammonia. Also put a small amount of ammonia in the water with which you scrub linoleum.

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 as 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.

## NORTH TEXAS CONFERENCE.

**Terrell District.—Second Round.**  
Kaufman, April 19, 20.  
Rosser, at Tolosa, April 25, 26.  
District Conference at Royse, April 28, May 1.  
League Conference, May 2, 3.  
Elmo, at Ables Spring, May 9, 10.  
Mabank, at Mabank, May 16, 17.  
College Mound, at Pleasant Val., May 23, 24.  
Chisholm, May 30, 31.  
Terrell, June 14.

O. S. THOMAS, P. E.

**McKinney District.—Second Round.**  
Renner Cir., at Frankfort, April 18, 19.  
Princeton Cir., at Blythis Ch., April 25, 26.  
Wylie Cir., at St. Paul's, May 2, 3.  
Josephine Cir., at Sabine, May 9, 10.  
Weston Cir., at Roseland, May 16, 17.  
Piano Sta., May 23, 24.  
Anna Miss., at Anna, May 30, 31.  
J. F. PIERCE, P. E.

**Dallas District.—Second Round.**  
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.  
J. L. MORRIS, P. E.

## Decatur District.—Second Round.

Chico, April 18, 19.  
Bridgeport, April 19, 20.  
Rhame, April 25, 26.  
Decatur Sta., April 26, 27.  
Gibtown, May 2, 3.

**Ponder and Krum, May 9, 10.**  
Justin, May 16, 17.  
Bryson, May 23, 24.

L. S. BARTON, P. E.

**Sherman District.—Second Round.**  
Travis Street Sta., April 19-22.  
Key Memorial Sta., April 19, 20.  
Bells Mission, April 24-26.  
Trinity Sta., April 26, 27.  
Waples Memorial Sta., April 26-29.  
Howe Cir., May 1-3.  
Gunter Mission, May 3, 4.  
Pecan and Friendship Cir., May 8-10.  
Southmayd Cir., May 10, 11.  
C. M. HARLESS, P. E.

**Greenville District.—Second Round.**  
Floyd, at Caddo Mills, April 18, 19.  
Lone Oak, April 25, 26.  
Campbell, at Caney, May 2, 3.  
Wesley Sta., May 9, 10.  
Leonard, at Orange Grove, May 16, 17.  
Kavanaugh Sta., May 22, 24.  
JNO. H. McLEAN, P. E.

**Gainesville District.—Second Round.**  
Aubrey Cr., at Friendship, April 18, 19.  
Wesley and Burns, April 19, 20.  
District Conference, at Broadway, April 29 to May 3.  
Denton Street, May 10, 11.  
Bonita Cir., at Prairie V., May 16, 17.  
Denton Station, May 23, 24.  
Dexter Mis., May 28-31.  
D. H. ASTON, P. E.

**Paris District.—Second Round.**  
Annona, at Williams's C., April 18, 19.  
Paris Cir., at Elbethel, April 25, 26.  
Bonham Street, April 26, 27.  
Woodland and Kanawha, W., May 2, 3.  
Emerson, at Round P., May 9, 10.  
Clarksville Mis., McCoy, May 16, 17.  
Bagwell Miss., at Robbinsville, May 17, 18.  
Clarksville Sta., May 24, 25.  
Lamar Ave., May 30, 31.  
Centenary, May 31, June 1.  
Avery Miss., at Cedar Creek, June 6, 7.  
JNO. M. SWEETON, P. E.

**Sulphur Springs Dist.—Second Round.**  
Pecan Gap and Ben Franklin, at Ben Franklin, April 18, 19.  
Como Cir., at Pine Forest, April 25, 26.  
Cooper Sta., May 2, 3.  
Klondyke Cir., at Pierce, May 3, 4.  
Birthright, at Lone Star, May 9, 10.  
Lake Creek, at Brushy M., May 16, 17.  
Reily Sp's, at Park's Ch., May 23, 24.  
Yowell Cir., at Moss' Ch., May 30, 31.  
Sulphur Bluff Cir., at Pairie View, June 6, 7.  
The Sulphur Springs District Conference will be held at Brashear, June 30-July 3. J. F. ALDERSON, P. E.

**Bowie District.—Second Round.**  
Iowa Park Cir., April 18, 19.  
Organize District League, April 22.  
District Conference, April 23, 26.  
Bellevue Cir., April 26, 27.  
Byers Miss., May 2, 3.  
Crafton Cir., May 9, 10.  
Fruitland Miss., May 16, 17.  
Archer City Miss., May 23, 24.  
Post Oak Cir., May 30, 31.  
Holliday Miss., June 6, 7.  
JNO. E. ROACH, P. E.

**Bonham District.—Second Round.**  
So. Bonham and Ravenna, Apr. 18, 19.  
Bailey Circuit, April 22.  
Trenton Circuit, April 25, 26.  
Ladonia, May 2, 3.  
Petty and White Rock, May 9, 10.  
Gober Mission, May 16, 17.  
Brooks and High, May 13.  
M. L. HAMILTON, P. E.

## TEXAS CONFERENCE.

**Calvert District.—Second Round.**  
Kosse and Bremond, at Alto Springs, April 18, 19.  
Calvert Station, April 20.  
Hearne and Millican, at Millican, April 25, 26.  
Centerville, at Leona, May 2, 3.  
Travis and Chilton, at Chilton, May 9, 10.  
Reagan and Stranger, at Stranger, May 16, 17.  
Marlin Station, May 17, 18.  
Iola Mission, at Bedias, May 23, 24.  
Jewett, at Buffalo, May 30, 31.  
Franklin Station, May 31, June 1.  
Wheelock, Harris Chapel, June 13, 14.  
Bryan Station, June 20, 21.  
E. L. SHETTLES, P. E.

**Beaumont District.—Second Round.**  
Saratoga and Batson, at Saratoga, April 18, 19.  
Port Arthur Station, April 22.  
Brownell and B., at Brookeland, April 25, 26.  
Orange Station, April 29.  
Burkeville Cir., Week's Ch., May 2, 3.  
Jasper and Kville, at Jasper, May 3, 4.  
Woodville Cir., at Colmesneil, May 6.  
Jasper Cir., at Homer, May 9, 10.  
Amelia Cir., at Amelia, May 16, 17.  
Wallisville Cir., at Smith's Chapel, May 20.  
Warren Cir., at Spurger, May 23, 24.  
Liberty and Dayton, at L., May 27.  
Camden Cir., at Midway, May 30, 31.  
Call Cir., at Buna, June 3.  
Livingston Cir., at Goodrich, June 6, 7.  
D. H. HOTCHKISS, P. E.

**Jacksonville District.—Second Round.**  
Elkhart, at New Prospect, April 18, 19.  
Malakoff, at Trinidad, April 25, 26.

Hallville, at Maple Springs, May 2, 3.  
Longview, May 3, 4.  
Kilgore, at Hickory Grove, May 9, 10.  
Jacksonville Ct., at Prov., May 16, 17.  
Jacksonville, May 17, 18.  
Lakue, at Lakue, May 23, 24.  
ELLIS SMITH, P. E.

**Pittsburg District.—Second Round.**  
Nash, at Nash, April 17.  
Texarkana, Central, April 18, 19.  
Texarkana, Hardy Memorial, April 18.  
Red Water, at Maui, May 1.  
Winfield, at Oak Grove, May 2, 3.  
Mount Pleasant Sta., May 3, 4.  
Coffeeville, at Stamps, May 9, 10.  
Pittsburg Cir., at E., May 16, 17.  
Pittsburg Sta., May 17, 18.  
Kelleyville, May 23, 24.  
Jefferson Sta., May 24, 25.  
Cason, May 27.  
Daingerfield, May 30, 31.  
Naples and Omaha, June 2.  
Leesburg, June 5.  
Quitman, June 6, 7.  
R. A. BURROUGHS, P. E.

**Huntsville District.—Second Round.**  
Willard Cir., Westville, April 18, 19.  
Groveton Sta., April 22.  
Anderson Cir., Roan's Prairie, April 25, 26.  
Conroe Sta., May 2, 3.  
Child Springs Cir., May 5.  
Shepherd and Cleveland, S., May 7.  
Stoneham and Plantersville Miss., at Lynn Grove, May 9, 10.  
Navasota Sta., May 10, 11.  
San Jacinto Cir., Union, May 16.  
Augusta Cir., May 23, 24.  
Trinity and Onalaska, O., May 30, 31.  
H. C. WILLIS, P. E.

**Tyler District.—Second Round.**  
Canton, Wesley Chapel, April 18, 19.  
Meredith, Mallard Prairie, April 23.  
Mineola Sta., April 26, 27.  
Harleton, Center, May 2, 3.  
Tyler Cir., Liberty Hill, May 9, 10.  
Tyler, Cedar Street, May 10, 11.  
Harrison Cir., Grover, May 16, 17.  
Marshall, First Church, May 17, 18.  
Marshall, North Marshall, May 19, 20.  
Whitehouse, Flint, May 23, 24.  
Tyler, Marvin, May 27.  
Waskom, Bethany, May 30, 31.  
THOS. H. MORRIS, P. E.

**San Augustine.—Second Round.**  
Geneva, at Geneva, April 18, 19.  
San Augustine, April 19, 20.  
Hemphill, at Bronson, Mon., April 20.  
Beckville, at Pisgah, April 25, 26.  
Carthage, April 26, 27.  
Tatum, at Hinson Spgs., Wed., April 29.  
Melrose, at Cherino, Fri., May 1.  
Nacogdoches Mis., at Smith's C., May 2, 3.  
Timpson, Wed., May 6.  
Garrison, at Arlam, May 9, 10.  
Kennard, at Prairieview, May 16, 17.  
Lufkin, Fri., May 22.  
Burke, at B., Fri., May 29.  
Keltys, at Wells, May 30, 31.  
C. A. TOWER, P. E.

**Brenham District.—Second Round.**  
Lexington, at Early Ch., April 17.  
Giddings, at Ledbetter, April 18, 19.  
Maysfield, April 24.  
Caldwell Mission, April 25, 26.  
Caldwell Station, April 26, 27.  
Glen Flora and Lane City, May 3, 4.  
Wharton, May 4, 5.  
Bellville, May 9, 10.  
Sealy, May 10, 11.  
Fulshear and B., Wednesday, May 13.  
Bay City and M., May 16, 17.  
Somerville, Wednesday, May 20.  
A. A. WAGNON, P. E.

**Houston District.—Second Round.**  
League City and Texas City, April 18, 19.  
Tabernacle, 11 a. m., April 26.  
Trinity, 8 p. m., April 26.  
Harrisburg and Pasadena, May 2, 3.  
McKee St., May 6.  
Galveston, First Church, May 9, 10.  
Galveston, West End, May 9, 10.  
Humble and Katy, at H., May 16, 17.  
Angleton, May 29.  
Columbia and Brazoria, at Velasco, May 30, 31.  
Shearn, June 2.  
St. Paul's, June 3.  
Alvin, June 5.  
Harris County Mission, at Alameda, June 7.  
CHAS. F. SMITH, P. E.

## NEW MEXICO CONFERENCE.

**El Paso District.—Third Round.**  
Carlsbad, April 25, 26.  
Artesia, April 29.  
Hageman, May 6.  
Dayton and Lakewood, May 9, 10.  
Roswell, May 12.  
Dexter, May 13.  
Pecos, May 14.  
Fort Stockton and Grand Falls, at Ft. Stockton, May 16, 17.  
Odesia, May 20.  
Lordsburg, May 23, 24.  
Deming, May 25.  
Las Cruces, May 30, 31.  
La Mesa and Clint, at Berino, June 6, 7.  
Sanderson and Valentine, at Valentine, June 13, 14.  
Alpine, June 16.  
Marfa, June 17.  
Alomogordo, June 20, 21.  
Tularosa, June 22.  
Carrizozo, June 24.  
Trinity, El Paso, June 30.  
J. B. COCHRAN, P. E.  
1107 Boulevard, El Paso.



## NOTES FROM THE FIELD.

(Continued from page 5.)

the panic last year, we have no idea of retreating, but we propose to go on to perfection this year. We have a splendid board of officials. Our Sunday-school superintendents are wide-awake, religious men, who are putting method and life into their schools. Our stewards are following the most approved plans of collecting and paying the salary. Our two prayer-meetings are the best attended prayer-meetings I ever had on any charge. We are very hopeful of a great year. Our revival meetings will be held in July and August. Material things in this great country look good. Corn is fine. Cotton chopping is at hand, gardens are smiling, and we are happy on the way. —C. E. Lindsey.

## Florence Circuit.

Florence Circuit is still in existence, although you have heard nothing from it for a long time. We closed a meeting here yesterday that had been running for a week. Bro. C. G. Shutt did the preaching from Monday night till Friday night. His preaching was sound, scriptural and forceful. He uses a great deal of Scripture. That kind of preaching always does good. There were several professions during the meeting, and some of the Churches were strengthened and encouraged. We aim to hold another meeting here in August. —W. A. Gilleland, April 13.

## Frost.

Last Monday night we closed a great revival at this place after running four weeks. Visible results: About 215 conversions and reclamations. We have received 84 into the Methodist Church and others will join yet. About 25 have joined the Baptist Church and other Churches will receive some. Most of the conversions were men from 20 to 60 years old. Rev. J. T. McKeown, of Dawson, came to us the first Sunday of the meeting. He preached for us Sunday night and Monday morning. We were then rained out for two days and decided to call off, and Bro. McKeown went home; but on Wednesday the sun shone again and we decided to begin again. We phoned Rev. R. J. Tooley at Abbott, and he came to us Thursday and remained until the close, with the exception of two days, having to be at his Quarterly Conference. Tooley is a great success in revival work. He went after sin in every conceivable form and my how he did spank the old whisky-drinking and anti-prohibition Church members! He preaches the old-time gospel. Sinners were convicted, came to the altar, repented and gave their lives to God. The works were deep and will abide. The congregations and interest grew from the start. Our Church was soon overflowed. The Baptist pastor, Bro. Lovelless, and his people tendered us the use of their large new church, so we moved the night service there, and after seating all available space with chairs many were turned away each night, not finding even standing room. Bro. Lovelless, pastor of the Baptist Church, threw himself into the meeting and rendered valuable assistance. He is a Christian gentleman and void of all things pertaining to selfishness and narrowness. He preached two strong sermons for us while Bro. Tooley was at his Quarterly Conference. Yesterday we organized a Senior League with 50 members and a Junior League with 30 members. Our people remembered us doing the meeting with a generous pounding. This makes two this year. We serve a good people, and God has done wonderful things for us, for which we give him the praise. —Walter Griffith, April 13.

## Franklin.

Franklin charge is all in a stir. There has nothing like it ever occurred in these parts. On the fifth Sunday in March we began our meeting here. We had announced it three months in advance, and was to have had Bro. Turrentine, of Bryan Station, to assist us. About two weeks ago we had a talk with Bro. Turrentine, and he told us that he was afraid he would not be able to help us, and that we had better look out for another man. It was indeed a disappointment to us; but we knew the man, and at once began to fire letters to Bro. Thos. F. Rucker, of Mt. Auburn Church, St. Louis. He came. We began the meeting as announced, and did all the preaching except one sermon by the pastor of the Baptist Church, Bro. Garrett, till Thursday, the 2d instant. On that day Bro. Rucker arrived. He began preaching, and the people listened. He kept getting better till the people felt that he was to his best, and then got much better. I feel sure that nothing has ever stirred this town as the meeting has. Never such congregations; never such work upon the part of the whole Church, and never such preaching done here. I have heard some men; in fact, I have heard a number of men preach one or two as good sermons as any he preached; but have never heard a man preach as

many great sermons in one meeting. This is saying much. That is the way I see it now. Men that have never been touched, men that have never thought seriously of religion, came in droves, and wept like children, and resolved to live a better life. On Tuesday morning we had a sunrise prayer-meeting, and had a house full by daylight. I never saw anything like it, and men that have been members of the Church fifty years say the same. There was no great outbursts, but things moved steadily till the town felt the power from center to circumference. Everybody felt the power of the Spirit. People that have been members of the Church for twenty years say this morning: "I have a new vision and a new idea of Christ and his Church. We had fourteen accessions on profession of faith; but the greatest thing is a new Church; not a new building (for we have a good one), but a new people. The pastor of the Baptist Church, and all his people, worked as if it was their own meeting. There is no better man in any Church than the pastor of the Baptist Church of Franklin. The Baptist meeting will begin next Sunday, and we intend finishing up the job. The people gave Bro. Rucker \$100 for his services, and he leaves to-day for his home with the blessings of all Franklin upon him. Everything is alive in Franklin charge. "Praise God from whom all blessings flow." —Jesse Lee, April 13.

## Pampa and Panhandle.

We have just closed two meetings. The first at Pampa, which lasted two weeks. Bro. T. N. Lowrey did most of the preaching the last week. A very gracious revival; about 25 conversions; 23 gave their names for Church membership; 19 joined the M. E. Church, South. This meeting was a great blessing to our little struggling Church. The fifth Sunday was begun at Panhandle by Rev. G. F. Harris. Rev. Lowrey and the pastor came in Monday night. The meeting lasted twelve days. This was a blessed revival. Church revived and fourteen souls saved; nine joined the M. E. Church, South. We take courage and press the battle. Panhandle charge is getting on its feet. —W. L. Harris.

## HOUSTON PREACHERS' MEETING.

The preachers of Houston have met regularly every Monday morning since conference. There are twenty-three preachers on our roll.

Our honored and able President, Dr. J. B. Lucas, has presided at every meeting. He has varied the order of the devotional exercises, which have been helpful and deeply spiritual. Those who know say he has contributed largely to the success and helpfulness of the meetings which are the best ever held in the city.

An examination of the roll shows there has been an attendance of not less than eight at every meeting. Under the faithful exhortations of the President, the brethren have become increasingly punctual.

The reports of the brethren show that the Churches of Houston are doing good work and measure up to the traditions of Methodism. Revival services have been conducted in McAshan, Grace, Brunner, McKee, Sheara Churches with gratifying results. Trinity and Tabernacle Churches are now in the midst of revival efforts, and the prospects are bright for splendid harvests. The brethren have been assisting each other in these meetings. Without exception there has been a steady and in many Churches rapid growth.

The special papers and addresses secured by the program committee have been helpful and inspiring. Many papers have been printed in the daily press.

Our preachers have participated in the discussions in the City Pastors' Association and co-operated in its work.

Bishop Seth Ward has attended every session when in the city and been a source of blessing to the preachers. He gave an illuminating address a few weeks ago, on the Mexican work, and many interesting incidents connected with his recent visit to Mexico.

At our last meeting, on April 6, Bro. C. F. Smith, the presiding elder of this district, led the discussion on "City Evangelization," the theme for the day.

S. W. KEMERER, Secretary.

## AUSTIN PREACHERS' CONFERENCE.

The Methodist preachers met in the study of Tenth Street Church April 13, 1908. Conference was called to order by Rev. H. M. Sears, Chairman, and Rev. Allen Tooke, of Tyler, led the opening prayer.

Reports: Tenth Street Church: Five accessions. Congregations good; \$150 remitted on domestic missions.

University Church: Ten accessions —nine by certificate and one by vows. Domestic missions paid and the assessment for the Orphanage \$10 overpaid.

South Austin: No services yesterday on account of other good services

previous Sunday. Assessments for domestic missions and Orphans' Home paid in full.

Trinity Union Mission: (Reported by C. C. Young): Revival closed on account of rain; 15 conversions and reclamations. Rev. Allen Tooke did the preaching to the edification of all who heard him. He preaches with power against sin and wins the sinners. I recommend him to any pastor needing help in revival meetings.

First Street: Four accessions, two by vows and baptism. Assessments paid for Orphans' Home and domestic missions.

The conference adopted suitable resolutions relative to the death of Rev. D. M. Hill, a local preacher of the city. C. C. YOUNG, Sec.

## THE INDORSEMENT OF AN EDITORIAL.

The editorial in a recent issue of the Advocate was indeed timely and full of valuable instruction to every reader, and if loyal obedience were given to St. Paul's admonition the world today would be far better off religiously, morally, socially and intellectually, if not financially.

"Man's inhumanity to man," like Banquo's ghost, will not down, so long as a vindictive spirit, marked with evidences of intolerance, is permitted to dominate the human mind and human heart.

The ebullitions of political passion are putting forth their cloven feet in our midst, and as a logical following,

"moderation," even in the midst of grouped colloquies, is absolutely absent, while reddened cheeks bespeak an enthusiasm antagonistic to the spirit of the Master, which should reign supremely in the Christian heart, regardless of any political bean-ideal. Men seem to forget that they have but one natural right vouchsafed to them by their Maker, the right to make the most of themselves, and all subdivisions of this one great right are inseparably connected with corresponding duties, and those duties are, first, to the God who honored him with His image and gave him promise of eternal life through the death of Him whose mission was to save, and when full response is given to these they can then see the beauty and significance of a life completed and death will then be to them the crowning act in life's great drama, the opening of a golden gate at the end of life's narrow lane.

"Love is better than hate," needs no argument, for were it possible just now to breathe the spirit of this truth there would be no anti side of right and every heart would become the echo of the truth that hate smacks of a Satanic agency and Satanic birthplace. We should be so glad over the realization of the truth that God is our Father, Christ our Savior, and the Church our mother, that we would leave off the stoning proposition, for if the duty of stoning the undutiful, from a political point of view, were placed in the hands of the dutiful, it would be difficult to find a hand in which to put a stone. Hence we should profit by the admonition, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." W. F. GRANT.

## WHERE THE KINGDOM OF GOD IS.

In my boyhood days I used to puzzle over these questions: Where is heaven? Where is God? Where is his kingdom? Nothing is made plainer than these things to the Bible student who studies God's Word.

Heaven is only the capital of the kingdom of God and the Christian Scriptures is the guide book to the holy city. When you cross the Canadian line to our north you will see the redcoats. Everyone knows he is a subject of Great Britain. If you find him in any part of the earth he is still a subject of his home land, and he is a part of the kingdom of Great Britain until he severs his connection with his native country.

You find a true American in London, England, and he will speak with pride of the fact that he is an American, and it is the plain duty of our country to protect that man, so long as his deportment is good. No difference where he goes, he is a subject of the United States.

If you will turn with me to St. Luke, seventeenth chapter, you can learn where the kingdom of God really is. Luke says: "The kingdom of God is within you." Within you.

Show me the man who is at peace with his neighbors, who speaketh no ill towards his fellows, who believes God and takes his holy Word for his counsel, and I will show you the kingdom of God in that man. Jesus Christ is the founder of this kingdom of God and every true follower of his is a part of that kingdom. God is a spirit and seeketh such to worship him, who worship in spirit and in truth. There are but two spiritual kingdoms in this world: the kingdom of God and the kingdom of the devil. Show me a man's life and I will tell you which kingdom he is in.

When I pass a saloon in any place

or city, the stench that emits from these places tells whose kingdom they represent and are hard at work for.

I verily believe that if every follower of Him who spake as never man spake would engage as earnestly for the upbuilding of Christ's kingdom as the subjects of the devil's kingdom work for their cause, that the world would be taken for Christ. You ask where is God? God is infinite, and invades all space. God is anywhere. He is in the lives, the hearts, the consciences of all that call upon his name. No man will ever enter heaven who does not carry heaven with him, and heaven, to my mind, as related to this life, is the soul who has peace, joy, long suffering, is kind, not easily provoked to wrath, thinketh no evil, beareth all things, hopeth all things, endureth all things. So, then, "heaven," as Dr. Knickerbocker so beautifully said, "is but a name for a place whose cause is God." So, then, according to our Bible, heaven and God and his kingdom may all be found in the heart and life and character of the most humble soul that lives. That man or woman who has Christ in the soul the hope of glory, may be poor in this world's goods, but rich in Christ and an heir to a King. Christ in the soul, heaven and this kingdom in the heart, rooted and grounded in love to God and to his fellow man. This soul is immovable, steadfast, and all the powers of hell can not prevail against this person so long as he or she holds on to Christ and are led by his Spirit, which always directs in the way of truth and righteousness.

Therefore, he giveth us the victory, if we hold out faithful through our Lord Jesus Christ, the author and finisher of our faith.

A. E. KENNEDY.  
Garden City, Texas.

## CHURCH PEWS WANTED.

Rev. M. T. Allen, of Comanche, Okla., would like to correspond with some preacher who has cheap church pews for sale.

This is the way a youngster wrote from the teacher's dictation the first two lines of the little poem, "How far that little candle," etc.: "How far that little candle throws his beams, So shines a good deal in a wicked world."

## MARRIED.

Queener-Woodson.—At the home of the bride in Randolph, Texas, Sunday, April 5, 1908, at 6 p. m., Mr. John C. Queener and Miss Elsie Woodson, Rev. W. R. Rosser officiating.

Layne-McKelvy.—Mr. P. W. Layne and Miss Eda McKelvy at the home of the bride's parents in Oglesby, Texas, April 5, 1908, Rev. C. C. Hightower officiating.

Green-Owen.—At the home of the bride's parents near Webster, Texas, February 23, 1908, Mr. S. C. Green and Miss Julia Owen, Rev. E. H. Lang officiating.

## UNANSWERED LETTERS.

April 9.—R. L. McIntyre, sub. L. C. Matthis, subs. J. B. McCarley, sub. J. A. Moody, subs. G. W. Harris, sub. J. W. Holt, sub. R. H. Heizer, subs. W. T. McDonald, sub. J. M. Earens, subs. J. A. Whitehurst, subs. E. M. Myers, subs. J. M. Smith, sub. P. S. Freeman, sub. G. J. Irvin, subs.

April 10.—J. H. Overstreet, sub. J. A. Ruffner, sub. R. L. Glazner, sub. L. N. Myers, sub. M. C. Blackburn, sub. C. D. Spann, sub. J. H. Wiseman, sub.

April 11.—S. J. Vaughn, sub. V. G. Thomas, sub. R. S. Adair, change. J. W. Goodwin, sub. J. W. Patison, sub. April 12.—E. G. Roberts, sub. W. B. Martin, sub. H. E. Owens, sub. J. R. Jensen, sub. H. L. Vincent, sub. W. A. Thomas, sub. J. E. Stephens, subs. J. W. Nelson, subs.

April 14.—Jesse Lee, sub. J. E. Vinson, subs. B. F. Alsop, sub. J. B. Turrentine, subs. J. F. Archer, sub. I. C. Kiker, sub. G. J. Irvin, sub. C. E. Clark, sub.

April 15.—S. L. Habern, sub. S. J. Vaughan, subs. E. G. Roberts, sub. J. W. Stephens, change. A. Nolan, sub. B. C. Anderson, sub.

## BOOKS NOTICED.

"God's Call to Repentance, Faith and Prayer," edited by Prof. John N. Lenker, D. D., and published by the Luther Press. The proper name of this book is "Luther's Catechetical Writings," for it is an exposition of Luther's ideas of Church and doctrinal teachings. In it he explains the Church, the Commandments, the Lord's Prayer and the Catechism as taught by him. It also gives us the creeds of the early Church, with an explanation of them.

"Hallowed Hymns, New and Old," gotten out by Allan Sankey and published by the Biglow & Main Co. This is a good collection of hymns for revival, Sunday-school and devotional work; and it has a large selection of scriptural selections for responsive readings.

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