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

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No. 29

THE DEATH OF BISHOP WALLACE W. DUNCAN, D. D.

Bishop W. W. Duncan, of the Methodist Episcopal Church, South, has at last paid the debt that we all owe, and his spirit has returned to God who gave it. For the past two years he has been in failing health, and during that time his life was despaired of more than once, but from time to time he rallied, and his death will take the Church by some surprise. He died at his home in Spartanburg, South Carolina, March 2, 1908. Bishop Hoss, along with other ministers, attended his funeral, after which his remains were laid away to await the trumpet of the resurrection. He was for years one of the most prominent members of our Episcopal College, and his duties frequently called him to Texas, where we all knew and loved him as a man of God, and throughout our Texas Methodism there will be general sorrow at this announcement of his departure from us.

Bishop Duncan was born at Randolph-Macon College December 20, 1839. He was converted and joined the Methodist Episcopal Church, South, early in life, and he was licensed to exhort April 24, 1858, by W. C. Kirkland. He was licensed to preach a little later by Rev. J. W. Kelley. He was admitted on trial as a traveling preacher in the Virginia Conference, at Lynchburg, November, 1859, Bishop Early presiding. In November, 1861, he was ordained a deacon by Bishop James O. Andrew, at Norfolk, Va. On November 22, 1863, he was ordained an elder at Richmond, Va., by Bishop George F. Pierce. He filled prominent appointments in the Virginia Conference until 1875, when he was transferred to the South Carolina Conference and took charge of the chair of mental and moral philosophy in Wofford College, which position he held until he was elected to the Episcopacy in May, 1886. During the Civil War he served for a time as Chaplain in the Confederate Army, and was in that service at the time of Lee's surrender at Appomattox. He was a member of the General Conferences of 1878, 1882 and 1886.

Thus we have the figures giving the time of his birth, his conversion, his admission into the conference, his rapid rise in the ministry, his work as a teacher in Wofford College and his elevation to the Bishopric in the Church he loved and served so well. He was brought up in a religious home, and his after life was but the unfolding of the great principles put into his mind and heart by faithful Christian tuition. They ripened into character and crystallized into purpose and consecration. He was educated in Randolph-Macon College, and made a fine record as a student, having graduated in his young manhood. Having completed his course it was not long until he entered the ministry and gave his talent, his time and his manhood to the service of the Church. And such were his popularity as a minister,

his acquirements as a student and his consecration as a religious man that the Church put upon him its highest honor and gravest responsibility. In all these relations he not only met the expectations of the Church, but stood out prominently as one of her most devoted and useful preachers of the gospel.

As a man Bishop Duncan was of fine texture, having the face of a poet and the delicate refinement of a woman. There was something classical, not to say beautiful, in his countenance. Of medium height, well proportioned, physically without a defect, neat in appearance and graceful in presence, he always impressed his excellency of spirit and superiority of mind upon the people, whether in the pulpit or in the private circle of the home. As a preacher he was far above the ordinary, though not what you would call brilliant or imposing. There was something of the gift of the orator in his temperament, though there was no studied attempt at eloquence or elocution in his pulpit style. There was an element of originality in his thought, and sometimes he was quite unique in his sermons. There was just enough of native wit in his nature to lend an air of relish to his style as a preacher. But, for the most part, he was a plain, earnest gospel preacher. He had no patience with fads or innovations in the ministry. He believed in the old gospel and often preached it with power. We have heard him more than once when his sermons carried tremendous force, and when the flow of his thought was rhythmic and majestic. To hear him was to get the idea that he aimed more at spirituality in his preaching than at exposition or sweeping periods. He had a sweet voice and twinkling eye, and once in a while his face would light up with a charming radiance as his sermon proceeded.

Bishop Duncan did not always give satisfaction to the brethren in the chair of the conference. He was a nervous man, and sometimes he was inclined to rasp the brethren when they were slow of understanding. Occasionally his words seemed to carry reproach, but this grew more out of his grim humor and his school habit rather than out of a disposition to be severe. Hence, he was not always understood. But when well known, his brethren never had occasion to feel aggrieved at his manner toward them in the chair of the conference. Personally, no man ever had a kinder heart, and no brother was ever intentionally hurt in his feelings or in his appointment by Bishop Duncan. He was the very best type of the old Methodist preacher, and his loving nature was ever in sympathy with those whom he appointed to serve. As he grew older he became better understood, and upon his last official round in Texas he was greatly loved and highly appreciated. His heart seemed to have mellowed and his experience was deep and abounding. During his stay with us at that time we had occasion to travel with him a great deal and to see the private inner life of the man, and a more companionable and brotherly minister of the

gospel it was never our privilege to know. When in the private circle, there was nothing of the Church official in his manner. He was even chummy and one with the company. The children loved him, and young people were won to him on first acquaintance. In fact, in all the relations of life he was an elegant, natural Christian gentleman, and as a minister and a Bishop he was the soul of integrity and faithfulness.

But his work is done. He has lived out his day and gone to his reward. We shall miss him in the Church below, but we will greet him in the Church above. He has already joined the ranks of those who preceded him, and he will welcome us toward the eventide. He rendered his Church faithful work, and he has left the imprint of his life and character upon her history. He takes his place in her archives as one of her devoted servants, and his influence and memory will abide as a benediction upon those who are to succeed him in the ministry of the gospel. The life of such a man can not fade out and cease, but it will linger, like the hues of the setting sun, to illumine and make beautiful the hilltops of the evening. Grand and noble man of God, we bid you adieu for a season. But after the night shall have departed, we will meet you at the gate in the morning.

A SIGNIFICANT MOVEMENT.

On July 18, 1902, at Silver Bay, on Lake George, the Young People's Missionary Movement was organized. The movement is the product of the interest and effort of nearly all the denominational boards of the United States and Canada. "The Young People's Missionary Movement is not a new, independent organization, adding to the confusion of societies that so frequently cluster around the local Church. It is rather a federation or clearing-house of the young people's departments of the various home and foreign missionary boards of North America. It is a practical application to Christian activity of the modern business principles of co-operation and consolidation. It at the same time respects and protects the individuality and supremacy of the denominational boards and deals with the young people of a local Church, only through regular Church channels, and not by independent methods."

The movement's aim is to assist all the denominations in their regular and established missionary activities. Its aim is to deepen the spiritual life and missionary purpose of the young people of all the Churches. It differs from the Student Volunteer Movement in that it seeks to promote both home and foreign missionary work, while the Student Volunteer Movement devotes itself to foreign work only. It has no adopted watchword, but in spirit it is identical with the Volunteer Movement in that it aims at the evangelization of the world in this generation.

The special field for the activities of this movement is the young life of the American Churches as found in the five millions en-

rolled in the young people's societies, such as the Christian Endeavor, Epworth Leagues, B. Y. P. U., etc., and also that larger army of fourteen millions found in the Sunday-schools. This is the most important field in Protestantism. If the movement shall prove a real contribution in the development of this magnificent constituency of the future Church, its existence and work will be justified. The one thing aimed at in all its activities is missionary education. Its system of summer conferences is a school of methods, a training of leaders who are to be the advance guard of the Churches whose better equipment will make them centers of light, gathering about them circles of the young life of the Church and sending them out to be the best workers in the kingdom. The thorough study of such text-books as the Bible, a missionary book, the Uplift in China on Foreign Missions, the Challenge of the City on Home Missions, and institute methods with platform speakers of the highest ability, all interspersed in a session of ten days, gives some suggestions of the real value of a Young People's Missionary Conference. Such conferences will be held the approaching summer at Silver Bay, Lake Geneva, Whitley, Ontario, Asheville, N. C., Pertle Springs, Mo., and Sherman, Texas. The very best talent available will be used in these conferences.

The movement is creating the brightest and best adapted literature for the young people that is to be had. These summer conferences have been wonderfully effective in stimulating mission study. At them young men and young women not only catch the inspiration—they really learn something to teach and how to teach it. In this way capable leaders with a new vision are sent into hundreds of congregations where they distribute among the young life this fund of the best missionary information associated with the highest consecration. While making many teachers and leaders, the summer conference never fails to make some volunteers. The whole community touched by the conference is quickened into renewed spiritual life, and that wider knowledge that goes before conviction deepens all the channels of religious activity.

Let it be known to all the Churches and all the young people in Texas, Oklahoma, Arkansas and Louisiana, that there will be such a Young People's Missionary Conference held at Sherman, June 5 to 14, 1908. This conference is for the young people of all the denominations, and the leaders, teachers and speakers will come from the different denominations. Texas is honored in having this conference and Sherman is to be congratulated in thus becoming the missionary center of the Southwest.

Certainly our enthusiasm and faith are not misplaced in such a movement in so rich a field as we have here in the Southwest. A finer type of Protestantism is hard to find. With a body of young life equal to the best brings to the leaders of the Church a responsibility they dare not ignore. Ho for Sherman!

Church Extension Loan Fund Day.

A Statement and an Appeal.

General Methodism is bringing to completion more than forty houses of worship every week, and the Methodist Episcopal Church, South, is contributing her proportional part toward this achievement. She is awaking to the fact that the spiritual family must have a material home. He who recognizes the relation of Church Extension to the other benevolences cannot escape the conviction which compels endeavor in its behalf.

This statement and appeal of the Board of Church Extension of the Methodist Episcopal Church, South, is sent forth just as it is receiving the last moneys due on the twenty-fifth assessment made upon the Church; and, notwithstanding that its resources were never so large as at the present, yet the board is embarrassed by calls for aid from every quarter of the Church to which it is powerless to respond.

We are in the midst of a revival of Church building. The fact that our people are conscious of a need for better material equipment is most significant. Larger service in the conquest of the world for Christ is not possible without it.

Every missionary agency looks for support to the housed congregation, and the life of that congregation depends upon the character of its material home, to a degree not usually recognized.

The success of our missionaries on the foreign field is turned into defeat for lack of church buildings.

The growing cities, as well as the rapidly multiplying industrial centers of the South and Southwest cry to us for help and words are not at our command to adequately express the need. Our effort to evangelize the foreign element as well as the native-born element in the downtown section has hitherto produced little result on account of the lack of church edifices adapted to this end. The city has become, in a peculiar sense, the frontier. No city except the heavenly is safe without a temple.

The foreign population already settled in many sections of our country must be reached by the gospel, and the man sent to break the bread of life to such must have a suitable house in which to preach.

The Great West, from Montana to Lower California, is crowded with opportunities for our Methodism, if we but enter the open door with adequate church equipment. The spiritual harvest everywhere must be garnered.

Church Extension as an organized department, had its birth in the General Conference held at Nashville, Tenn., in May, 1882, and completed the first fiscal year of its work on March 31, 1883.

March 31, 1908, will witness the close of the twenty-sixth year of its history. The first year was one of organization. The first assessment was placed on the conferences in the fall of 1882 and receipts from same received in 1883.

During the quarter of a century more than two and one-half millions of dollars have been collected and invested in church buildings through this organization. There figures do not speak of the sentiment created and the inspiration given to church building by the messages of this department of the Church at large. It is generally accepted that every Church Extension dollar calls forth ten other dollars, and only the accountants of the skies can reckon the results of the efforts of these twenty-five years.

We speak the sober truth when we say that the vast majority of churches now owned by our connection have been erected since organized Church Extension had a place among us.

This will be readily seen from the fact that nearly fifty per cent of our church buildings of today have Church Extension money in them. The statement of this fact alone will be recognized as a sufficient ground for this special appeal.

The Constitution from the beginning gave the board "authority to raise and administer a loan fund, which shall be held separate from funds raised for general distribution, and which shall be used only in loans on adequate security to be determined by the board."

Believing that "such a fund would be especially useful from the consid-

eration that a large portion of the work we are called upon to do might be accomplished by temporary loans which, after serving once, come back and then go again and repeat their work, and continue thus to come and go, reproducing their blessings year after year," the board at its very first meeting ordered "that of all funds derived from gifts, devises and bequests, fifty per cent shall go into and be a part of the loan fund, unless otherwise directed by the donors." And in addition to this, the board set apart to the loan fund twenty per cent of the amount received from collections through the Annual Conferences for the first fiscal year.

About the same time the Centenary Committee took the following action: "Resolved that the cause of Church Extension be strongly urged upon the attention of our people as a leading object for their contributions in 1884, and that we seek to raise a loan fund of \$500,000."

A consideration of these facts must necessarily impress the Church of today that the fathers who inaugurated this movement believed strongly in the necessity for a large loan fund capital.

The Church has not yet reached the mark set by the men of 1883. At the close of the last fiscal year (March 31, 1907) the loan fund capital was \$283,343.43. This amount is altogether inadequate for the needs of to-day.

After much prayer and thought and exchange of opinion the board has decided to inaugurate the beginning of its second quarter of a century's work by calling upon the Church at large for a thank-offering of \$100,000 to be added to the loan fund capital. We rejoice to be able to state that during the present fiscal year already \$24,107.50 of this amount has been obtained in cash or good securities. Will not the entire Church unite with us in an effort to increase this amount to \$100,000 by the date fixed for our annual meeting?

To this end we have designated

Sunday, May 10, 1908, as Loan Fund Day.

This is the Sunday embraced in the dates set apart for the next annual meeting of the board, which is to be held in St. Joseph, Mo., May 6-10, 1908.

We most earnestly appeal to every presiding elder and pastor in our Methodism to present this cause to the congregations on the date fixed and give the people in every place an opportunity to make an offering for the purpose of increasing the loan funds of your Board of Church Extension. This offering may be in cash, securities or subscriptions as the donors may elect.

We most earnestly appeal to every Sunday-school superintendent in the entire connection to present this claim to their Sunday-school on May 10, 1908, so that this ever-growing constituency, sharing so largely as it does in the benefits of every church building, may have an opportunity to contribute to this important interest.

We appeal also to the Epworth Leagues of the Church, and trust that without exception they will make contributions for this purpose.

In a word, we pray that every organization within the church and every individual member of the Church will lay to heart this great cause and make an offering on the date mentioned, or as nearly thereto as possible.

It is not our desire to lay a heavy burden on any Church or individual, nor to interfere in any wise with any collection ordered by the General or Annual Conferences. Of course, it is not designed that this call shall in any way interfere with the present Church Extension assessment.

We simply ask in the interests of the Redeemer's kingdom that the people be informed of the need and given an opportunity to contribute and that their contributions be sent to W. F. McMurry, Corresponding Secretary of the Board, at his office, 705 West Chestnut St., Louisville, Ky., who will receipt for same and cause the results of this appeal to be published in suitable form.

Our confidence in the merit of this appeal is absolute and our faith in the Church at large is such that we are willing to abide the results, if the leaders of Zion will open the way by providing information for the people, and an opportunity for them to make their contributions.

With grateful hearts for what has already been accomplished, and praying that the God of all grace may abundantly bless and prosper every

one of the 1,700,000 of ministers and members of the Methodist Episcopal Church, South, we are,

Your servants for Christ's sake,
ALPHEUS W. WILSON.
WILLIAM W. DUNCAN.
CHAS. B. GALLOWAY.
EUGENE R. HENDRIX.
JOSEPH S. KEY.
OSCAR P. FITZGERALD.
HENRY C. MORRISON.
WARREN A. CANDLER.
E. EMBREE HOSS.
SETH WARD.
JAMES ATKINS.
WALTER R. LAMBUTH.
THOS. L. JEFFERSON.
JOHN L. WHEAT.
THOS. B. MORTON.
R. B. GILBERT.
PRESSLEY H. TAPP.
T. S. GARRISON.
T. W. LEWIS.
M. J. COFER.
JNO. C. STROTHER.
J. M. HENRY.
NELSON B. HENRY.
JNO. E. GODBBY.
N. L. LINEBAUGH.
HENRY TRAWICK.
W. J. JOHNSON.
W. J. YOUNG.
W. F. McMURRY.

Louisville, Ky., March 2, 1908.

THE ENDOWMENT MOVEMENT.

Since the round of the Annual Conferences I have been spending some time at home conducting a mass of correspondence seeking to conserve the results of the campaign conducted so vigorously by Brother Harless, Bishop Candler and others last year, and particularly last fall. Besides this I spent about ten days in Dallas looking after matters connected with the Medical College, and I am glad to report that in the main the returns from this work had been very satisfactory.

A few friends have not as yet replied to my letters, but I am receiving the most friendly letters every day and find that the movement for endowment of our great central institution of learning is still occupying a large place in the hearts and interests of our people. A large number of the members of the Hundred Thousand Dollar Club have sent in their first payments on this club and some have paid the entire amount. The financial stringency has, of course, affected the collections for endowment, as it has everything else, but the showing under the present circumstances is most gratifying.

I expect in a very few days now to take the field again and press this movement with all my energy. On the second hundred thousand the following have enrolled their names:

Hon. T. S. Garrison, of Timpon, who has through all the years shown his abiding interest in Southwestern and who is a member of the original Hundred Thousand Dollar Club. Mr. A. A. Botty, of Georgetown, banker and steward in our Church, than whom the university has no warmer friend. Dr. J. F. Haley, of Midland, who sent his name to the session of the West Texas Conference by his pastor, Rev. N. B. Read. Capt. B. D. Orgain, of Bastrop, who is also a member of the first club and who for years has been carrying all the interests of the university upon his heart as his own interests. Mrs. Lizzie Wilson, of Cameron, who responded most cheerfully to the request of your Commissioner to make this donation, a good woman whose name is as ointment poured forth in her whole section. Hon. Otis Truelove, of Amarillo, an A. M. alumnus of the class of 1895, and who married Miss Lumpkin, one of our "Annex girls," and both he and his good wife are devoted to their alma mater. Mr. J. D. Whitcomb, of Groesbeck. Rev. N. E. Gardner, our pastor at Moody, and another of our preachers who is manifesting his faith by his works. It is a growing wonder how our faithful pastors are willing to undertake such a load on the salaries which they receive, and is to be accounted for only by the spirit of self-sacrifice and heroism which has always characterized this brotherhood. Rev. C. M. Harless, who has not let his interest in our great educational interests lag though he has retired from the position as Commissioner of Education. He is also a member of the first club. Mrs. Dr. Markham, of Sherman, another of our elect women, whose son, Reed, is an alumnus with B. S. in the class of 1896 and who is today one of the leading business men of Sherman. Dr. C. L. Norsworthy, of Houston, and Mrs. J. O. Ross, of Houston, a most excellent and liberal member of our St. Paul's Church there and who has given very largely to the handsome new building now being erected for that congregation.

Your Commissioner has decided that in the formation of this second club the plan now being worked by the Mississippians for Millsaps College will be used in Texas, which is to allow any individual, mission, circuit, station or district to be enrolled on this club by giving \$1000 in five equal payments of \$200 each. The only regret that I have in pursuing this plan

is that we lack a Major Millsaps in Texas. That splendid layman who has already done so much for our college in Mississippi stands ready, and has for years, to duplicate every dollar which the Church at large puts up for that institution, so that the completion of their Hundred Thousand Dollar Club will mean another hundred thousand given by Major Millsaps.

Oh! that some broad-minded, large-hearted layman of Texas would do this for our Southwestern. His money so placed would continue to work and bless his State and Nation—aye, the world—long after he has fallen asleep. May God raise him up for our Church in Texas. Amen!

In connection with the formation of this second club, the Five Hundred Dollar Club will also be pushed. This will consist of 200 individuals who will give \$500 each in five equal payments of \$100 each. On this club there are already enrolled eight names as follows: W. H. Goolsby, Greenville; Rev. Jno. E. Green, Houston; W. H. Maloney, Waco; Rev. J. J. Morgan, Terrell; Rev. S. C. Riddle, Van Alstyne; Rev. A. L. Scales, Oklahoma City; Rev. Ed. R. Wallace, Arlington; and Rev. C. F. Smith, Houston.

By the direction of the Episcopal Residence Fund to the liquidation of the debt on the Medical College and from other sources there has been paid on this debt \$8500, and the remainder of the \$10,000 which has been carried by the bank in Dallas will be paid in a few days, leaving a balance

due on this magnificent property of \$10,000, which our Dean, Dr. McReynolds, is carrying for our Church, but of which burden he ought to be relieved at once; and I am now writing to a number of our pastors over the State outlining a plan by which this can be done if we will make an honest effort to do so, and I hope no pastor who receives a communication from me on this subject will fail me. Let us all help!

I have of late had the privilege of conducting chapel exercises for both the academic and medical departments, and it is nothing short of an inspiration to face the splendid body of young men and women whom one meets at these services and who have placed themselves in the hands of the Church to be prepared for their life service. Besides the good to the Church from such institutions, no sane man can fail to appreciate the splendid results to the social and civic life of the State from the training thus given to this magnificent body of young manhood and womanhood. This work and its support ought to appeal to every patriotic citizen.

This article grows a little long, but let me before I close express my sincere appreciation of the unflinching courtesy of all our pastors to me and the work committed to my hands as well as to those in charge of all of our other institutions, all of whom have been most courteous and brotherly in their dealings with me.

ROBERT GIBBS MOOD.

FROM MINUTES OF THE FIRST MISSIONARY SOCIETY OF THE TEXAS CONFERENCE. Prepared By Rev. E. L. Shettles.

Waco, Texas, Dec. 10, 1857.—This being the second day of the session of the Texas Annual Conference, the Board of Managers met in the conference room at 12:20 p. m., the following members present: Robert Alexander, President; M. Yell, Vice-President; I. G. John, Secretary; J. W. Whipple, Treasurer; H. S. Thrall, J. E. Ferguson, J. W. Phillips, D. Morse, J. W. DeVilbiss, J. M. Wesson, W. H. Seat, R. M. Kennon, Board of Managers.

The missionaries on the different missions not having made their report to the Secretary, he was unable to present his report, and was directed to prepare it for the anniversary. On motion resolved to hold the anniversary meeting on Saturday night, the 12th inst. On motion the committee on public worship, F. M. Wilks, J. W. Whipple and R. Alexander, were appointed a committee of arrangements to prepare for the anniversary. On motion resolved to have a meeting of the society on Friday at the close of the morning session. On motion adjourned.—I. G. John, Secretary.

Waco, Texas, Dec. 11.—The society met according to appointment. Meeting called to order by the President. Annual membership called for and \$73 raised. On motion went into election of officers and the following were elected: R. Alexander, President; M. Yell, Vice-President; I. G. John, Secretary; J. W. Whipple, Treasurer; J. M. Wesson, R. W. Kennon, D. Morse, H. S. Thrall, W. H. Seat, J. W. Shipman, A. Davidson, J. W. DeVilbiss, Thomas Cook, Managers. On motion adjourned.—I. G. John, Secretary.

Waco, Texas, Dec. 12, 1857.—According to appointment, met to hold the eighteenth anniversary at the Methodist Church. Opened by reading a portion of Scripture, singing and prayer by the President. The report of the Secretary was read, received and adopted and ordered to be published in the Texas Christian Advocate. The Treasurer's report was then read, received and adopted and ordered printed in Advocate. Rev. J. C. Wilson was then introduced by the President and addressed the audience for about forty minutes. Bishop Kavanaugh was then introduced and addressed the audience and a collection was lifted. On motion adjourned.—I. G. John, Secretary.

The Board of Managers of the Texas Conference Missionary Society met in the court house, Galveston, Dec. 13, 1855. A quorum was present, R. Alexander in the chair. H. S. Thrall read the annual report, which was adopted and advised to be read at the anniversary. Saturday night, 15th, was selected for the anniversary. Bros. Kennon, Whipple and Alexander were appointed a committee to prepare for the anniversary, Dec. 14, 1855. The Texas Conference Missionary Society met in conference room. The members paid their annual contributions to the cause and the following were elected officers for 1856: R. Alexander, President; J. W. Phillips, Vice-President; I. G. John, Secretary; J. W. Whipple, Treasurer; Bros. Ferguson, Thrall, Morse, DeVilbiss and Seat, Managers.

Monday Night, Dec. 17.—In consequence of the inclement weather Saturday night, the anniversary was held tonight in Ryland Chapel. R. Alexander opened the services with reading the Scriptures, singing and prayer.

The Secretary's report was read by H. S. Thrall. J. W. Whipple read Treasurer's report; adopted. Addresses were delivered by Bros. J. W. Phillips and Bishop Pierce. A contribution amounting to nearly \$1500 was made. At a late hour the Society adjourned.—H. S. Thrall, Secretary.

Gonzales, Texas, Dec. 4, 1856.—This being the second day of the session of the Texas Annual Conference, the Board of Managers met in conference at 12 o'clock m., the following members present: R. Alexander, President; I. G. John, Secretary; J. E. Ferguson, H. S. Thrall, D. Morse, W. H. Seat, J. W. DeVilbiss, Managers. The Treasurer being absent, on motion of Bro. Morse, J. E. Ferguson was appointed Treasurer pro tem. On motion of H. S. Thrall the committee on public worship, with Bro. Alexander, were appointed a committee of arrangements to prepare for the anniversary. On motion of Bro. Thrall, Saturday night, Dec. 6, was selected as the time to hold our anniversary meeting. On motion of J. E. Ferguson the proceeds of the tract of land donated by Alexander Thomson to the Missionary Society, amounting to \$240, be paid over to the Treasurer for the benefit of the Church at San Antonio.—I. G. John, Secretary.

Gonzales, Dec. 7, 1856.—This being the appointed time to hold the seventeenth anniversary, according to appointment, met to hold the seventeenth anniversary in the Baptist church. Meeting opened by Rev. R. Alexander, President, by reading a portion of Scriptures and prayer. Secretary and Treasurer's reports read, adopted and ordered to be published in the Texas Christian Advocate. Addresses were delivered by Rev. J. W. Phillips, Judge J. C. Wilson and Dr. E. W. Sibon. A contribution was made. On motion, Society went into election of officers and the following were elected: R. Alexander, President; M. Yell, Vice-President; I. G. John, Secretary; J. W. Whipple, Treasurer. On motion the Society increased the Board of Managers from five to nine, and the following were elected: H. S. Thrall, J. E. Ferguson, J. W. Phillips, D. Morse, J. W. DeVilbiss, J. M. Wesson, W. H. Seat, S. S. Yarbrough, R. M. Kennon. On motion of J. E. Ferguson it was resolved that the authority granted to Rev. J. W. Whipple be continued to sell certain missionary lands. Adjourned.—I. G. John, Secretary.

Austin, Texas, Nov. 25, 1858.—This being the second day of the nineteenth session of the Texas Annual Conference, the Board of Managers met in the conference room at 3 p. m., the following members present: R. Alexander, President; I. G. John, Secretary; J. W. Whipple, Treasurer; W. H. Seat, R. W. Kennon, D. Morse, J. M. Wesson, A. Davidson, J. W. DeVilbiss, Managers. On motion it was resolved to hold the anniversary Saturday evening at 7 o'clock, Nov. 27, 1858. On motion, proceeded to arrange order of exercises, as follows: Open with usual religious exercises; report of Secretary and Treasurer; address and collection by Bishop Pierce. On motion it was resolved that the property in the basement in the San Antonio church held by the Missionary Society be turned over to the Rio Grande Mission Conference, for the use and benefit of a missionary school, provided it meets the

approbation of the original donor. On motion a committee consisting of D. Morse and J. W. Whipple were appointed to wait on John Rabb, the donor, and know his views and secure his consent. On motion, resolved to have the anniversary in the capitol. On motion the chair appointed a committee of one to wait on the Bishop and secure his services. On motion the Secretary was directed to prepare report for anniversary. On motion adjourned.—I. G. John, Secretary.

Saturday Evening, Nov. 27, 1858.—According to appointment the Society met in Hall of Representatives. Opened by reading, singing and prayer by the President. On motion, proceeded to elect officers, which resulted as follows: R. Alexander, President; M. Yell, Vice-President; I. G. John, Secretary; J. W. Whipple, Treasurer; Chas. W. Thomas, W. H. Seat, J. E. Ferguson, W. C. Lewis, A. M. Box, D. Carl, R. W. Kennon, O. M. Addison, A. Davidson, Managers. Report of Secretary read, adopted and ordered published in Advocate. Report of Treasurer read, adopted and ordered published in Advocate. Society and audience then sang "Hail to the Lord's Anointed." Bishop Pierce then addressed the audience in his usual eloquent and effective style and took the collection, amounting to nearly \$1600. On motion adjourned, with benediction.—I. G. John, Secretary.

THE EMANUEL CHURCH MOVEMENT.

Emanuel Church is situated in Boston. Two scholars here are in charge of it, namely Rev. Elwood Worcester, D. D., and Rev. Samuel McComb, D. D. These reverend gentlemen determined some months since to connect the healing art with the work of the Church. Like a number of modern cults this Church has seized upon the law of psychic phenomena and are making it do service in relieving human ills. Certain days in the week are set apart for the healing exercises. The treatment is gratis. Neither medicine nor surgery is used. The curing agent is suggestion.

Worcester and McComb do not take all cases. They must pass through a sifting process. They take only fanciful cases, rejecting those that are purely organic. It is difficult to draw the line between the two classes of disease, but they attempt to draw it.

Their cures differ from the cures of Jesus and his disciples, for they took all sorts of cases and succeeded. Their cures are scientific, not divine. Herein they differ from the Dowiettes and the Christian Scientists who claim to practice divine healing, such as was recommended in the Great Commission and by St. James. The pretensions of Emanuel Church are strictly scientific. Their work is Christian only in that they are doing good—making people healthy and happy.

I have not learned the theology of the concern; but as far as I know, they take the Bible as the word of God. Most new cults are more or less heterodox but scientific healing seems to be the only new feature in this movement. The movement is purely non-sectarian, and not intended to be the origin of a new Church. The friends of the movement claim that thousands here in this church have been treated back to health. I would not take interest in the subject to write this brief article if I did not myself know the power of suggestion—suggestion in general, but especially suggestion lodged in the subconscious self of a suggestible person. Suggestion made to the normal man has its influence more or less strong, but where the conscious mind is in abeyance suggestion generally has a powerful influence, sometimes miraculous. The uninitiated can't understand these assertions. Knowledge must precede belief. Mental healing is plain only to him that understandeth.

R. N. PRICE.
Norristown, Tenn., Nov. 18, 1897.

THE NECESSITY OF TAKING CARE OF THE RURAL DISTRICTS.

There has been quite a tendency in the past few years in our Church to look carefully into the needs of missionary work in our cities and we have overlooked, to a large extent, the work in the country. The reason for this has been in the fact of so many of our people leaving the country and going to the towns and cities. In many sections the land owners have left the country and moved to the towns and cities to such an extent that some points that were one time strongholds for Methodism have been abandoned. Have we been wise in doing this? I think not.

I heartily approve of city missions and think we should strengthen our forces there, but we should not forget the man in the country. Our Presbyterian brethren put on their Sunday clothes and went to town and said, "We will stay here and plan wisely for the masses, as they are leaving the country and moving to the cities." But they overlooked one very important

thing, and that was that these people who were moving to the cities had already been converted and joined the Methodist or Baptist Church that had wrought so faithfully in the country, and when they came to the city they naturally sought out the Church of their choice. What has been the result? Methodism has far outstripped them in the cities, while they are scarcely known in the country. Shall we make the mistake they have made and concentrate in the cities and leave the rural districts in the hands of other Churches?

One thing we observe in our good stations: The majority of the backbone of the Church were converted and joined the Church in the country and small towns. They moved to the larger towns and cities and gave added strength to our Churches. Now, if we cut off this feeder to our stations we can readily see what will be the result within a few years.

Let us notice conditions here in Sulphur Springs District, which is composed almost entirely of small towns and country districts. I find that in 1896—the first copy of minutes I have—we had in the fifteen charges of this district 6245 members. In 1907 in the fifteen charges we have 4929, a loss of 1316 members in eleven years. (Of course the territory of the district has changed some, but the principle holds good). We find that Sulphur Springs Station has almost doubled her membership during this time. And the reason lies in the fact that so many people have left the country and moved to our town. Our faithful pastors on these smaller works ought to have been reinforced with a missionary appropriation so that the work could have been carried on at all these Churches that had been planted in different sections and from which some of the stronger members have moved. But they did not have the appropriation, hence the work had to be rearranged so as to give the pastor a living, and as a result some points have been abandoned.

A layman from Mt. Vernon stated some time ago that there was a strip of country near that town seven or eight miles wide and thirty miles long and not a single Methodist preacher preached within that territory. He said that the country was thickly settled and that within this section there were about fifteen Baptist preachers, all learned Greek scholars and were masters in handling the Greek words eis and baptizo. If this thickly settled country is good enough for that Church it is good enough for the Methodist Church. I dare say at one time a goodly number of those people were Methodists. The thing needed today is to preach the doctrines of our Church. People are converted at our altars. We should let them know that our Church is the best on earth and has the soundest doctrines. When we get back to the paths of our fathers we will be well able to take care of every patch that we are trying to cultivate.

W. F. BRYAN.
Sulphur Springs, Texas.

THE BALLOTLESS LEGION OF THE FEDERATED TEXAS DRIES.

To the Ballotless Home-Makers of Texas:

We have inaugurated a war for the extermination of the man-destroying, crime-breeding, vice-engendering liquor saloon on every foot of Texas soil, and as you have the greatest interest of any class in Texas in the destruction of the home's worst enemy—the public dramshop with its scarlet annex and gambling adjunct—we honor you with this first call for volunteers. We need 10,000 non-voting Texas women, girls and boys—inmates of Texas homes—to join the "Ballotless Legion of the Texas Dries." While these cannot help by their ballots at the polls, they can help mightily in many other ways. We want you to enlist for the war or until the final victory is won to stay won with such decisiveness as to insure that Texas will be dry till the judgment day.

First let each ballotless volunteer send one dollar to our Treasurer, E. H. Conibear, Dallas, Texas, to help defray the expenses of presenting the necessary appeals to the voters of Texas to induce them to vote as the ballotless ones pray. Our Finance Committee will consist of such men as Dr. G. C. Rankin, editor of Texas Christian Advocate; Dr. J. B. Gambrell, Superintendent of Baptist Missions, and Dr. G. A. Farris, editor Christian Courier, which is a guaranty that every dollar of this money will be sacredly devoted to effective work under the direction of men who know how to fight the rum power.

Secondly, let each volunteer state in connection with the remittance in which of the following ways he or she can and will serve:

1. Can you speak in public for prohibition?
2. Can you recite temperance selections?
3. Can you sing temperance songs?
4. Can you work up a rousing meeting for Mrs. A. C. Zehner to come to your town and present to the voters the inimitable appeals for them to vote for the interests of the Texas

home and its ballotless inmates? While in your community she could help you organize a local legion and supply members with our patriotic "Stainless Lone Star Flag" buttons. Her meeting would afford a fine opportunity also for the organization of a men's State Prohibition Club. Would you not like to be the first ballotless volunteer to enroll from your community? Then be quick. Mothers ought to encourage their boys to send in \$1 from their savings and become a part of the army that is to emancipate Texas from rum tyranny and remove the liquor stain from the Lone Star Flag.

Remember that the Texas State Prohibition Federation is the organization to which is entrusted the management of the State Prohibition Campaign, and if you wish to contribute to the State Campaign you should give your money to some one who can show written authority signed by the Chairman and Treasurer of the Federation, and get receipts for your contributions. The Local Option Association, the Anti-Saloon League and the W. C. T. U. and the Prohibition party are all eminently worthy of support, but the State campaign is under the management of the Prohibition Federation and contributions for the State campaign should therefore be made to that organization.

The next call will likely be for 10,000 volunteers for the "Speakers' Legion," who can fill speaking appointments at the call of their District and County Chairmen. Be rubbing up your carbines and laying in a store of ammunition so as to respond promptly when the bugle calls. Send 25 cents for our "Speakers' Budget" of Anti-Liquor Dynamite.

Yours for a stainless Lone Star Flag.
H. A. IVY,
Temporary Secretary T. S. F.

OPPORTUNITY EMPHASIZES OBLIGATION.

In no field of labor is the above heading truer than in the constantly developing field of Sunday-school work. The obligation to prepare for the most efficient service possible is paramount. "Go work today in my vineyard" comes ringing down the centuries with the added emphasis of the passing years and the crying need of earth's millions to know more of the meaning of the word of life. The Sunday-school is a recognized basal factor in presenting this meaning. An opportunity, then, to prepare to heed this part of the command of the Master emphasizes the obligation to lay hold of the opportunity. The first three or four days of April next will be a "red letter" period of such opportunity to all Sunday-school workers in reach of Ft. Worth, Texas. At that time and place the Texas State Methodist Sunday-school Conference will meet, with a program, the personnel of which has not been equaled in any of its previous meetings, and possibly not in the meetings of any other similar body. If you are a Sunday-school worker the possibility to attend this conference enforces the obligation, for there you will come in contact with experts whom you may possibly not have another opportunity to meet in life. The inspiration of their presence and words of wisdom will fit you for duty in this field as nothing else can. If you are not a Sunday-school worker go to the meeting and get the impulse of a new life that perhaps nothing else can give you. Come to think about it, who excused you from obligation to your day and generation in the field of Bible study and Bible teaching, anyhow? Are you right sure that if you continue to neglect duty in this most important of all fields of study that you will stand approved finally before God when the record of your life is completed?

Ho! all for Fort Worth! Let's load down the trains and flood the city with such a crowd of cheery Sunday-school seekers after knowledge as never met before. Drink deep as the fountains flow and go back to our homes to more efficiently bear the message of the life and love of our Savior to a dying world.
J. A. WYATT,
Sec. Treas. N. Texas Conf. S. S. Board.

LOCAL PREACHERS AND THEIR WORK.

I have been thinking of writing on this subject for some time, but as I am a local deacon, I hesitated to express my sentiments for fear some one would think me disgruntled. But as Bro. W. D. Garrison has ventured to express himself, I want to say that he wrote some cold facts. I don't like to complain, but it would make us local preachers feel a good deal better if our pastors would help us plan our work, for the law of our Church gives the pastor the absolute right to say who shall preach in their pulpits and on their charges. As our pastors often fail to say anything to us at all about our appointments we readily conclude they do not want us to preach on their charges. But you say we ought not to be so sensitive. Yes, that sounds nice, but what would you say, brother, about an intruder? Our fathers and mothers taught us not to intrude upon

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease. Therefore, when through neglect or other causes, kidney trouble is permitted to continue, more serious results are sure to follow.



Your other organs may need attention—but your kidneys most, because they do most and should have attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health.

Prevalence of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient or physicians, who content themselves

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anyone, or go where we were not wanted, and that applies to preachers as well as other people, for we are human beings like other folks.

But you say, "The Discipline makes it the duty of the pastor to confer with local preachers about their work." Yes, but what if they fail to do it. I wish some of our faithful pastors or presiding elders would write on this subject, for it is a delicate subject for us locals to take up, as it seems to be rather a personal matter.

Now, this I say for myself: I like my present pastor. He is a good man and a good preacher, but he, like many others, does not help us out as we would like. I want to do all the good I can, and I enjoy the full cooperation of my pastor and when I fail to get this encouragement I feel cramped and can't do the good I'd like to do.

Brethren, please don't think hard of us for speaking in our own behalfs and for the good of the Church and of sinners, but come to our rescue. And you, presiding elders, insist upon the pastors helping us more; that's all we want, and if we are unworthy or incapable, take our license from us and let us pass for our real value and under the right heading.

In conclusion let me say, brethren, pray for us and help us all you can and we'll render you some good service. Otherwise, we'll feel badly and mope along as best we can, but try to get to heaven anyway.

W. R. CROCKETT, L. D.
Blanket, Texas.

TO THE PREACHERS OF TEXAS METHODISM—DO IT TO-DAY.

Do what to-day? Write to Smith & Lamar, Dallas, Texas, and buy the books for the post-graduate course of study in the Summer School of Theology. Heretofore many brethren have made the mistake of waiting till near the opening of the school before buying their books. If you are not yet sure that you can attend, you should by all means buy and read these books. If you order them to-day you will have all the reading you can do for several months to come. "Christ and the Human Race" is by Dr. Chas. Cuthbert Hall, who delivered the "Cole Lectures" for 1905 on "The Universal Elements of the Christian Religion," and whose lectures in the far East made such a profound impression. No man of our day has a wider vision than Dr. Hall. Dr. Horace Bishop has been very happy in the selection of that book.

There is something singular about the three remaining books, "The Ancient Catholic Church," "The Evolution of Theology in Greek Philosophy" and "The Progress of Dogma." If a man reads any one of these, he ought by all means to read the other two. Bros. Hill, Kilgore and myself acted

with doctoring the effects, while the original disease undermines the system.

A Trial will Convince Anyone.

The mild and immediate effect of Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its remarkable cures in the most distressing cases.

Symptoms of Kidney Trouble.

Swamp-Root is not recommended for everything but if you are obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, lumbago, bloating, irritability, wornout feeling, lack of ambition, may be loss of flesh, sallow complexion, or Bright's disease may be stealing upon you, which is the worst form of kidney trouble.

Swamp-Root is Pleasant to Take.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

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with entire independence in selecting the books upon which to base our lectures, and yet the three works we have chosen all have to do with the same subject—the rise and growth of the great doctrines of the Christian Church. The great, fundamental dogmas of the Church were formulated during the period covered in "The Ancient Catholic Church," and there is no more interesting question before the student of theology today than the influence of "Greek Philosophy" on Christian theology. Personally, I wish to thank my friend, Bro. Kilgore, for calling my attention to Dr. Caird's great work.

The work upon which my lectures will be based is "The Progress of Dogma," by Dr. James Orr. Dr. Orr is possibly the greatest conservative theologian of this country. His "Christian View of God and the World" is already known to many of our preachers. His "Problem of the Old Testament" is a great book, one with which the critics will be compelled to reckon. His arguments concerning the Problem of Deuteronomy and the Priestly Code seem unanswerable. It is something to be profoundly thankful for that in a time of so great theological uncertainty God raises up men like Dr. James Orr to contend earnestly for the faith. Dr. Orr is a splendid fighter; he loves to fight and he fights to win. I would like to suggest that those who read "The Progress of Dogma" ought also to read Allen's Continuity of Christian Thought," a book which covers practically the same ground, but which presents very different conclusions.

Brethren, order these books today. The Summer School of Theology at Georgetown is a source of intellectual and spiritual power. I reckon that during the entire year there comes to me no greater privilege than attending the lectures which are delivered there.
E. D. MOUZON

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.

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MISSIONARY INSTITUTE OF THE PASTORS AND LAYMEN OF THE FORT WORTH DISTRICT.

This meeting was by the presiding elder for February 25 and 26, and was held in the Missouri Avenue Methodist Episcopal Church, South, with Rev. O. P. Kiker and his good people.

The first day was given to the pastors of the district for the discussion of such topics as were of mutual interest and of personal concern to them. Some of the special features of the day were the discussion of such topics as, "Our Present Methods of Collecting Conference Assessments." To this important subject Rev. C. L. Browning responded and presented many most thoughtful and helpful suggestions. Further discussion was led by Rev. G. F. Winfield, who said he raised the collections on the scientific plan, viz.: informed the mind, touched the sensibilities and moved the will.

Under the topic of "Parental and Pastoral Neglect of Our Children Endangering to the Perpetuity of the Church," Rev. R. C. Armstrong presented a most thought-provoking paper, which elicited a general discussion and culminated in a common purpose on the part of both parents and pastors present to give more attention to the time-honored custom of consecrating our children to God in the sacred ordinance of baptism.

Rev. J. P. Patterson discussed "Instruction Required for Admission into the Methodist Church" in a practical and helpful manner.

On the question of "The Preacher's Responsibility in the Creation of Public Sentiment," Rev. W. H. Crawford made a most earnest and creditable address, going direct to the foundation principles. Here Dr. G. C. Rankin followed and made some most encouraging observations on the progress of moral sentiment in Texas during the last decade.

Rev. R. P. Shuler threw all the earnestness of his soul into the discussion of "Pastoral Co-Operation Throughout the District;" and Rev. D. L. Coale followed him in a most spiritual paper on "The Pastor as His Own Evangelist."

The special missionary feature was presented by H. M. Long, in a paper on "The Relation and Responsibility of the Conference Board of Missions in the Evangelization of our Cities." And by Rev. W. H. Matthews, in a masterly address, "The Foreigner in Our Midst and Our Duty to Him as a Church."

Rev. W. B. Andrews presented a carefully-prepared paper on the work of the Church throughout the district, the facts and figures of which are a just tribute to the faithful efforts of the presiding elder, pastors and good laymen of the district. This splendid paper brought out the following statistics: In 1903-04 the district paid to salaries, \$16,225; and to conference collections, \$5178. In 1907-08 the stewards assessed for pastors salaries, \$26,490, and the district is asked to raise \$7676 for conference collections.

It will be seen from the above that stewards have advanced salaries \$10,165 during the above period, while the conference collections have only advanced about \$2500. The proportion is not equal; to be so, the district should pay \$8395 to the conference.

The opportunity was then given the pastors to express their faith and interest in the matter and in response charges are pledged to raise \$9646, which will place the Fort Worth District nearer where it should stand in the great interests of the Church.

The second day was perhaps one of the most eventful days ever held in Texas Methodism—representing no larger section. This was a great day because of the well-chosen topics, the close preparation given to them and the princely laymen who stood up in the strength of their Christian manhood and gave utterance to truth as high as heaven and as profound as cultivated brain and consecrated heart are capable of producing.

The high standard of lay addresses was set by Prof. R. A. Hearon, of Polytechnic College, on "The Relation of the Church to Society and Social Development." The merit of this most profound paper was attested by a unanimous call for its publication, and at a convenient time it will appear in the columns of the Texas Christian Advocate.

Following the above was a most felicitous address by Judge Osie Spear on "The Problems of Ministerial Support." He spoke in no uncertain

terms, and placed the duty upon a dignified plane worthy of our great Church. Among his most telling analogies was his parable of Dr. Knickerbocker and his right to First Church on a common donkey. This parable alone—not to mention the body of the address—is worthy of Statewide reading, and, on a unanimous vote, his paper was ordered published.

L. F. Sensabaugh spoke on "The Methods and Difficulties of the Stewards." His suggestions were most practical and helpful and well received.

Prof. W. C. Bryant, of the Fort Worth High School, spoke to the entire satisfaction of the audience on "Church Problems," from the standpoint of a public school teacher. Among other most practical suggestions offered in his address was that the moral personnel of the teaching forces in our public schools will depend largely upon the character of the men of the Board of Trustees.

Judge W. S. Essex spoke on "Church Problems from the Standpoint of a Lawyer." The burden of his able address was to discourage worldly tendencies on the part of professing Christians.

Judge T. H. Conner took the Bible as his statute on the question of "A Christian Basis for the Suppression of Public Vice." He made a strong plea for a fearless ministry. He thinks the minister should not be drawn into issues purely political but that he should stand for the principles of righteousness, even though it should lead him to personal denunciation, as a rebuke to vice and evildoers.

Following the above George Mulkey, Police Commissioner of Fort Worth, and E. G. Knight, ex-Chief of Police of Dallas, were called upon for impromptu addresses, and perhaps the high tide of the day's proceedings was reached as these "noble old Romans" told their adventures with every form and phase of sin and shame.

The address of Judge W. E. Williams on "The Laymen's Missionary Movement" was one of the special features of the day. An intelligent auditor was heard to say that Williams spoke as if by Divine inspiration. He is an honored member of the Conference Board of Missions, and a delegate to the Chattanooga meeting in March, and his soul is on fire for the great possibilities before the men of the Church in a worldwide effort for the evangelization of the benighted peoples of this earth.

The meeting came to a close with a most spiritual and soul-refreshing communion service, and thus ended one of the most delightful and profitable seasons of friendship and fellowship. To whom are we indebted for this feast of good things? Certainly to no one more than to the tireless and painstaking presiding elder of the Fort Worth District. He knows how to do a few things himself, and he is an adept at getting the other fellow to do more and better things that he thought it possible for him to do.

The Fort Worth District is bent on the greatest year of her history.

H. M. LONG, Secretary.

THAT MISSIONARY SHORTAGE. WEST TEXAS CONFERENCE.

In common with the other Conference Missionary Secretaries, the West Texas Secretary has received a letter of appeal from the General Board of Missions, as follows:

"To make the receipts of this financial year equal to those of last year we must receive between now and March 31, \$38,000. This would hold us where we are, with all our crying needs for enlargement. We ought by every token to make at least an advance of \$25,000. That would make \$63,000 to be paid in by March 31, 1908."

The letter states that West Texas Conference was, on Feb. 1, \$1536 short of last year at that time. To offset that, so far as the honor of the conference is concerned, we have by misfortune over two thousand dollars of last year's collections tied up in a bank failure, so that if the conference had that unfortunate money in the hands of the General Board, West Texas would be about six hundred dollars ahead, instead of behind. But note: The parent board hasn't got the money, and hence the greater necessity for West Texas to come to the relief of the situation.

To grasp the gravity of the situation which confronts the Church, the reader who is interested is requested to turn to his files of this Advocate, issue of Feb. 13, page 9, second column, and read Bishop Ward's article, "A Matter of Grave Importance."

It is hoped that, notwithstanding West Texas' misfortune of the tied-up money, every pastor in the conference will ask all the people for their missionary contributions to be paid in March, and see that the cash is sent to Nashville, through the Conference Board Treasurer, of course, by March 31. Remember, the fiscal year of the General Board closes with March 31, so don't wait—don't wait! Do it now."

The West Texas home mission collection will be needed, too, at the close of April. Don't forget that. Up to

Feb. 5, twenty-seven charges in the conference had sent to Prof. Pritchett, the Treasurer, somewhat over \$1800 for home missions, and \$168 for foreign missions. It is awfully to know, "we can't do it." It is both awful and good to know, "We can and we will." All together,

A. L. SCARBOROUGH, Missionary Secretary. Floresville, Texas.

AUSTIN PREACHERS' MEETING.

The conference was called to order by the President Monday at 10:30 a. m., February 24. Rev. J. M. Alexander led in prayer, after which the following responded to the roll call: H. M. Sears, President; J. M. Alexander, presiding elder; V. A. Godbey, W. B. Johnson, H. L. Booth, C. H. Booth and C. C. Young; also L. L. Vincent, of the Webberville charge, was present and joined the conference.

Reports: Tenth Street Church: Full house; good prayer-meeting; two baptisms; two accessions, one by vows; preached at Confederate Home and four made profession of faith, with numerous other requests for prayer; suggested the organization of a Confederates' Christian Association and more than thirty were enlisted; W. F. M. S. has paid \$250 towards the support of Akozowa; \$75 sent in on regular collections.

University Church: House crowded; eight accessions; \$80 sent in on regular collections and other subscriptions have been taken. Rev. J. M. Alexander made a very encouraging report for the entire district. Perfect harmony seems to prevail everywhere and pastors and people alike are pleased. Salaries have been increased \$1270 this year, and between \$500 and \$600 during the quadrennium, every charge, with two exceptions, paying more now than four years ago. There is a general demand for a great revival of religion and everybody is encouraged that this year will be one of great spiritual progress throughout Austin District.

Webberville charge: Congregations not large, but increasing. Missed several appointments on account of bad weather; two accessions; requests for prayer on several occasions. Begin meeting at Webberville Sunday, March 1.

(No report from South Austin, as Bro. Hocutt was absent.)

First Street Church: Fine program was rendered by the W. F. M. Society at three-thirty hour February 16. Night services well attended. Two accessions; planning to repaper the church during the next week; revival meeting begins March 6.

Rev. H. L. Booth had conducted prayer-meeting at the University Church, and expressed his willingness to serve in any capacity; also Bro. Johnson is ready for any call to service when needed.

There was free discussion concerning the particular sections of the city, and what pastor should have special oversight of the same. Finally the pastors were appointed as committee to report in writing at next regular meeting on territorial boundaries.

The conference voted to defer the discussion by the superannuates of the spirit and practice of Methodism at present as compared with the past till the next meeting, and that at that time this question shall be the order of the day.

Adjournment with prayer by Bro. Vincent. C. C. YOUNG, Sec. Austin, Feb. 24.

JUNIOR LEAGUE WORK.

To the Pastors of the Dublin District: Dear Brethren.—I take this manner of urging you to give more attention to the Junior League work. I find by correspondence with you that this great work is somewhat behind our other Church work in the district. There are some few real good Junior Leagues in the bounds of the district, but there are not near so many as there should be. It would not be by any means too great to have a Junior League in the bounds of each pastoral charge. Some of the brethren contemplate organizing soon. Let these, and all others, take action at once for the organization of a Junior League in their charges. Let all the brethren who have not already written me concerning this work please do so at once.

BASCOM WATTS, District Junior League Supt. Huckabay, Texas.

THOSE GOOD OLD DAYS.

Seeing Bro. S. M. Thompson's article in the Advocate of Feb. 20, under the above heading, it wakes up old memories and stirs the deep fountain of the soul and sends busy thought on retrospective wings and brings before me other days.

Bro. A. J. Anderson was on our circuit back in old Tennessee in 1886 and 1887. I was then just starting out in the Christian life. I had been preaching about two years, and oh! what a help he was to me, and such meetings we had! I have seen as

many as fifty shouting at one time. Sometimes they would stay at the church until 12 o'clock at night, and sometimes they would stay until late in the day. Those were times of refreshing from the presence of the Lord. In the two years of his stay with us he received about 150 into the Church, bought thirty-five acres of land on which there was a house for the preacher's home. A. J. Anderson is a whole team. I love him still. He is now in the Texas Conference. I hope that I may see him sometime in the future and talk the moments over, and if not, I reckon when we get to the glory world we will have but little else to do but to talk the moments over. Yes, Bro. Anderson still lives in the hearts of the people back here. May the Lord bless us and give us a good year. W. J. McCRARY. Winfield, Texas.

AN URGENT APPEAL

We are building a brick church at this place. Our people here are poor, but we would have completed the building with our own money. We had the walls up and part of the gables up when last Friday the storm blew the west and east walls out and damaged the building about \$500 in work and material. If we can't get a little outside help we will have to suspend operations for the time being. We have no house to worship in. Will you, through the Advocate, say to the brothers of the Northwest Texas Conference, or all of the Texas Conferences, that if they will remember and present our disaster to their people we feel sure that their congregations will help us with at least the widow's mite, and I, as the pastor, will assure all who will lend us a helping hand that we will be very grateful to them and will ever remember them in our prayers. They can send to me as pastor or the bank either. Take such steps as you think best.

L. G. GRIMES, Copperas Cove, Texas.

BORN OF WATER.

In our Sunday-school lesson it is taught that this birth of water is in water baptism. The idea is held out that water baptism brings us into the visible Church or kingdom. We get into the visible kingdom by water baptism, and into the invisible kingdom by the baptism of the Spirit. If this be the true theory, what are we to do about the "living water" in the next lesson. Some questions arise here: When Jesus gave the living water to the woman, did she live again? or begin to live the new life? Was it not the water of life to her? If this became the water of life to her, was she not born again—born of this living water? If the woman was born of this "living water," did our Savior teach Nicodemus that he must be born of natural water in baptism? If so we must be born of water twice.

In John 7:38 this "living water" is given to mean the Spirit, and of course he who is born of the Spirit has partaken of this living water; whoever is born of the water, and thus entered into the kingdom, has partaken of the Spirit. But it is objected that if this is the water of life and means Spirit, Christ's statement was equivalent to saying, "Except a man be born of Spirit and the Spirit he cannot enter into the kingdom of God."

In one other case we are sure that the real and the sign or figure were put together as if there were two causes for the same effect. At Pentecost the disciples were baptized with fire and with the Holy Ghost. Fire cleanses and so does the Holy Ghost. The cleansing by fire was only typical of the spiritual cleansing. Water gives life, and is therefore a type of the life-giving power of the Spirit. "If any man thirst, let him come unto me and drink." Let him drink of the Spirit of the living water. "Whoever will, let him take of the water of life freely." Let him take the Spirit of life freely.

When the children of Israel ate of the spiritual meat they simply ate of the Spirit. Paul says they "did all drink the same spiritual drink." To drink this spiritual drink was to partake of Christ. Water in baptism always cleanses and is nowhere given as a life-giving water. We are never to be baptized with the "living water." It is always to be partaken of.

Now, what great lesson is there in the living water? Cleansing is the least work of water. Water is the life of this whole world. Every living thing in the vegetable and animal kingdoms depend upon water for its existence. We say that bread is the staff of life, but how could we have bread without water? The tree planted by the rivers of water will die when the water fails. Water is living water of everything from the house plant to giant tree, from the insect to the beast of the forest.

The Spirit of life is as abundant for the needs of the soul as the waters that cover the sea, as abundant as the sunshine that lights the pathway of every creature. A. C. BENSON.



ARTHUR NIKISCH, Conductor Leipzig Gewandhaus Orchestra, Conductor Berlin Philharmonic Orchestra, Director Leipzig Conservatory of Music, formerly Conductor of Boston Symphony Orchestra, and at present one of the greatest musical geniuses to-day living, writes as follows concerning

Mason & Hamlin ORGANS

"I have on several occasions both heard and played your Mason & Hamlin organs, and I wish to express to you my sincere admiration for the instruments. They combine remarkable power with a superb variety of tone color, and the effects produced are often really orchestral in character. I congratulate you on manufacturing what I believe to be the best instruments of their class made."

(Signed) ARTHUR NIKISCH. Such an organ makes possible the finest church music and brings orchestral music within the sphere of the home. It is not a makeshift but a rare musical instrument, in a class by itself.

Send for catalogue, describing styles for all purposes.

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MARRIED.

Hutchison-Beverly.—At the home of the bride's father, J. W. Beverly, Crowell, Texas, December 18, 1907, Mr. Clarence E. Hutchison and Miss Mattie Beverly, Rev. M. W. Clark officiating.

Ross-Hamilton.—At the home of the bride's father, J. P. Hamilton, Doans, Texas, December 22, 1907, Mr. J. B. Ross and Miss Eva L. Hamilton, Rev. M. W. Clark officiating.

Stafford-Pierson.—At the Methodist parsonage at Tolbert, Texas, January 26, 1908, Mr. O. M. Stafford and Miss Ada Pierson, all of the Fargo community, Rev. M. W. Clark officiating.

Igou-Doans.—At the home of the bride's father, C. F. Doans, Doans, Texas, February 9, 1908, Mr. C. F. Igou and Miss Mable Doans, Rev. M. W. Clark officiating.

Hamilton-Smith.—At the home of the bride's father, Doans, Texas, February 16, 1908, Mr. L. G. Hamilton and Miss Lucy Smith, Rev. M. W. Clark officiating.

Preston-Burnes.—At the home of the writer, near Holly Springs, Van Zandt County, Texas, Feb. 21, 1908, at 2:30 p. m., Mr. Will H. Preston and Miss Carrie Burnes, all of the Ben Wheeler community, Rev. Frank Everett officiating.

Crim-Bailey.—On Sunday, Feb. 16, 1908, at the home of the bride's brother, Sam A. Bailey, three miles northwest from Dublin, Texas, Mr. A. E. Crim and Miss Etta Bailey, Rev. Chas. D. Spann officiating.

Stanley-Wade.—At the residence of Mr. T. L. Wade, in Mt. Selman, Texas, Feb. 27, 1908, at 7:30 p. m., Mr. Sam Stanley and Miss Alva Wade, Rev. W. F. Brinson officiating.

Alderson-Cotton.—At the home of the bride's grandfather, Mr. J. W. Alderson, and Miss Addie B. Cotton, of Hughes Springs, Texas, Feb. 23, 1908, Rev. S. N. Allen officiating.

Henderson-Connor.—At the Methodist Church at Dainzerfield, Texas, Feb. 25, 1908, at 8 p. m., Mr. C. B. Henderson and Miss Estell Connor, Rev. S. N. Allen officiating.

HOT BISCUIT

Kind of Breakfast Passing Away. The old-time hot biscuit played a prominent role in the breakfast bill of fare, along with fried potatoes, ham and eggs and coffee.

The whiter and lighter the biscuit the more pleased the cook, which was usually Mother, who did the best she could, with her understanding of the matter.

But most people have learned in recent years, that white flour lacks the nourishing elements of the entire wheat berry, and many cases of imperfect nutrition follow its use.

In Grape-Nuts, all the food elements of wheat and barley are used, and this largely accounts for results similar to those given in the following letter:

"I wish to tell of the health and strength-giving properties of Grape-Nuts. I am 45 years old and had for years been afflicted with indigestion and other stomach troubles, brought on by eating hot biscuit, white bread and improperly cooked cereals.

"Noticing an advertisement stating the benefits derived from eating Grape-Nuts, I was skeptical because I had tried so many so-called 'health foods.' I thought it would be useless to try Grape-Nuts.

"But during the last six months I have been eating it, my stomach has been the best for years, my mind clear, my nerves quiet and a feeling of buoyancy pervades my whole being.

"This I attribute to Grape-Nuts, as I have left off using medicines. I now firmly believe in the brain-clearing, nerve-steadying and muscle-building properties of Grape-Nuts.

"I am healthier than I have been for years, weigh 180 lbs., which is more than ever before."

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

HALLOWED HYMNS by I. ALLAN SANKEY with 144 new songs JUST PUBLISHED. Boards \$25—Cloth \$30 per 100—35c & 60c per doz. Returnable copies mailed to "careful inquirers" THE BIGLOW & BAZZ CO., New York or Chicago

Notes From the Field

Mobectie.

We are having a great revival here. Scores are being converted and scores of the Christians are shouting happy. God is wonderfully blessing this country. The town and county is stirred for God. I find all the people praising the great Texas Christian Advocate and its editor. Long may he live.—W. H. Brown, Feb. 29.

Menardville Circuit.

Our second Quarterly Conference was moved from Hext, on account of measles, and held at London Tuesday, February 25. Our presiding elder, W. T. Renfro, reached us after a hard drive, a little tired, but presided, preached and prayed to the entire satisfaction of all present. His wife and little girl added much to the interest of the occasion. Menardville Circuit is making rapid improvement. At Menardville we use the envelope system for collecting funds. Collections were good. Last Sunday someone slipped a \$5 gold piece in the envelope. At night we had our largest crowd present—the house almost full. After the sermon by the pastor we had a good old-time shout. There seemed to be a deep conviction in the audience. The sexton was called to the chancel, and a nice new Oxford Bible presented. The benediction was then pronounced, and all went home feeling we had had a good day.—George A. Nance, Feb. 28.

Fredonia Circuit.

Fredonia Circuit shows some signs of progress, and of being on the ascending scale. Last conference raised the charge to a self-sustaining basis, and the stewards for this year made an assessment above that of former years nearly sufficient to cover the loss sustained by the taking off of the appropriation. The charge consists of three appointments, and each appointment has a live Sunday-school. We have a W. H. M. Society, which is proving an important factor in Church work. At Fredonia we have both a Senior and Junior League. Our Senior is hardly a year old, has forty-three members of good working dispositions, and its number is increasing as the months go by. Our Junior

League was recently organized, and is a child of good promise. The financial interest of the charge seems to weigh properly upon the hearts of the people, and this scribe is not under the necessity of giving the support question any particular concern. We are praying for and expecting gracious revivals this year.—D. C. Ross, Feb. 25.

Brashear Circuit.

I think this work is getting on fairly well. The parsonage is nearly complete; that is, it is ceiled throughout and one room papered. We also have a good barn just built. We have had about \$900 worth of improvements this year. We have a nice study at the church, a room ten feet square. It is ceiled, and the brethren say they will paper it. We have paid \$126.60 on salary. The District Conference will be held here. We want to have the parsonage painted by that time. Brethren, I wish you would notify me how many delegates you are going to bring, and how you are coming—in your buggies or by train. Those who come in buggies I want to give homes with farmers who have feed.—J. L. Johnson, Feb. 29.

Waples Memorial, Denison.

Everything goes well at Waples Memorial. The welcome accorded us on our re-appointment to this charge filled the cup of happiness to overflowing. It was so royal as to leave no doubt of its genuineness. Substantial improvements in the way of refurbishing the interior of our elegant church property will begin shortly. Through the kindness of the official board a beautiful cabinet mantel has been placed in the pastor's study at the parsonage. No Church in the conference affords its pastor and family a more comfortable, elegant home than Waples Memorial. In point of numbers we are rapidly gaining ground. There were eight accessions; at the close of Sunday's services. Good congregations inspire us to our best endeavors. Rev. C. M. Harless, our new presiding elder, has already won a large place in the affections of my people. Bishop Candler could not have made a better appointment for Sherman District. Harless is a "fit" in every respect. The preachers of our district are standing shoulder to shoulder in the effort to bring things to pass in Sherman District this year. By our Father's help we mean to succeed.—E. L. Egger, Feb. 25.

Pleasant Mound and Reinhardt.

The second Quarterly Conference for Pleasant Mound and Reinhardt met at Rose Hill the fourth Saturday in February. Bro. Douglass, of Mesquite, preached a splendid sermon Saturday at 11 a. m. The conference session was well attended. The reports were splendid. Our beloved Brother Thomas, said it was the best held to date in the district. The salary for preacher in charge was raised \$80. Sunday and Sunday night Brother Thomas was at his best and preached two wonderful sermons. While away Friday night the young people of Pleasant Mound pounded the preacher royally. We are having and expecting to have a great year.—M. C. Dickson.

Memphis Station.

We were appointed by the Bishop at our last conference to Memphis station. We had served a splendid people at Quanah for three years. We regretted to leave our friends there, for we loved them much. But wherever you go in this land of ours you find good people ready to help in the great work of the Church. We found such a people here. Bro. Ben Hardy, their former pastor, had served them faithfully and well for four years. Under his leadership the charge had developed from a \$600 circuit to an \$800 station. By his true Christian life he won and held the confidence and esteem of the entire community. Everybody loved him and his good wife. But while the people remember their former pastor and his family with real affection they have received us with warm hearts and open hands. The work, as a station, is comparatively new, this being but the second year of its history as such. But we find the membership loyal and by their assistance we are striving for a thoroughly organized charge. With the help of our good superintendent, we began with the Sunday-school by introducing the forward movement. The school is now well graded. The adult class movement is gaining every Sunday. The folks are taking hold of the Home Department with real enthusiasm. We are now ready to push the work of the Cradle Roll Department and expect to have it well organized by the beginning of the second quarter. A Woman's Foreign Missionary Society has been organized and starts off well. Our Leagues are taking on new life. Our congregations are large and our prayer-meetings are well attended. We

have recently put over two hundred of our Methodist Hymnals and Revival Praises in our Church, so our singing is good. Now what we long for is a great meeting—a meeting in which scores will be truly converted. We have had six conversions at our regular services. So far we have had 53 accessions. Our general collections have been secured in cash and subscription. We appreciate our faithful Board of Stewards. They are men who love the Church and are true to her interests. Without a word from the pastor, they fixed the salary at \$1200, which is a raise of \$400, and to date have paid nearly \$200 in advance. We are in need of a new church. We have a good building, but it is too small. We hope to build in the near future. Our presiding elder has spent two Sundays with us, giving us splendid services. He is now on his second round. His untiring efforts in serving the Church has brought him into high favor with the people. Such a presiding elder is no fifth wheel, as some may think, but is a help and a blessing to both pastor and flock. Under his wise leadership the district is moving forward. Our District Missionary Institute was helpful. The district spirit is growing. The brethren are determined to meet the splendid opportunities now before them in a way that will tell for Methodism in years to come. The work on Clarendon College's \$50,000 building is well under way. Our Lord has given us wonderful opportunities in this western country and the people are at least in a measure rising up to meet the responsibility.—Robt. B. Bonner, Feb. 24.

Coffeerville. Our first Quarterly Conference is now a thing of the past. It convened February 12 at Cock's Chapel. Our presiding elder, Brother Burroughs, was on hand. Along with him came the Rev. I. F. Betts, of Pittsburg, and he took the place of the presiding elder at 11 o'clock and preached us a helpful sermon. It was both instructive and spiritual, and was enjoyed very much by all. We are only sorry there were not more present to hear it. This was owing to the fact that it was in midweek, when the roads and weather were not very good. We hope Brother Betts will come our way again. We will give him the right of way. We feel honored to have him with us. Our assessments were not changed. The report in the way of finances was small. This was due mostly to the panic in money matters and the closing down of our saw mills, which left many of our people out of employment. But we hope business will open up soon and relieve the situation. We have not been able to do much on our conference collections as yet, but we expect to come out all right in the end. We are planning for a great revival, and our people, many of them, are very anxious; therefore, we are praying for and expecting the Lord to do great things for us. This is our second year on this charge. Our people have received us kindly and are treating us nicely. Their appreciation is shown in many ways. As to poundings, they come to us in large measures. Soon after we returned from conference our little boy took down with the fever. During this time we had many tokens of sympathy and love, one of which we wish to specially mention—a pounding of wood and pine given to us by the young men of our little village, which lasted us through our troubles. This we appreciated very much. We have had also meat, syrup and corn in the same measure. Now, boys, some of you are going to want to come to Coffeerville charge the first thing you know; but you must wait until the Bishop appoints you, for we are not going to get a petition for you. We are expecting a railroad through this country in the near future; then this country will be in the forefront. Look out for us at conference.—J. H. Westmoreland

Tolbert.

This charge is in the morning of its history and if we should give a forecast of it, we would bespeak for it a great future. This pa tor and family have been treated royally since coming among them. On the night of the 5th inst., through the leadership of the Woman's Home Mission Society, the pounding came, which to the parsonage family is "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Our prayer is that "God shall supply all their needs according to his riches in glory by Christ Jesus." This, however, is not the whole of our pounding, for they have been coming all along since our arrival, good Sister Terrell driving through the cold seven miles to bring us a Christmas turkey. These kindnesses shall never be forgotten, for tae blessed Master said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done unto me." Our second Quarterly Conference is past. Bro. Howard, our presiding elder, was present and preached three splendid sermons. Our heroic band of stewards advanced the pastor's salary \$180 over last year, and it is paid up to date. On last Saturday, the 22nd inst., a number of our people came to the parsonage and helped us plant trees and shrubs. We have much to do, but somehow, I seem to hear a sound of going in the tops of the trees," and have evidence that God is coming to his Church in blessing.—M. W. Clark.

Bunyan Circuit.

Have passed the first quarter in my second year on Bunyan Circuit with my work progressing nicely. Have my young people well organized and at work in the Epworth League Auxiliary of our Church, having both Senior and Junior Leagues, with two chapters each, thoroughly organized and alive in all four departments of the work, with a total membership of near 200. Most of these are actively religious boys and girls, young men and young ladies, and cheerfully responsive to development and training. They are also missionary to the core. One chapter raised \$25 as a special for missions last year.—Chas. D. Spann, Feb. 26.

Bro. Tunnell's Winter Meetings.

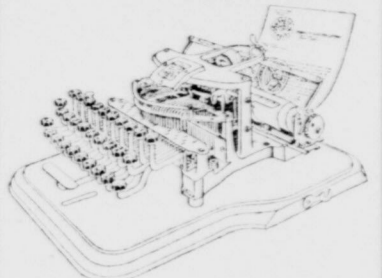
Just after conference Bro. Tunnell said to the writer: "I want you to help me in some winter meetings on my work." So the second Sunday in January found us at Kopperl; the weather was cold and soggy. Yet we held for eight days and had a good uplifting, spiritual time with a number of conversions and additions. January 25 we began at Morgan and held ten days, and a good meeting it was, full of fire and power of the kind to draw people to the house of worship and to keep them coming, though at times the weather was bad. February 14 found us at Walnut Springs, where we remained for two Sundays. This meeting had to contend with smallpox and gripe and yet it was a spiritual uplift to the Church. Large crowds came day and night. The results of these three meetings were about 100 conversions, over 70 additions, the organization of a strong League, a young men's prayer meeting, new life in the women's work, repairs of the parsonage, a happy pastor, with a spiritual and hopeful Church, also a junior preacher to help hold the fort. Bro. Tunnell is in great favor with his people; they defer to his counsel and have

every confidence in him and love both he and family. Besides all this Bro. Tunnell is a fine walker and seems to delight in showing his company the extremes of his charge and in displaying the hospitality of his people on foot. But we enjoyed the whole of it and was delighted to get away where panic is hardly known and panic talk is not the topic of conversation. The collections for Supernumate Homes were good and were willingly given, and the charge raised the preacher's salary a hundred dollars and provided for the junior, having secured a young preacher from Polytechnic College.—Chas. E. Brown, Supernumate Home Agent.

Somerville.

After six years in Marshall, two on the Harrison Circuit and four at North Marshall, we were appointed to Somerville Station. I confess that it was hard to leave Marshall, for it seemed so much like home; and the people there were so good to us we will never forget their kindness and will remember the six years in Marshall as six happy years. We were met at the depot in Somerville by Bro. B. C. Tompkins, who had a carriage ready to take us to the parsonage. When we arrived at the parsonage we found it not only a beautiful two-story building, but it is well furnished and is lighted with electricity. The ladies had even brought in bed clothes and everything that was needed to make us comfortable and it was so nice for us to be at home while we waited for the arrival of our household goods. It would have made anyone rejoice to have seen us as we followed Bro. B. C. Tompkins around as he showed us our new home room by room. Finally he showed us the pantry and we saw that we had been provided in a good, substantial way—plenty of plates, everything good to eat. We made this discovery at night, for we arrived at 3 a. m., but when daylight came we found that it was not a dream. Before breakfast time a negro woman knocked at the back door and when we opened the door she said, "Mrs. Chambers sent me here to cook for you all." She is a fine cook and is with us yet. The people have all been good to us in every particular from the beginning, and after three months of kindness to us they are still improving. Lead by the ladies, they gave to me the other day a \$50 tailor-made suit of clothes, a new hat and several other articles, making in all about \$60. They have also given to wife two new dresses and a silk waist. For these tokens of appreciation we are certainly thankful to all who gave them. Our W. H. M. Society is doing good work and is improving all the time. They have put in my study a \$30 desk, and have spent this quarter on improvements about \$75. They

THE POSTAL Typewriter



\$25 AND \$30
A High Grade Machine
The pastor's friend. Has universal key board and many other excellent features. Write for descriptive circulars.
S. P. SURBER,
Center Point, Texas

have in their carpet fund \$107; they are planning to put a new carpet in the church soon. Mrs. J. W. Lauderdale is the President and is leading in this work. The Sunday-school, in charge of Bro. B. C. Tompkins, is improving. The enrollment has increased in the last three months from 120 to 170, beside the Cradle Roll Department, which has been taken up and is doing well. The League is doing fine work with Mrs. Elmos Potter as President. It has increased in membership from twenty to forty-five. We have a fine Board of Stewards—all business men—and they know how to do things. They have set the salary at \$900 and are paying it monthly. The prospects are fine for a good year at Somerville. W. W. Gollighugh, February 25.

Alma Circuit.

We have just closed our first revival meeting on this work. To say that people and preacher were happy would be putting it mild. The meeting began under very unfavorable circumstances, hindered by rain Monday, then sickness, but with all these hindering things we pressed the battle for God for one week, which resulted in the whole Church being revived; backsliders were reclaimed, sinners converted. There were sixteen received into the Church in all, by certificate and otherwise. Bro. Vinsant, of Corsicana Circuit, was with us and did most of the preaching. Bro. Vinsant needed no introduction, as he served as preacher here four years. The good people here love Bro. Vinsant, as he wrought a good work here. We were glad indeed to have him with us. Also Bro. Henry, of Rice, was with us in the beginning of the meeting and gave us some good, sound gospel sermons, which were certainly appreciated by all; sorry Bro. Henry could not be with us longer. The material for our church is being put on the ground. Soon we will have a report of the dedication. No preacher ever served a more loyal people than the folks of Alma Circuit. Look out for a full report at conference this fall. We have the people to help us and the Church and the preacher are going hand and hand in the work. You preachers talk about "pounding!" This preacher is pounded every day or two by some one. We are indeed happy and well pleased with our charge.—O. B. Turner, March 3.

Brookston, Texas.

Our first Quarterly Conference for the current year closed with the service last night and was indeed a great occasion for the charge. The presiding elder was at his best and we were ready to hear him and there was "rejoicing in the camp." Twenty-eight has been received into the Church since conference, but thirty-three had been removed. This shows a net loss in numbers, and still the charge is stronger in present membership. Most of these had gone long before I came. Our financial report was good, showing more than a fourth of the salary in hand. The Orphanage assessment has already been paid and the foreign mission and some others will be before March is gone. I have been heartily received and have prospect of a successful year. The Advocate, along with other interests, is being especially looked after, and it is a strong factor in my work.—J. A. Wyatt, March 2.

Dangerfield Circuit.

Our first Quarterly Conference has come and gone. Our presiding elder, R. A. Burroughs, was in good trim and did us all good with a good sermon Sunday night. We were all delighted. There are some very foolish things said through the dear old Advocate on the presiding eldership, but the thing I think we need is the old-time Saturday and Sunday quarterly meetings at every appointment. Let no presiding elder have more charges than he can

FOUND CUTICURA INDISPENSABLE

For Her Children—Little Girls Suffered with Itching Eczema Which Simply Covered Back of Heads—Baby Had a Tender Skin, Too.

ALL PROMPTLY CURED BY "WONDERFUL OINTMENT"

"Some years ago my three little girls had a very bad form of eczema. Itching eruptions formed on the backs of their heads which were simply covered. Before I heard of Cuticura, I used to try almost everything, but they failed. Then my mother recommended the Cuticura Remedies. I washed my children's heads with Cuticura Soap and then applied the wonderful ointment, Cuticura. I did this four or five times and I can say that they have been entirely cured. I have another baby who is so plump that the folds of skin on his neck were broken and even bled. I used Cuticura Soap and Cuticura Ointment and the next morning the trouble had disappeared. I am using the Cuticura Remedies yet whenever any of my family have any sores. I can never recommend Cuticura sufficiently; it is indispensable in every home. I cannot find its equal. Mme. Napoleon Duquette, 41 Duluth St., Montreal, Que., May 21, 1907."



Complete External and Internal Treatment for Every Form of Itzema, Chloasma, and Acute and Chronic Eruptions of the Skin. Cuticura Ointment (50c) to Heal the Skin, and Cuticura Remedies (50c) to Purify the Blood. Cuticura Pills (25c) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Preps., Boston, Mass. Prepared Free. Cuticura Book on Skin Diseases.

PAINFUL ULCER

On Foot for a Year. Healed by Two Sets of Cuticura

"I had an ulcer on my foot for a year or more and it was very painful as it was a running sore. I had a doctor, but his treatment did not heal it. About eight months ago I commenced to use Cuticura Soap, Cuticura Ointment, and Cuticura Pills. I used two sets and it is now all healed up. Mrs. E. F. Ryder, West Brewster, Mass., April 29, 1907."

Complete External and Internal Treatment for Every Form of Itzema, Chloasma, and Acute and Chronic Eruptions of the Skin. Cuticura Ointment (50c) to Heal the Skin, and Cuticura Remedies (50c) to Purify the Blood. Cuticura Pills (25c) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Preps., Boston, Mass. Prepared Free. Cuticura Book on Skin Diseases.

The Home Circle

REST.

"The aspiration for progress and the longing for repose—in the harmony of these is the rest of the soul of man."—F. W. Robertson.

Forever rushing on and on,
And joining in the spheric song,
The round world speeds in balanced flight
With heart of fire on wings of light,
Yet rests within its rapid round—
Because by balance forces bound!

So let my soul by force of love
To God and man in balance move,
And she shall thread the darkest night,
And rest in law on wings of light,
And speed with inward glory crowned
Because the poise of life is found!

True rest is not the Mystic's dream;
'Tis like the rainbow o'er the stream,
That crowns its rapid sea-bound flight
With gradings of celestial light:
In yonder pendant spray-born sheen
Above the stream, God's rest is seen!

True rest is not repose inane,
Nor yet the freedom wild, insane,
Of tangent flight from out one's sphere:
But both these longings balanced near
The place where holy love is biest
And Peace forever builds her nest!

Marshall, Texas. W. F. PACKARD.

HE HAD HIS CHANCE—HE WON OUT.

(The story of the hero of the Iroquois fire, by the Rev. Francis E. Clark, President of the United Society of Christian Endeavor and the World's Christian Endeavor Union.)

The anniversary of a hero's death is near at hand, and it is fitting that the young people of the country should be reminded once more of one of the bravest and most unselfish souls who ever looked a horrible death in the face, and then shouted in triumph: "O death, where is thy sting? O grave, where is thy victory?"

In Buenos Ayres last April I was one day a guest at the dinner table of Rev. W. P. McLaughlin, D. D., pastor of the American Church in that far Southern city.

In that home the most treasured possession is a very curious memento—simply a piece of a wooden plank, three or four feet long, perhaps a foot wide and two inches thick.

On one side of that plank, surrounded by an ornamental scroll, are burned the words—

"I knew that I was following Christ, and I could not do otherwise."

Will McLaughlin,

Iroquois fire, Chicago, 12-30, 1903.

That plank tells the whole splendid, tragic story.

Over that plank William Lancaster McLaughlin passed seventeen women and children to safety, while he stood on the burning end, putting out with his bare hands the flames that had caught the dresses of the victims, until he himself, his hands burned to a crisp, fell under an avalanche of dead bodies and was carried to the hospital, where he lived for a few hours in bodily agony, but in spiritual peace, and died with these words of victory on his lips:

"I knew that I was following Christ, and I could not do otherwise."

Let me recall the circumstance of this sublimely heroic act.

On December 13, 1903, occurred one of the most awful tragedies in the history of America, the burning of the Iroquois Theater, when nearly six hundred women and children perished.

During the performance at the matinee a young college sophomore was passing the building. He was only eighteen, strong, athletic, popular and a brilliant scholar. He was the President of his class in Ohio Wesleyan University, a cadet in the military battalion of the university in which he had been promoted three times within two years.

He had just been chosen one of the eleven athletes of the university to go to Cleveland to contend in the "big-six" contest between the athletes of six universities. He was an earnest Christian, active in all religious work. Life was sweet to him, and he had everything to live for that any mortal ever had.

On that fatal afternoon, the last day but one of 1903, he was passing the theater. He decided to look in, to see the audience room where his uncle,

the eminent Dr. Gunsaulus, was to preach the next day.

He had scarcely got within when the dreadful cry of "fire, fire!" was raised. Flames swept through balcony and gallery, and burning, overcome, suffocated, panic-stricken, thrown down, trampled upon, that imprisoned mass of doomed humanity met its fate.

And that was young McLaughlin's "chance!" He easily reached the fire escape opposite the third story window of the Northwestern University Law School.

Up to that moment he was unscathed. A dozen times he might have crossed the plank which was soon thrown across from the law school to the fire escape of the theater, but he would not. For more than five minutes he stood there, while the flames belched forth from the burning theater, helping women and children across the narrow bridge to safety. At last he fell under a pile of dead bodies that came tumbling down the steel stairway from above, and was carried into the law school for treatment.

As the doctor approached him McLaughlin raised his smoking hand, and said: "I am going to die. Give your attention to the women and children, doctor; I am going to die, and I am prepared."

He lingered for twenty-eight hours. As he neared the end his uncle, Dr. Gunsaulus, said to him: "If you had lived a hundred years and preached all the while, you would not have had such a pulpit and such a supreme opportunity as the one you have had and used so valiantly." He answered: "I am glad that I did just what I did, but my poor little mother!"

No wonder that Dr. Gunsaulus in writing to his father said: "If my own son had perished and written his name so incontestably and loftily among those of the soldier band of Jesus Christ, I would have been proud and thankful."

No wonder that Dr. Hillis, and Bishop Fallows, and President Bashford, and hundreds of pulpits and newspapers eulogized him, and drew lessons from this heroic life and death.

He did not ask for these eulogies, or pose as a hero. He had only done his duty; "any other would have done the same," he declared, for the true hero is always modest.

"I have thought it all out," he said as he neared the end. "Some men get their chance at sixty; some get their chance at forty, some at thirty; but at eighteen I had my chance, and I won out. I am very happy."

Dr. Albertson has beautifully expressed this thought in his "Fragmentum Nobile," published in the Interior three years after the tragedy.

His life is symbolled by a broken stone
From dust of ancient Athens or of Troy,
Revealing, though a fragment, it was done
By master-hand. So, though but a boy,
And dying ere he reached the throne
Of years and plenitude of power,
He proved into what manhood he had grown
By one heroic and unconquerable hour.
—The Christian Endeavor World.

AUNT PENELOPE'S CAKE.

Teddy was sitting on the back doorstep trying to make up his mind whether to play Daniel in the lion's den, with Bose for the lion, or Robinson Crusoe, with Timmy Jones for his man Friday. He was wondering, too, if the days here at Aunt Penelope's were not at least twice as long as they were at home. What would he not give to see papa, mamma, Nell and Margie, to say nothing of Dick and Tom? The thought of them was too much for him; and though he would never have owned it, his blue eyes completely overflowed.

"Hannah," said Aunt Penelope, coming into the kitchen, "you may stow some raisins and cut up some citron. I think I'll make some loaf cake this morning."

Teddy rubbed his eyes briskly with his jacket sleeve and listened eagerly. "Mr. Kent is coming to tea. You may make custards and biscuits, and some time in the course of the day you may bring up that jar of strawberry preserves."

Teddy's face fairly shone. If he had a weakness, it was strawberry preserves and loaf cake. As for Hannah's custards, they were not to be equaled anywhere by anybody. It wasn't so bad having to stay at Aunt Penelope's, after all. At any rate, he would wait until tomorrow to see the folks at home.

"I declare!" said good Aunt Penelope an hour later, going into the pantry; "I never saw a handsomer loaf cake in my life, though I do say it, as shouldn't."

As for Teddy—who, having at length

decided upon playing Daniel, was busily engaged digging a den—his mouth fairly watered at the delicious odor wafted out to him. "It'll be an awful long time till night," he sighed. "It 'most seems as though I couldn't wait."

"O Miss Penelope, do come quick!" cried Timmy Jones, rushing into the yard just then. "The baby's took with a fit, and mother's off washing!" Miss Penelope left her cake by the open window, picked up her sunbonnet, and ran, calling to Hannah to follow.

For a few minutes Teddy continued his excavations. Presently, however, he paused. "I should like," he said to himself, "to know if that cake looks as good as it smells."

So accordingly he stood on tiptoe, turned the slats, and peeped in. It certainly did look very delicious, though he could not really get a good view of it.

Somehow he had lost his interest in Daniel. "I'd like to see how it looks near to," he said after another short pause, "and I'm very thirsty for some milk. I wish—I had a little piece—just a little, twenty-tonny piece, 'cause I'm homesick. There'll be plenty left, and maybe Aunt Penelope was going to give me a piece when Timmy came for her. She'll be real disappointed if I don't have it." He sighed, full of sympathy—for Aunt Penelope, of course.

"Why, Hannah Jane Smith! did you put away my cake?" asked Aunt Penelope.

"No, ma'am; I didn't touch it. Haven't even seen it since you took it out of the oven."

"But I left it by the window. I was just going to put it in the cake box when Johnny came. Where can it be?"

"Tramps!" said Hannah in a horror-stricken tone. "It's a mercy we was not here, as they might have murdered us. And they've taken some milk, too," she added, spying the empty glass.

"Dinner's ready and on the table," said Hannah.

"Where's Teddy?" asked Aunt Penelope.

"I'm sure I've not set eyes on him since breakfast."

"Where can the child be?" said Aunt Penelope, now thoroughly alarmed.

They called and called; they hunted the house, barn and neighborhood all over; they looked down in the well and up on the barn ridgepole, and in every other imaginable and unimaginable place—but no Teddy was to be found.

"It will break his mother's heart," sighed Aunt Penelope.

Hannah was on her way up the garret for another search, when, noticing the storeroom door open, she stopped and looked in. There, in the farther corner on a pile of comfortables, was Teddy.

"You needn't bother 'bout me," he said briskly. "I was tired, and my head ached. You better go down and eat your dinner without waiting for me, 'cause I ain't a bit hungry."

"Miss White," called Hannah, "I've found him, and it's my belief he's going to be sick. He looks fevery, and says he don't want his dinner; and it's serious when boys of his age don't want that."

Aunt Penelope came up with all possible haste. "Dear, dear me! what can it be? I didn't know there was scarlet fever or anything about here except Baby Jones's fits, and those ain't catching."

"You needn't bother a bit about me," said Teddy very earnestly. "My mother doesn't when I'm sick; she just lets me 'cuperate, she says."

But Aunt Penelope preferred to know about it. "Teddy," she exclaimed as she took his rather grimy and very sticky hand to find his pulse. "Teddy, what have you been eating?"

Teddy looked up at the ceiling, down at his copper toes, over in the corner—everywhere but at Aunt Penelope.

"Teddy," she almost gasped, "did you eat my cake?"

"I—you said it was beautiful, and—I wanted to see—I fought—you know—you'd want me—to have some, 'cause I was so homesick—and I kept a-thinking—and—it went pretty fast before I knowed it," sobbed Teddy. "But I didn't eat it all," he added, taking from the depths of his pocket a very small, very crumpled piece of cake.

Aunt Penelope turned round and looked at Hannah, and Hannah looked speechlessly at Aunt Penelope.

"A loaf of cake! He'll die!" said Aunt Penelope.

They took him downstairs, soaked his feet in boiling water—as Teddy affirmed—gave him ipecac, castor oil, and tea of every kind in the house above while waiting for the doctor. But he did not die, though mamma said afterwards, laughing until the tears ran down her cheeks, that it was not Teddy's nor Aunt Penelope's fault. Teddy certainly did not "cuperate" much from that sickness, and from that day to this Teddy has never once tasted a bit of loaf cake. Indeed, he objects to the very sight of it.—Nashville Advocate.

Devotional—Spiritual

THOUGHTS FOR THE QUIET HOUR.

(Compiled by Mrs. Mary R. Lesesne.)

March 5—And what doth the Lord require of thee but to do quietly and to love mercy and to walk humbly with thy God:—Micah 6:8.

God beholds thee, individually, whoever thou art. "He calls thee by name." He sees thee, and understands thee. He knows what is in thee—all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness.

He views thee in thy day of rejoicing and thy day of sorrow. He sympathizes in thy hopes and in thy temptations. He interests himself in all thy anxieties and thy remembrances, in all the risings and fallings of thy spirit. He compasses thee round, and bears thee in his arms; he takes thee up and sets thee down. "Thou dost not love thyself better than he loves thee."

"Thou canst not shrink from pain more than he dislikes thy bearing it, and if he puts it on thee, it is as thou wouldst put it on thyself, if thou are wise, for a greater good hereafter.—J. H. Newman.

Let us bow our souls and say, "Behold the handmaid of the Lord!"

Let us lift up our hearts and ask, "Lord, what wouldst thou have me to do?" Then light from the opened heaven will stream on our daily task, revealing the grains of gold where yesterday all seemed dust. A hand shall sustain us and our daily burden, so that, smiling at yesterday's fears, we shall say, "This is easy; this is light."

"Every lion in the way," as we come up to it, shall be chained and leave open the gates of the palace beautiful.

To us, even to us, feeble and fluctuating as we are, ministries shall be assigned, and through our hands blessings shall be conveyed in which the spirits of just men made perfect might delight.—Elizabeth Charles.

"It is not on great occasions only that we are required to be faithful to the will of God; occasions constantly occur, and we should be surprised to perceive how much our spiritual advancement depends on small obediences."

Certainly in our own little sphere it is not the most active people to whom we owe the most.

Among the common people whom we know it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible charge and work. It is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage.

It seems to me there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may know surely) that no man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being better for it; without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

May I reach
That purest heaven be to other souls,

The cup of strength in some great agony,

Enkindle generous ardor, feed pure love,

Be the sweet presence of a good diffused. —George Eliot.

With love she vanquished hate and overcame

Evil with good in her great Master's name. —W. C. Bryant.

March 6—Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore.—Ps. 16: 11.

March 7—Rest in the Lord and wait patiently for him.—Ps. 37: 7.

March 8—Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness.—Col. 1:11.

March 9—And that this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.—II Mac. 6:31.

March 10—We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.—II Cor. 3:18.

March 11—Remember, O Lord, thy tender mercies and thy loving kindness; for they have been ever of old.—Ps. 25:6.

FORGIVE CLEAN.

"Oh, yes, I forgave her," she said, "but I thought she ought to know how badly I felt about it, and I was pretty cool to her for a few days."

Now, forgiveness is not forgiveness unless it is absolute, and goes so deep into the heart of the forgiver that it makes it kindly, sweet, compassionate, pitiful and eager to help. To say we forgive, while we still feel one trace of satisfaction in distress or dismay of another, is to speak an untruth.

It is almost safer not to "forgive" than to forgive in that half-way fashion; for at least unforgiveness is honest, and makes us ashamed of ourselves so long as we harbor it.

There is a sort of so-called "forgiveness" which partakes of Pharisaism. It seems to be given grudgingly in order to clear the conscience, and its effect is to make one less noble, and also to retard the repentance and improvement of the one thus forgiven. It is almost an insult.

If we only had to forgive once in a lifetime, it would not injure ourselves and others so much as to leave unhealed wounds in our hearts; but we are called upon to forgive to "seventy times seven." Think what hearts would be like at the end of that time, with "seventy times seven" unhealed, rankling sores within them!

"I have to forgive clean as I go," said one who made Christ his pattern. To "forgive clean as one goes" is to help to purify and sweeten the life of the one who forgives and the one who is forgiven.—The Wellspring.

Let us be true; this is the highest maxim of art and of life, the secret of eloquence and of virtue.—Amiel.

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MEXICO LETTER—No. 10.

Cliff Travel Towards Catorce Real. By Gilbert Onderdonk.

In our previous letter we promised to lead the reader up into the city of cliff dwellers—Catorce Real. We have once written upon this subject for a local paper, and if we should repeat some things formerly written the reader will remember that it is common for writers and speakers to sometimes say some things that they have said previously before other hearers. At Catorce Station we are on the central plateau of about 6000 feet elevation. It is about three miles out to the mouth of the great canyon, upon the steep walls of which, five miles inward from its mouth and about 2000 feet greater elevation, where we are to find the settlement of 10,000 cliff dwellers, who have occupied that strange retreat one generation after another for centuries of years. Catorce Real is about 2000 feet higher than our starting point at the station. Although it is almost exactly on the line of the Tropic of Cancer, yet we need carry no fans with us, for it is always cool at Catorce Real, an elevation of about 8000 feet.

Probably it was in order to avoid confusion arising from the application of the name of Catorce to different objects, the station, the mountain, the canyon and the city itself, that the real city of Catorce itself takes, for strangers, the special designation of Catorce Real (Cat-tor-say-Ray-all), or actual Catorce.

Having our guide and burros ready we make our start. Here the reader may ask why we take burros (jacks) instead of mules or horses. We will answer this inquiry. Horses sometimes stumble, and we cannot afford to have any stumbling on those narrow mountain shelves that we are about to travel. It is a common saying that while the horse may stumble, the mule very seldom does so, and the stumbling of the burro is next to never. He is surely the most sure-footed beast of burden known to Mexico.

As we approach the mouth of the great canyon we pass a bright cultivated neighborhood of humble-looking homes. They raise vegetable products to supply the 10,000 cliff dwellers that we are to see at 2000 feet greater elevation on the wall of Catorce Canyon after five miles of cliff travel, and where there is no soil except the little that has been carried up on the backs of men and burros. So the people of Catorce must procure all of their food supplies from points outside of their own locality, and this makes a good market for all of the products of the farms at the foot of the mountain. There is a small town also near the mouth of the canyon, from which the Catorceans obtain supplies.

We are now ready to begin our ascent of Catorce Canyon. As we cast our eyes forward into the canyon it looks as if it were a great cavity formed by some mighty force having cut a great chunk out of the mountain side. Then we find ourselves ascending a narrow shelf cut out of the hard rock wall of the mountain canyon side. We see on our left a rugged hollow, on our right an almost upright mountain barrier. We soon find ourselves having mounted higher and yet higher on this narrow dugway. We look down into the bed of the canyon and we become conscious of having attained a considerably higher level as the bed of the canyon is now seen to be far below us.

We readily see that this dugway was not intended as a passage way for any kind of wheeled vehicle. In some places one might well dread to meet a passenger who was moving in the opposite direction. Along the immediate edge of this narrow dugway, on the very brink of the precipice, is a little wall that is perhaps twenty inches high. On the other side of the dugway is the grim mountain wall. The little burro has been trained to walk as close to this little wall as possible, almost rubbing against the wall as he goes on his way. The rider finds his foot on that side hanging over that little wall, and when it swings beyond it his foot is hanging over a dark, deep abyss.

I could see the wisdom of this training the burro. If he were trained to travel close to the mountain side one might sometimes get bruised against the rock barriers, and whatever burden the burro might be carrying would be subject to the same danger, whereas there was no such danger by hugging close to the canyon side, where one has ample room. At first the passenger thinks that there is more room on that side than he cares to occupy, and he will catch himself leaning away from the frightful deep below, from which he cannot keep his eyes for any length of time. His guide may insist that his leaning position makes it hard on the burro, and it takes time and practice to enable him to sit entirely upright under those conditions. But the traveler is constantly ascend-

ing more rapidly than the bed of the canyon, so the canyon seems to deepen as he advances. Once in a while he will come to a suddenly increased realization of the frightful depths that yawn below. Then he will look upward on one side and cannot see the skyward boundary of the mighty mountain wall. Then he will turn his eyes across towards the canyon wall on the other side and he will see himself shut in, both on the right hand and on the left, like a prisoner between two bars, stern, cheerless, desolate, forbidding walls of the mighty canyon, and he will be composed of good material if there does not creep in upon him a sense quite akin to that of being a helpless prisoner. And then let him look downward into the vast gorge below. His burro creeps along as close to the little low outside wall as he can do, and one foot of the rider hangs over the vast abyss. Do you think that the rider is sitting bolt upright on that little scrambling burro then? No. He is leaning away from over that frightful gorge as far as he can, and yet retain his seat in his saddle, and the reader would not blame him, and quite likely the reader now in his easy chair would, if placed under the same conditions, be leaning in the same way himself.

Some parts of this narrow dugway are so steep that it is all that the little faithful burro can do to clamber upward with his human freight. Sometimes the countenance of the passenger may betray a disturbed condition of thought and of apprehended possibilities. Then the guide will cheer him with assurances, and advise him to help both himself and the burro on these very steep places by bending himself forward and throwing his arms around the burro's neck, for the very steep places the burro's body stands at an angle that the traveler does not have to bend very much, as he sits in his saddle, to enable him to very easily lie down in front upon the burro's neck, and the reader may be sure that the rider gives that burro some of the most earnest embraces that he ever bestowed upon any object during his life, and none of our readers will blame him or her, for the great majority of them would do as these passengers do during the hardest parts of the steepest climbs on that narrow mountain shelf with that dark, threatening abyss below him.

During the return trip the passenger will have a strong belt or a rope around his body, well secured to the burro's crupper, so that he will be secure against a plunge forward as he rides down and sometimes feels himself almost falling down these steep portions of the road.

At intervals there are places in the dugway that have been made wide enough for meeting travelers and burros to pass each other. Some of these meeting places are quite liberal in space, as the configuration of the mountain side permits it. In some portions of the route the canyon is so crooked that as we pass along and look across an empty space we see a cavalcade of passengers on what appears to us to be the opposite side of the canyon, and apparently moving in an opposite route direction to ourselves. But we afterwards learn that they are traveling the same route that we are and that after awhile we shall be moving along on the same portion of the road upon which we now see them.

As one looks about whichever way he will he cannot keep his mind from contemplating the utter barrenness of his surroundings. There being no soil to nourish vegetable life one can hardly imagine a more desolate, a more forbidding scenery than is embraced in this five miles of cliff travel. Very often one cannot keep himself from gazing downward into that yawning chasm and reflect upon the consequences of getting started on that frightful downward course. One may suggest that it would be better not to keep looking downward. Perhaps it would. But who could help taking an occasional glance at any threatening object, and who could keep himself from looking at a hideous thing, although it be a bewildering depth at his feet? But the very nature of the case, as well as the advice of his guide, impels his stern clinging to that faithful little burro which still continues to plod and scramble upward, always keeping those reliable little feet close to the little twenty-inch wall that stands between him and the depths below.

We wanted to complete the subject of Catorce Real in this letter, but we now see that we have only got somewhere near the real city of cliff dwellers, and that it would give an undue prolongation of this letter if we carry out the original design. So we shall have to close this letter with the promise that the next one will carry us into the actual city of Catorce and among those strange people, the cliff dwellers of Catorce Mountain.

NUMBERS
Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of plagues and other afflictions, they mostly remain in the system. That's bad. Hood's Sarsaparilla removes them and cures all the painful and disgusting troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

THE CLARENDON DISTRICT PASTORS' CONFERENCE AND MISSIONARY INSTITUTE.

The gospel rangers of the Clarendon District held a roundup at Clarendon Wednesday and Thursday, Feb. 12 and 13, and discussed the great problem of roping and branding the spiritual mavericks on the China and Japan ranges and scattered from Clarendon to Thurber and the uttermost parts of the earth.

Presiding Elder J. G. Miller, the great Methodist range boss for the Panhandle, kept the boys busy from the moment the festive herd was shut in the Clarendon pen, until Bro. Ferguson, head roper, being an expert with the gospel lasso, especially when there is a Methodist hondo in it, threw open the gate and turned us loose on the range until the regular district roundup at Memphis, May 14.

J. W. Hunt, an old hand on the Channing division, was elected horse wrangler, which in effete Eastern parlance is secretary, and now, Mr. Editor, to drop into language suited to the limited knowledge of the university centers, the conference was opened with song and prayer and Scripture reading, followed by an address by Bro. Miller on the great growth and progress of the work in the Clarendon District during the past fourteen months. Among many interesting facts presented, the following are worthy of note: From five stations we have advanced to seven, several missions have been raised to the sublime degree of circuits, the number of charges has grown from eighteen to twenty-one, and preachers' salaries have been advanced in the aggregate \$5500. The country and the Church prosper and the speaker deduced from these facts the great truth that now was the time and opportunity for us to push the work at every point and urged devotion to God and the Church. Roll call showed the following preachers present: W. C. Hilburn, of Clarendon; A. T. Culbertson, of Lelia; C. A. Clark, of Claude; C. N. N. Ferguson, of Amarillo; J. W. Hunt, of Channing; Leon O. Lewis, of Dalhart; A. W. Waddill, of Stratford; T. E. Graham, of Texline; W. L. Harris, of Panhandle; G. F. Harris, of Higgins; G. S. Slover, W. B. Wilson and R. M. Morris, of Clarendon. Later during the day J. U. McAfee, of Groom; J. C. Carpenter, of Ochiltree; M. E. Hawkins, of Canyon City, and R. B. Bonner, of Memphis, arrived.

Rev. C. N. N. Ferguson, whom the Amarillo people, having heard all the big preachers at the late conference, solemnly aver is the greatest preacher in the Northwest Texas Conference (which is, of course, equivalent to the greatest in the State), made the first address on the regular program, and nearly all the others except the ones that Bro. Lewis, of Dalhart, made, since it is now scandalous and lamentable matter of Clarendon District history that these two loquacious brethren heartlessly and vociferously usurped so much time in their oral peregrinations over the length and breadth of the program, and the settlement of personal difficulties, that the audience was deprived of at least six magnificent addresses, duly prepared and spoiling to be delivered, and now, alas! must forever remain in a state of innocuous desuetude, while remarks of lesser magnitude and import go thundering down the ages. The writer knows whereof he speaks, since he was one of the ill-fated six. The presiding elder, however, promised us that at some future date—when Bro. Ferguson and Lewis were superannuated, we should have an opportunity to take our excellent outlines and make our speeches to the inhabitants of the moon, some calm night, when there is nobody within a mile. Bro. Ferguson fully maintained his Amarillo reputation and made a great speech, showing that in the matter of education and missions, education must take the lead in the home field, since knowledge is absolutely necessary to sympathetic and intelligent handling of the great mission of the Church, the salvation of the world. "You never met a real intelligent man opposed to missions," he declared, and it must be so, for all the preachers, from the presiding elder down, shouted "Amen." The student volunteer movement was cited as an example of what our schools were doing for the mission cause. In the foreign fields, the speaker showed how our mission work has opened the eyes of the heathen and stirred within them a desire for knowledge, and he closed with the ringing statement: "Upon every preacher there rests a responsibility that would stagger an archangel." This address struck the keynote for the entire conference, and all the addresses were up to the high mark thus set, the discussions entertaining and instructive, enlivened with wit and repartee, at which our trans-Canadian brethren, Lewis and Waddill, are past masters.

A grand missionary love feast was held Thursday at 11 a. m., led by Bro. Harris, our grand old man of the conference, with the record of a hero, the mind of a sage, the heart of a boy, and the soul of a saint. Bros. Waddill and Lewis preached excellent sermons during the conference, and Bros. Clark, Burkhead and Ferguson gave us a great oratorical symposium on Methodism for a closing.

The people of Clarendon were more than kind, and that college crowd simply took us in. J. W. HUNT.

ADVOCATE EDITORIALS, ETC.

While it is fresh on my mind I want to say that I am specially pleased with the last Texas Christian Advocate (Feb. 6). I always enjoy its editorials and its original contributions on general subjects that pertain to the general welfare of the Church or of society generally. Even if it is an old subject I like to see it discussed in present day thought. I don't wonder at some of our preachers favoring a "new" statement "of old faith." A relish for something new did not die out with the Athenian age. Something fresh from the mind of an original thinker is always in requisition. I have no controversy with the editor in his views about the "mourner's bench." My good wife, like thousands of others, thinks that is the best way to "get religion," and is hardly willing to fellowship any other experience. And then the editorial on "Happiness in Service" is specially edifying. It is a blessing that the mind of man rarely ever grows senile. Decrepitude is absolutely appalling, and happy is that person who wards it off as long as possible. Longevity beyond the age of service ought not to be desired by any one, especially by any Christian.

I have seen eighty Christmases, but thanks be to God I yet feel a degree of vigor and desire for usefulness that possessed me fifty years ago. The article of Dr. M. S. Brown, of Goldthwaite, is exactly in point and should be kept in perpetual remembrance by our Methodism. The office of presiding elder cannot be abolished without serious harm to the efficiency of our itinerant system. I knew it to be a blessing to the Church sixty years ago, and it is such yet. Its efficiency has been somewhat impaired of late years by onerous exactions, but these can be remedied by cutting down the districts to twelve or thirteen pastoral charges. Then the elder's appointments would all be in easy reach. At most every preacher has to keep a horse and buggy anyhow, and then traveling expenses would be comparatively small. How we old Methodists used to be delighted to have the elder stay with us in his peregrinations! The women and children rejoiced to see the presiding elder approaching. But now the calls of presiding elders are like angels' visits—few and far between. They let our Church polity remain as it is. Those that have separated from us on account of some trifling objections have never amounted to much and have but a precarious existence. Organization is the life of any Church, and it takes different agencies to make its machinery effective. The hub of a wagon wheel would be a poor means of conveyance, but with spokes, felloes and tires speed is accelerated and commerce is enhanced.

In conclusion allow me to say I do love to read our Methodist Advocate. I first commenced away back in 1846 with the Southern Christian Advocate, paying \$2, and have been a reader of some Methodist paper almost continually ever since. And I like to pay for it. I don't want even the postmaster to see from the label that I am behind with my subscription. I admire one noble trait in the character of David. He did not want to worship in a tabernacle that cost him nothing, nor drink water though famishing, when others, equally thirsty, could not partake of it. It is right to "covet the best gifts," but in doing so we should strive to eliminate all purely selfish motives, and try to encompass in our affections a desire for the welfare of every human being, and especially for those around us. W. J. WILSON.

San Saba, Texas.

AS MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED. ACTS 13:48.

The greatest thing I ever read on "foreordination" was a lengthy quotation given in Dr. Clarke's introduction to the book of Romans. Since then I have never had any trouble holding to the Arminian view of predestination. But I have had trouble reconciling the above passage to this view. A clue, however, is given in verse 46. It was necessary to preach the word to the Jews that they might have a chance to obtain salvation to which they had been appointed or ordained (1 Thess. 5:9), but the Jews put the word from themselves and judged themselves unworthy of everlasting life. This threw the responsibility on the Jews who decided the matter by rejecting the gospel. The idea of some is that if God ordains that a thing

Communion Ware should, of all articles, show artistic taste. Church authorities will be interested in our special catalogue showing a wide variety of patterns. Beauty and quality are assured in the purchase of Communion Ware manufactured by the makers of the famous "1847 ROGERS BROS." Silver Plate that Wears. Write for our Special Communion Ware Catalogue MERIDEN BRITANNIA CO., Meriden, Conn. (International Silver Co., Successor.)

shall be it must be that way and cannot fail, because of God's ability to bring it to pass, and that foreordination cannot depend on the will of man. There can be no doubt that the Jews were ordained to eternal life. "For whom he did foreknow he also did predestinate to be conformed to the image of his Son." (Rom. 8:29). To be conformed to the image of Christ is to be saved, and it is certain that Paul is here speaking of the Jew, for they were they whom God foreknew. This is shown in Amos 3:2, "You only have I known of all the families of the earth, therefore I will punish you for all your iniquities." Also in Rom. 11:2, "God hath not cast away his people, which he foreknew." So we see that those who were foreknown and who were ordained to eternal life failed to obtain that for which they were ordained. The fact is they were not ordained to everlasting life independent of their own conduct, but they were ordained or appointed to obtain eternal life, and in their wickedness they failed to obtain it and judged themselves unworthy. In some way the Gentiles were worthy, as the Jews were not. We are sure of one difference: a disposition to accept the demands of the gospel. There were some Jews who accepted the gospel and many who did not, and our Savior tells what this difference was. He said: "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."—John 6:45.

So many of the Jews had not learned of the Father; they had learned the traditions of the elders. The law or doctrines of the Pharisees led them astray and blinded them—the ones who were ordained or appointed to obtain eternal life. The Gentile was also appointed to obtain life in Christ and the Gentile who desired and accepted the teaching of God had an immense advantage of the Jew who followed the tradition of the elders. The man who is willing to do right will by this right-living be led to Christ. Our Savior said, "My doctrine is not mine, but his that sent me. If any man will do his will (the Father's will) he shall know of the doctrine." The doctrine of foreordination as Paul taught it is a declaration of God's goodness to Gentiles as well as to the Jews. A. C. BENSON.

OLD SURGEON Found Coffee Caused Hands to Tremble

The surgeon's duties require clear judgment and a steady hand. A slip or an unnecessary incision may do irreparable damage to the patient.

When he found that coffee drinking caused his hands to tremble, an ill-surgeon conscientiously gave it up, and this is his story:

"For years I was a coffee drinker until my nervous system was nearly broken down, my hands trembled so I could hardly write, and insomnia tortured me at night.

"Besides, how could I safely perform operations with unsteady hands, using knives and instruments of precision? When I saw plainly the bad effects of coffee, I decided to stop it, and three years ago I prepared some Postum, of which I had received a sample.

"The first cupful surprised me. It was mild, soothing, delicious. At this time I gave some Postum to a friend who was in a similar condition to mine, from the use of coffee.

"A few days after, I met him and he was full of praise for Postum, declaring he would never return to coffee, but stick to Postum. We then ordered a full supply and within a short time my nervousness and consequent trembling, as well as insomnia disappeared, blood circulation became normal, no dizziness nor heat flashes.

"My friend became a Postum enthusiast, his whole family using it exclusively.

"It would be the fault of the one who brewed the Postum if it did not taste good when served.

"The best food may be spoiled if not properly made. Postum should be boiled according to directions on the pkg. Then it is all right, anyone can rely on it. It ought to become the national drink." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.



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

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TO OUR CORRESPONDENTS.

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

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

DISTRICT CONFERENCE NOTICES.

Decatur, Bridgeport, March 25
Austin, Smithville, 8 a. m., March 25
Gatesville, Gatesville, March 26
San Angelo, Ozona, April 15
Vernon, Vernon, April 21
Bowls, Bellevue, 8 p. m., April 23
Georgetown, Bartlett, 9 a. m., April 24
Terrell, Royse, April 28
Paris, Bonham Street, 7:30 p. m., Apr 28
Waxahachie, Grandview, 10 a. m., Apr 28
Beeville, Rockport, April 29
Cuero, Victoria, 7:30 p. m., April 29
San Antonio, Sabin, May 13
Clarendon, Memphis, 7:30 p. m., May 13
Sherman, Whitewright, May 14
Brownwood, Santa Anna, 8:30 a. m., May 27
Dallas, Oak Lawn, 10 a. m., June 9
Weatherford, Strawn, June 24
Colorado, Big Springs, 9 a. m., June 24

Our League editor, Bro. Gus W. Thomasson, who, by the way, is one of the best League editors in the Church, has generously given his page in this week's Advocate to the Texas Methodist Sunday-school Conference interests. Our many readers will miss the League department because it is always interesting, but we are sure they will profit by a careful perusal of what is said concerning the Sunday-school work.

We worshiped with the old First Church people in this city last Sunday morning. The house was full to the limit of its capacity. We do not know when we have seen such a large number of men—young, middle-aged and old—in one congregation. And they had all the appearance of people of large intelligence, possessed of a devotional spirit. This Church certainly has a strong hold on the down-town people of the city, and it draws also from the residence section. The communion service followed the sermon, and several hundred people reverently bowed at the altar and commemorated the suffering and death of Christ in the sacrament. It was an impressive scene. The man who imagines that this fine old Church has served its day does not understand the situation. Its day has just dawned upon it. No Church in the city has a larger attendance than this one, and its future is expanding with promise.

DO NOT CONFUSE THE ISSUES.

The present effort to get the next Legislature to submit to a vote of the people an amendment to our State Constitution to prohibit the manufacture and sale of intoxicants in Texas is not a political movement, but a moral movement. We are seeking to accomplish the submission of this proposition through the Democratic primaries, because the Terrell election law makes it necessary, and not because it is a partisan measure. It is not partisan, but moral. Let our readers get this thoroughly in mind and not confuse it with politics because it has to go before the Democratic primary. All moneys contributed to this cause looking to Statewide prohibition ought to be sent to Mr. Sterling P. Strong, in this city, and no moneys for this purpose ought to be subscribed to any solicitor who is not authorized by Mr. Strong and those associated with him. Our party Prohibition friends are out through the State with Mr. P. F. Paige, who lives in Dallas, and Mr. George C. Ulmer, of Indiana, making speeches and taking collections for their State and National work. We have no objection to this, but they are representing the political Prohibition party and not the immediate State issue in which the people of Texas are now interested. Be sure and do not get these two issues confused. When you contribute to the cause represented by Mr. Paige you are helping party prohibition, but you are not helping the proposition that we are trying to get before the primary election in July.

A NEW TURN FOR STATE PROHIBITION.

More than one hundred leading citizens from all parts of the State met last Saturday in Fort Worth, under special call, to take steps to give the people an opportunity to vote next year on Statewide prohibition. It was not a mass meeting, but a determined business meeting. We could have had a thousand in a mass meeting, but that was not the object of the call. Col. J. Z. Miller, of Bell County, was elected Chairman of the meeting. He presided over the meeting in Waco in 1887, called for the purpose of inaugurating that memorable campaign. It was meet and right to have him render a like service last Saturday.

After a thorough discussion of the whole situation in all its bearings, it was deemed best to get the next Legislature committed to the question of submitting an amendment on this subject to the voters of the entire State next year. To do this we have to get the dominant political party committed to it in its primary election the 26th of next July. The Terrell election law has made provision for this, in that if we secure ten per cent of all the votes cast for Governor in the last Democratic primaries, to a petition asking the State Democratic Committee to place the question of having the next Legislature submit a prohibition amendment to a vote of the people, that Committee, under the law, will have to include the submission proposition in said primary election. This will give all the voters who go into the primary election the right to vote their sentiments as to having the question submitted. It is not an effort to commit this political party to prohibition, but to commit it to the proposition to have its Legislature next January give all the people the chance to vote for Statewide prohibition some time during next year. It is a well known fact that the brewers and whisky dealers are doing their best, and will continue to do their best, to prevent the Legislature from submitting this question to a vote of the people. But if the members of the dominant party vote in favor of having the Legislature submit this question in the July primary, then it becomes a platform demand, and the Legislature will have to submit the matter or violate the instructions of the people. Hence, you see why the meeting last Saturday had

to pursue this course in order to secure a State election. That meeting effected a strong organization by electing a State Committee, with headquarters at Dallas, said committee composed of one leading representative from each Senatorial District in the State, with nine of them to constitute a quorum, living in easy reach of this city; and Sterling P. Strong, of Montague County, was elected Chairman of this committee and State Manager of the campaign. He will take charge at once and begin to perfect a State organization taking in every county and every precinct in the county, looking toward getting 30,000 qualified voters to a petition asking that the question of submission be placed before the Democratic voters at their primary the 26th of next July. Every voter in this party will be asked to sign such a petition, and those who want the people to vote on Statewide prohibition, something over a year hence, will most assuredly sign it. Under the Terrell election law, we had to adopt this plan to secure our desire, and in securing these petitioners we will also do our utmost to make prohibition sentiment and to perfect our organization for the fight one year hence. All the other Southern States are coming into the dry column, and we must fall into line, or else permit our State to become the dumping ground for all the undesirable citizens whom these other States are voting out of business. On with the battle!

POLYTECHNIC COLLEGE.

We recently had the pleasure of spending a delightful night with President H. A. Boaz, of Polytechnic College, and this gave us a good opportunity to look in upon his work as the spring term is now advancing. He has the campus dotted over with creditable buildings. Some five or six years ago there was but one brick building in the inclosure, and it was incomplete in its fixings and architecture. But now a complete transformation has taken place. The old central building, which was used for a girls' dormitory, has been enlarged and completed until it now accommodates one hundred boarding girls, and it is excellently furnished and supplied with modern conveniences. And it is full of pupils. In addition to this, there is a large three-story stone structure occupying the center of the campus, a thing of beauty and a joy forever. This is the college building proper. There is also a large brick dormitory for boys, and it is filled with students. There are two other large brick buildings, and they are finely adapted to their uses. They also have the foundation for a splendid Y. M. C. A. building already placed, and the enterprise will go forward this year. So that in point of buildings, Polytechnic College has all the air of a college, and such are its demands that still other buildings will have to be erected in the near future. We had the pleasure of conducting the religious exercises in the spacious chapel Saturday morning. The place was full of bright young men and young ladies. This year the college has already enrolled over six hundred students. A few of them dropped out at the close of the fall term, but the great bulk of them are still there, and we have not seen a better-looking class of students. The faculty has been added to and strengthened until now it is a most admirable body of teachers, and they are doing good college work. Their standard is high, and their requirement is exacting. Polytechnic has an inviting future, and there is scarcely any limit to her possibilities for growth and development. Dr. Boaz has proven himself to be one of the most enterprising and successful school men in the connection. And he has associated with him a fine class of business men, and they are giving him material support as well as moral co-operation. The institution will close this year with one of its most successful school terms. It is close to the hearts of the people, and they are sending their boys and girls to it for good mental training for the work of life.

EDITORIAL NOTES.

Rev. B. R. Wagner is hard at work on the Carbon charge. His officials have advanced his salary one hundred dollars over last year, and he is busy getting his conference collections. He has a live organization in the way of a Home Mission Society and a number of good Sunday-schools. He is planning for a good revival at every appointment, and he is pushing the circulation of the Texas Advocate.

Kirkland is far up on the Fort Worth and Denver Road, and is only a year old. But we have a faithful band of Methodists there, and they are striving to build them a new church. Rev. J. J. Rape, their pastor, is leading them in their enterprise. He has a neat, small parsonage, and a barn has been built for his faithful horse, and his good women are co-operating with him in every way to make his work a success.

Rev. A. L. Moore and his wife are very happy in their new parsonage at Eleventh Avenue, Corsicana. It was built at a cost of \$3400, is beautifully furnished and it is lighted and heated with electricity. Recently the Home Mission ladies were invited to take part in an "open house" entertainment, and the members of the Church called, went through and inspected the building which they had built and so handsomely fixed up for their pastor's family. It was a delightful occasion. Brother Moore is on his fourth year with these good people, and he is just closing a fine revival.

Rev. J. H. Braswell has just closed a fine meeting at Italy. It was well attended; had a number of conversions and accessions. His whole membership was greatly revived. Italy paid the preacher a salary of \$700 last year, but this year it is fixed at \$1000. This is substantial progress, and proves the liberality of these people and their appreciation of their pastor. They have a good church edifice and a comfortable parsonage.

Rev. H. H. Goode is delighted with Avery Mission, and feels that he has a splendid people to serve. He speaks in high terms of his new presiding elder, Rev. J. M. Sweeton. The work is advancing. Three young men have already been recommended to the District Conference for license to preach. This shows a fruitful membership. The year promises well, and the Advocate is greatly appreciated by the people.

Rev. P. G. Huffman, aided by Rev. W. H. Brown, has just closed a fine meeting at Miami. The Church was greatly blessed, and members were added. This is his second year, and such is the high esteem in which he is held that his official members have advanced his salary \$325 over last year. This little town is far up in the Panhandle, but it has the right sort of Methodists.

Dr. P. M. Riley, of Grandview, is delighting his people with his superior order of preaching. He is a scholarly man, full of faith and of the Spirit, and his ministry is being greatly blessed. He is a modest Christian gentleman, but one of our most devoted pastors and able ministers, and has a noble people. We have been among them more than once, and any pastor is fortunate who serves them.

Rev. W. D. Bradfield is one of the busiest men in Dallas. He has a large membership, and he is very devoted to them as a pastor. Among them are many of the leading men of the city, and they are very strongly devoted to their pastor and his work. Dr. Bradfield has a great Sunday-school, with Frank Reedy as the efficient superintendent. The church building is one of the best in the State. Dr. Bradfield is a most spiritual preacher, and now and then he gives his people a fine sermon on the temperance question.

Mayor Stephen J. Hay, of this city, is a devoted member of Trinity

Church. No city in the State has a more faithful official at the head of its administration than Mr. Hay. There are none of the arts of the politician in his character. He is a trained business man, full of good sense and devotion to duty, and a Christian gentleman of the highest type. He is an honor to the city and a credit to the manhood of our great municipality. In his private life he is as clean as a woman, and in his official administration there is neither spot nor wrinkle or any such thing.

Dallas, as is well known, has a Commission form of government; that is, we are governed by a Mayor and four Commissioners elected by the vote of the entire city. It so happens that Charley Gillespie is one of the four Commissioners. He has charge, mostly, of the finances of the city, and it nothing to his discredit that he is a devoted Methodist and a member of the Oak Lawn Church. He is a popular and businesslike official, and his department has never been handled with more satisfaction and skill than it is today. Our Methodist people usually do their duty well when placed in official positions.

From an exchange we notice with pleasure the great success of the work of Rev. G. E. Cameron, pastor of Central Church, Texarkana. His Sunday-school attendance has increased four hundred per cent, and his congregations tax the capacity of his auditorium at most every service. The other organizations of the Church are in first-class condition. The music is said to be the best in the city, and the membership is doing a great deal of benevolent work. Brother Cameron always develops the latent resources of his charge, and he has a wonderful faculty for utilizing his forces in some branch of useful service. His success with his present charge is in keeping with his record everywhere as a pastor and preacher.

It so happens that our Chief of Police in this city, B. F. Brandenburg, is a Methodist and holds his membership at Grace Church. He is a man of most excellent character, and faithful to his duty. Like his predecessor, Epps G. Knight, he knows no man after the flesh, but bows to the line, let the chips fall where they may. Sunday saloons are made to know their place insofar as the law can reach them, and now gambling is rarely ever heard of in the city. It is a blessing to the moral character of a city to have Christian men put in charge of the execution of its laws.

We notice in Sunday's issue of the Houston Chronicle that Dr. J. W. Moore and his congregation are making arrangements to begin work at once on their new church enterprise. The paper states that it is the purpose of the people to invest \$200,000 in the plant independent of the lot. The Sunday-school chapel will be protected and finished first, and it is hoped to have this much of the work done by fall, and then proceed with the remainder. This will be the handsomest Church property in the State—yes, in the entire Southwest—when completed. We congratulate Dr. Moore and his enterprising people on their liberal plans for the present and the future of their growing congregation. At present they number something over one thousand in their membership. May they realize their expectation in this magnificent undertaking!

Sometime back a comparatively young minister in New England got it into his head that Dr. J. M. Buckley, of the New York Christian Advocate, had not treated him fairly in not giving to his communications the prominence that he thought they were due. He fell out with the veteran editor and preferred charges against him. This necessitated the appointment of a Committee of Investigation, and the matter was thoroughly inquired into, giving the plaintiff and the defendant every opportunity to present their side of the contention. Then the committee proceeded instantly to dispose of the matter by declaring unanimously

that the complaints had nothing in them. Now if such a great man as Dr. Buckley, the greatest editor in American Methodism, is not able to please everybody, then the rest of us ought to find great encouragement.

Dr. A. L. Andrews' congregation has adopted a beautiful custom and one that is thoroughly Methodist—namely: Just before the beginning of the public exercises the pastor walks from his study into the pulpit and bows in a moment of silent prayer; and the instant the pastor kneels, all the people at once bow their heads in devotion. This is the first time we have ever seen it done just in this way, but it was deeply impressive, and it puts the entire congregation into a worshipful state of mind and heart. We like the custom and would love to see it adopted by all our people.

PERSONALS.

Bro. S. L. Green, one of our excellent laymen at Celeste, made the Advocate a brotherly visit the other day.

Rev. E. R. Patterson, of Red Oak, gave us the pleasure of a visit this week. He makes a good report of his work.

Rev. J. J. Morgan, of the Terrell Training School, dropped in to see us recently and he reports things in fine condition. His school is flourishing despite the money flurry.

Rev. Ed. Barcus, of Commerce, was in the city the past week and gave us the benefit of a brotherly call. He has a most excellent work and it is in good shape.

Rev. W. R. McCarter, of Garland, called to see us this week. He is getting hold of things up there, as he usually does with all his appointments, and he is doing good work.

Bro. T. S. Snider, long a citizen of Georgetown, but now living at Clayton, N. M., made us a good visit last week. He is known to scores and scores of our Texas preachers and he has always been their staunch friend and the friend of the Church.

We are pained to learn of the death of the good wife of Rev. R. A. Clements, of Gorman. This sad event occurred Friday, February 19. For some time she had been in bad health, but it was thought until recently that she was on the road toward permanent improvement. Her death is a great blow to her husband and children, but she died in the triumph of a living faith. The brethren and friends of Bro. Clements will remember him tenderly in his affliction.

By the consent of the Bishop and Dr. Nelms, the presiding elder, Rev. J. D. Odom, gave up his charge some time back at West. He is now residing at Grandview, where he will rest from pastoral responsibility till conference. In the meantime he will aid brethren in meetings, as his health and opportunity will permit. We recently had a pleasant visit from Bro. Odom. For a number of years he has been one of the faithful members of the Northwest Texas Conference, and he is held in high esteem by his brethren.

THE TEXAS LAYMEN

One of the most important needs of Methodism in Texas is unity of action. Its resources are practically unlimited, but we are not wielding them as wisely as we ought. Let us take hold of this Laymen's Movement to accomplish the desired end. Let us have a great meeting of the Methodist laymen of Texas in connection with Epworth Assembly at Corpus Christi next summer. Let every charge elect a delegate and alternate. Let it be strictly a laymen's meeting. Leave every question off the program likely to create division. Let the aim be to develop unity of action. Don't meet as representatives of separate conferences, but as representatives of Methodism in Texas.

I suggest that we start the ball in motion at once. A good tonic for the Laymen's Conference would be: How to Win Texas for Christ.

S. A. STEEL, Brownwood, Texas.

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

FROM OUR FIELD EDITOR.

Since my last writing I have conducted two revivals. I am now into the third. The prolific pens of our preachers and people have so rapidly poured their rich productions upon the editorial table that I have thought best to spare you by withholding my "Green goods." It seemed wise for me to "saw wood and say nothing." It might be a good idea to run the paper out one week as a "double header" and thus clear up the road or clean up the office. Some of us get tired waiting for our pieces. If the delayed articles don't sour the contributors may.

The last of January I worked ten days with Bro. J. F. Carter at McKee St. Church. At the last session of conference this Church was divided. A good swarm went over to Lorraine Street, where they are being hived and helped by Bro. Kemerer. The old Church is still alive and prosperous. During our meeting there were bright conversions and reclamations. Seven joined the Church. A fine body of young people add greatly to the interest of this Church. Thirty young men are in a Bible class, taught by Miss Frances Hogan, a cultured Christian lady. This class is doing splendid work. The Co-Operative Home near McKee Street is a felt-force for good. Miss Wright, the deaconess, is in charge of this worthy enterprise. She is simply a power in the land. Since the revival, the stewards have added a \$200.00 increase to the assessment for pastor. Bro. Carter is working well. His people love him. Soon this Church will be as strong as it was before the division. Some think an Institutional Church is needed in that portion of the city.

Last Sunday night we closed a meeting at Humble, the big oil field town. It is indeed a big one and still growing. This is the largest oil field in the land. The prodigious supply continues. The end is not yet. There are several thousand people at this place. Many of them are tough and terrible. I am glad, however, to report a good element. We found a quota of fine folk—Christian men and women—who were eager for a revival. Bro. J. T. Browning recently organized a Methodist Church in this town. Our little band was faithfully assisted by the Baptists and other Christians. Through the rain and mud which continued all the first week of the meeting, the faithful workers came to the services. When the weather cleared, we caught the crowd and had a good meeting. The last Sunday was a glorious day. Men were converted and reclaimed while I was preaching at 11 o'clock. At night others were happily saved. There were fifteen accessions to the Church. Two joined the Baptist and one the Christian Church. This is indeed a needy field. The people are beginning to believe that an oil field doesn't have to be given over to Satan. We expect Humble to be an exceptionally good oil town.

I am now working with Brother E. H. Long at Texas City, a pretty little coast town. Not long after the town was established the M. E. Church was organized. As our Southern people came in they felt the need of a Southern Methodist Church. Last year our presiding elder looked over the ground. He decided to begin operation. We now have an organization and a well equipped preacher. Our meeting starts off well.

I am looking after the Advocate's interests. While business in these panicky times has not been brisk, I am getting some subscriptions and renewals.

My next meeting will be at Newton, Texas, March 13. The last of March I go to Atoka, Okla.

JNO E GREEN.

AUSTIN DISTRICT CONFERENCE.

The conference will convene at Smithville March 25 at 8 a. m. The first day will be given to the cause of missions and the next two days to the routine business of the District Conference. We expect to use the Hargrove blank, which has been sent to each pastor. Should any pastor fail to get there he will please see that the blank, properly filled, is in my hands at Smithville by the 23d of March. Also let all the pastors and Recording Stewards see that their Quarterly Conference Records are

present for examination, and each pastor urge his delegates to attend if possible. Local preachers are expected to comply with the Discipline in the matter of written reports.

The committees are as follows: License to Preach—S. B. Johnson, J. E. Buck and J. W. Rowland. Admission—V. A. Godbey, F. J. Perrin and R. A. Holloway. Deacon's and Elder's Orders—C. J. Davis, J. E. Morgan and J. D. Worrell.

JOHN M. ALEXANDER, P. E.

ALREADY A NECESSITY.

I have only taken the Advocate nearly a year, but I don't see how I could keep house without it.

J. H. HANEY.

Call, Texas.

TYLER DISTRICT.

The Tyler District starts off very encouragingly. There is perfect peace and harmony, the preachers are doing better pastoral work and more and better preaching, and the people are responding with greatly improved congregations and much larger contributions than were made the first quarter last year.

THOS. H. MORRIS, P. E. Tyler, Texas.

NOTICE—TEXAS CONFERENCE.

The Executive Committee of the Texas Conference Church Extension Board will hold its annual meeting at Timpson, Texas, on Tuesday, March 17, 1908, at which time action will be taken on applications to the General Board. Let all parties interested take notice and have their applications in the hands of Rev. C. B. Garrett, Secretary, San Augustine, Texas, before that date. F. M. BOYLES, Pres't.

A HAPPY EVENT.

Married in the Methodist Church at Italy, Texas, February 25, 1908, by Rev. J. H. Braswell, Mr. Robert Erwin Sparkman, District Clerk of Hill County, Texas, and Miss Minnie Zuella Ward, of Italy. Mr. Pebbie Harwood, County Clerk of Hill County, best man, and Miss Johnnie Ward, sister of the bride, maid-of-honor. The happy couple left immediately on the Katy Flyer for Austin and San Antonio on a bridal tour.

BOWIE DISTRICT.

The Bowie District Conference will meet at Bellevue, Texas, April 23-26. W. T. Harris will preach the opening sermon on April 23 at 8 o'clock. The following are the committees of examination: For License to Preach—J. A. Old, C. P. Martin, R. L. Patterson. Admission on Trial—W. T. Harris, S. M. Black, H. H. Vaughan. For Deacon's Orders—J. A. Stafford, J. B. Parr, F. M. Sherwood. For Elder's Orders—F. L. McGehee, P. W. Byrd, J. A. Kerr. N. B.—The new Course of Study will be used in all the examinations. JOHN E. ROACH, P. E.

CLARENDON DISTRICT.

The Clarendon District Conference will convene at Memphis, May 14, at 8:30 a. m. and continue over Sunday. The opening sermon will be preached by Rev. J. W. Hunt at 7:30 p. m. May 13, 1908. The first day will be given to the Epworth League work. The regular District Conference work will be taken up at 8:30 a. m. May 15. Connectional brethren invited. Following are the committees of examination: License to Preach—W. L. Harris, C. A. Clark, J. M. Armstrong. Admission on Trial—C. N. N. Ferguson, L. O. Lewis, W. B. Wilson. Deacon's Orders—W. C. Hilburn, M. E. Hawkins, A. T. Culbertson. Elder's Orders—R. B. Bonner, M. L. Moody, A. W. Waddill. J. G. MILLER, P. E.

A DEBATE.

During my meeting at this place a few weeks ago I was challenged by the Campbellite brethren for a debate on the "Church Question" and I accepted it and secured the services of Rev. C. L. Ballard, of Sherman, to represent us, and they secured Mrs. G. W. Roberts, of Rippey, Iowa. This debate resulted in the overthrow of Campbellism and the establishing of Methodism for the next twenty years, so that our preachers can preach our doctrines without being annoyed by other denominations. Bro. Ballard, after the debate, preached for us a few days here and then went with me to Lipan and preached the doctrines of our Church for eight days. So that our people are better Methodists than ever before. Bro. Ballard is one of the best preachers, both doctrinal and otherwise, I have ever heard. He knows how to preach the doctrines of our Church. He is every way a Christian gentleman. May God bless him in his great work. S. Q. BASS, Santo, Texas.

Peculiar to Itself

In combination, proportion and process, Hood's Sarsaparilla is therefore Peculiar to Itself in merit, sales and cures.

It is made from the best blood-purifying, alterative and tonic ingredients by such original and peculiar methods as to retain the full medicinal value of each and all.

The severest forms of scrofula, salt rheum, catarrh, rheumatism, dyspepsia, and debility are cured every day by

Hood's Sarsaparilla

Sold by druggists, 100 doses \$1. Begin to take it today.

Sarsatabs For those who prefer medicine in tablet form, Hood's Sarsaparilla is now put up in choicest 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, breakage, or leakage. Sold by druggists or sent promptly by mail. C. I. Hood Co., Lowell, Mass.

A STATEMENT.

In assuming control of the campaign for the submission of the prohibition question to the people of Texas, I realize we need the support of our friends financially as well as in other ways.

This is a contest within the Democratic party, and no one will deny the fact if we have State prohibition in Texas it must largely be accomplished by Democrats, as there are comparatively few votes in Texas outside of the Democratic party.

There are prohibition workers in Texas now who are not affiliated with us in this campaign, who are collecting money from the people to carry on their work.

Of course we don't undertake to say they have no right to do this, but we believe the campaign I am called to manage should have the loyal support of every person in Texas who wants to see the saloon banished from our State.

If you want to contribute to this campaign, send money to Geo. W. Owens, Dallas, Texas, who is our Treasurer, or pay to our workers in the field.

Anyone authorized to collect money for this work will have a letter authorizing them to do so, bearing my signature.

This will be a mighty struggle to rid Texas of the saloons, and we crave the support of every citizen of Texas in this contest. Respectfully,

STERLING P. STRONG.

WANTED.

A first-class soloist, and choir leader, to assist me in a meeting at Stephenville, Texas, beginning next Sunday, March 8, and continuing two weeks. Write me at once, or phone me, as the time is short.

DANIEL L. COLLIE.

Pastor M. E. Church, South, Stephenville, Texas.

"COME UNTO ME ALL YE THAT LABOR AND ARE HEAVY LABORED AND I WILL GIVE YOU REST."

In the midst of a multitude of curious hearers, many seeking to catch His words to condemn Him, our Savior invited all to come to him and find rest, the only prescription this world has ever known for the sick soul. When the physical man is sick he applies at once to his physician and several prescriptions perhaps are tested before he is relieved and sometimes all fail. But in this great prescription to restore health to the soul burdened with sin there is no failure, yet mankind, as a rule, march on as in our Savior's day, heedless of the priceless boon within their reach.

"What shall it profit a man if he shall gain the whole world and lose his own soul?" Who will answer the problem? But comply with this great invitation and we not only have a clear balance sheet, but a large asset for use in this life and to go with us into the great beyond. "Come unto me." This great fountain of rest, purchased for us upon the cross is sufficient to cleanse every soul, the highest and lowest, the richest and poorest, and to put a new song into every mouth, even praises to our God. Not only so, but our blessed Lord said to his disciples: "My peace I give unto you, not as the world giveth"—precious peace that lightens every burden and anchors in the fadless regions above.

J. R. TAYLOR, M. D.

POSTOFFICE ADDRESS.

My postoffice address is Station A, Fort Worth, Texas. A. P. SMITH.

Our thoughts are often worse than we are, just as they are often better than we are. And God sees us as we are altogether, not in separate feelings or actions, as our fellow men see us. We are always doing each other injustice because we don't see each other's whole nature.—George Elliot.

REPORT OF THE TREASURER OF TEXAS CONFERENCE FOR THE MONTHS OF DECEMBER, JANUARY AND FEBRUARY.

Table listing financial reports for various districts including Beaumont, Brenham, Calvert, Houston, Huntsville, Jacksonville, Pittsburg, San Augustine, and Tyler, with columns for names and amounts.

FERRY'S GREAT SEED BOOK. The book every farmer waits for is now ready. Just drop a postal to D. M. FERRY & CO., Detroit, Mich., requesting a copy. FREE

BE INTERESTED. Thousands are deeply interested in singing the Sunday School Songs in THE VOICE OF PRAISE. The best Sunday school song book ever published. Bound in cloth boards, 225 the hundred. NEW SONGS OF THE GOSPEL NO. 3. 134 gems of gospel song, 35 the hundred. Returnable samples sent on request. HALL-MACK CO., 156 Fifth Ave., N. Y., 185 Dearborn St., Chicago

WANTED—Single man for dairy work. Competent to run delivery wagon. Sobriety and honesty expected. Address Theo. Jones, Big Springs, Texas. Harvey L. Page Co., Architects, San Antonio, Texas. Reference: Travis Park M. E. Church, San Antonio and First M. E. Church, Beaumont.

Texas Methodist S. S. Conference

Program for the fourth annual session of the Texas Methodist Sunday School Conference, to be held at First Methodist Church, in the city of Fort Worth, April 1, 2, 3 and 4, 1908.

OFFICERS.

W. C. Everett, Pres. Dallas
W. D. Field, Vice-Pres. Houston
C. S. Field, Sec. and Treas. Ft. Worth

Wednesday Evening, April 1.

- 7:45. Praising in Song, led by Prof. E. O. Excell, of Chicago.
- 8:10. Words of Welcome—Rev. O. F. Sensabaugh, Fort Worth.
- 8:20. Polytechnic College Orchestra.
- 8:25. "Prayer: Its Relation to Childhood"—Miss Nannie Lee Frayser, Louisville, Ky.
- 8:50. Address, "Our Boys—Can We Save Them, and How?"—Bishop Joseph S. Key, Sherman.
- 9:30. Song—Philosophic Male Quartette.
- 9:35. Glad Hand! Everybody shake hands and get acquainted.
- 9:50. Announcements. Adjournment.

Thursday Morning, April 2.

- 9:00. "Make His Praise Glorious," led by Prof. E. O. Excell.
- 9:15. Enrollment of Delegates.
- 9:25. Address, "Sunday School Evangelism"—Dr. W. D. Bradford, Dallas.
- 9:50. College Orchestra.
- 10:00. "The Sunday School as a Source of Church Membership"—Dr. George C. Rankin, Editor Texas Christian Advocate, Dallas.
- 10:25. Music.
- 10:30. "Helpful Features of Elementary Work"—Miss Nannie Lee Frayser, Louisville, Ky.
- 10:55. Songs We Love—Prof. Excell.
- 11:05. Address, "The Most Important Period of Life"—Dr. H. A. Boaz, President Polytechnic College, Fort Worth, Texas.
- 11:25. Address, "The Problem of the Church Is the Life of Its Youth"—Bishop James Atkins.
- 12:00. Announcements. Adjournment.

Thursday Afternoon.

- 1:45. Praising in Song—Prof. Excell.
- 2:00. "New Method of Lesson Illustration by Pictures"—Mr. E. Richmond, Philadelphia.
- 2:20. "Value of the Messenger Service"—M. D. Field, Houston.
- 2:35. "The Beginners' Course"—Mrs. H. E. Jackson, Dallas.
- 2:55. Questions and Discussions.
- 3:00. "A Magnet for Men"—Chas. S. Field, Fort Worth.
- 3:20. Philosophic Quartette.
- 3:25. "My Experiences With a Woman's Class"—Mrs. H. M. Whaling, San Marcos.
- 3:40. "Children's Day: When? How? Why?"—Rev. B. W. Dodson, Colorado, Texas.
- 3:55. "The Juniors"—Miss Frayser.
- 4:20. Music.
- 4:25. "Where the Sunday School Begins"—A Demonstration by Mrs. C. S. Field, Mrs. Jurant Shepherd, Mrs. Bishop and Miss Leona Sensabaugh, Fort Worth.
- 4:40. "Why Mission Study in the Sunday School?"—Dr. Ed F. Cook, Nashville.
- 5:00. Announcements. Adjournment.

Thursday Evening, April 2.

- 7:45. Songs of Praise—Prof. Excell.
- 8:10. "The Baraca Class"—A Demonstration—R. H. Webster, San Antonio.
- 8:35. Music—Polytechnic College Orchestra.
- 8:40. "The Story: Its Value to the Home"—Miss Frayser.
- 9:00. Solo—Prof. Hemphill.
- 9:05. Address, "Child Life and Christian Faith"—Bishop Seth Ward, Houston, Texas.
- 9:50. Announcements. Adjournment.

Friday Morning, April 3.

- 9:20. "Praise Ye the Lord"—Prof. Excell.
- 9:20. "The Home Department"—E. H. Casey, Greenville.
- 9:40. "The Superintendent—What He Should Not Do and Be"—Frank Reedy, Dallas.
- 9:40. "The Superintendent—What He Should Do and Be"—W. E. Hawkins, Fort Worth.
- 10:05. "Hindrances to the Introduction of Best Methods"—Dr. V. A. Godbey, Austin.
- 10:20. "The Blackboard in the Sunday School"—Mrs. Simeon Shaw, Temple.
- 10:35. "The Standard of Excellence"—Miss Frayser.
- 11:00. Solo—Prof. Hemphill.
- 11:05. "How to Secure Mission Study in the Sunday School"—Dr. Ed. F. Cook, Nashville.
- 11:25. Address, "The Preparation of the Teacher"—Dr. E. B. Chappell, Nashville, Tenn.
- 12:00. Announcements. Adjournment.

Friday Afternoon.

- 1:50. Jubilee Songs—Prof. Excell.
- 2:15. "A Presiding Elder's Duty to the Sunday Schools of His District"—Rev. J. G. Miller, Clarendon.
- 2:35. "What I Owe to the Sunday School"—Rev. J. F. Boyett, Fort Worth.
- 2:55. "Bible Geography in the Sunday School"—Mrs. V. A. Godbey, Austin.
- 3:10. Program Preparation—Miss Frayser.
- 3:30. "The Teacher's Meeting"—Dr. H. Abernathy, Pittsburg.
- 3:45. "The Blackboard in the Sunday School"—Mrs. Simeon Shaw, Temple.
- 4:00. "John and His Gospel"—B. M. Burgher, Dallas.
- 4:15. "The Sunday-School in the Discipline"—Rev. M. L. Hamilton, Bonham.
- 4:30. "Materials Available for Mission Study in the Sunday School"—Dr. Ed F. Cook.
- 4:50. Lesson Illustration by Pictures—Mr. E. Richmond, Philadelphia.
- 5:05. Announcements. Adjournment.

Friday Evening.

- 7:45. Joy in Song—Prof. Excell.
- 8:05. "The Story: Its Value to the Sunday School"—Miss Frayser.
- 8:30. Philosophic Quartette.
- 8:35. Address, "Preparation for Teaching"—Dr. E. B. Chappell.
- 9:00. Solo—Prof. Hemphill.
- 9:05. Address, "Childhood to Manhood in Christ"—Bishop Jas. Atkins.
- 9:35. "A Review of the Past: A Prophecy of the Future"—Pres. W. C. Everett, Dallas.
- 9:45. Announcements. Adjournment.

Saturday Morning, April 4.

- 9:00. Meeting of Directors of the Methodist State Sunday School Conference.
- 10:00. Song and Prayer Service; Special Prayer for Revival, led by —
- 10:30. Sermon—Bishop.
- 11:30. Adjournment.

REMARKS.

Three successful State Conferences have been held in Texas. These meetings are managed by a Board of Directors, consisting of two members from each Annual Conference Sunday-school Board in Texas.

Program.

The Board of Directors believe that we herewith present one of the strongest and most attractive programs ever offered in Texas. Three of our Bishops will be on this program. Miss Frayser has a national reputation.

Music.

Prof. E. O. Excell, of Chicago, will have charge of the music and this feature is a great attraction. Prof. W. Andrew Hemphill, one of the finest soloists of the South, has consented to sing. A splendid male quartette and a good orchestra will inspire us with the "concert of sweet sounds." The music alone will be worth a trip to Fort Worth.

Delegations and Representation.

All Sunday-school workers are ex-officio members of this body, and we urge all to attend, from presiding elders down, but it will be best to call a meeting of the school not later than the first week in March, find out who will agree to go, and designate certain ones to represent you. We advise the schools to pay the railroad fare, at least, of one or more workers, as it will be a wise investment. We trust every Sunday-school in Texas Methodism will be represented. Write O. P. Kiker, Ft. Worth, Texas, how many we may expect from your Church.

Entertainment.

All speakers on the program will be entertained as guests of Ft. Worth. An Entertainment Committee has been appointed and they will secure reasonable rates for all. They will be glad to engage hotel accommodations ahead for parties who request it. We advise that you engage room and breakfast and lunch out.

Railroad Rates.

A round trip rate of one and one-fifth fare has been secured from all railroads in Texas, for points 100 miles distant and over, and one and one-third for points less than 100 miles. Tickets on sale April 1, good for trains arriving in Ft. Worth morning of April 2. Return limit, April 5. The great packing plants are here and time is afforded to visit them and other places of interest to visitors.

Speak to your railroad agent in advance so that if he has no instructions he may inquire. If on the day of sale your agent has no authority as to rates, buy ticket and take receipt, and your return reduction will be arranged here.

The Place.

The new First Methodist Church will have been completed at that time and is one of the handsomest and most comfortable buildings in our State.

Corner-Stone Laying.

The corner-stone of the new Y. M. C. A. building at Polytechnic College will be laid at this time, and the conference will be invited to attend in a body. One of the Bishops will make the address.

Sunday-School Helps, Etc.

There will be a display of all Sunday-school helps and appliances in charge of our Dallas Publishing House. Look through it.

Rev. O. F. Sensabaugh is Chairman of committees on local matters and everything will be carefully looked after by competent local committees. All communications concerning hotel accommodations or entertainment of any kind must be addressed to O. P. Kiker, pastor of Missouri Avenue Methodist Church, Fort Worth. All inquiries concerning railroad rates, programs, speakers, etc., should be addressed to C. S. Field, Station A, Fort Worth.

An information bureau will be located in the First Methodist Church, corner Seventh and Taylor, where all necessary information may be obtained. Delegates and visitors, unless already provided for, are requested to report at the information bureau.

WHAT OUR SUNDAY-SCHOOLS NEED.

The Sunday-school is the best thing in our best Churches. We have come to the point where even a small country Church feels it a reproach not to have a Sunday-school. It is invaluable, both as an evangelistic force and a training school. To it our most consecrated and intelligent Church members are giving time and thought and the best hours of the Lord's day. This is well. But the one great need of our schools is trained leaders and teachers. Five days in the week our children in school are in the hands of trained specialists. What kind of instruction do they have in Sunday-school? In most cases good women or men, but often persons with little education, scant knowledge of the Word of God and no special training for this line of work. Much of the work done in our Sunday-schools is a travesty on teaching. Is it a wonder that some of our educated young people leave the Sunday-school as they grow up? Through study circles, institutes and conferences our Church seeks to bring to our noble army of Sunday-school workers better equipment for their work. Our State Sunday-school Conference soon to meet in Ft. Worth is planned with special reference to the needs of the rank and file of our workers. I mean for pastors, teachers and superintendents. Its location is near the center of population of Texas Methodism. To attend it will be worth any sacrifice of time and money that it will cost.

As our State Conference meets for the first time in the bounds of the Northwest Texas Conference, I trust that no pastor or Sunday-school worker will miss the opportunity unless providentially kept at home. The cost will be insignificant compared to the benefits offered.

EMMETT HIGHTOWER, Chairman Northwest Texas Conference Sunday-school Board.

LET ALL SUNDAY-SCHOOL WORKERS GO THAT POSSIBLY CAN.

The past three State Sunday-school Conferences have clearly demonstrated the great benefit to be derived from all the workers meeting in these State Conferences and discussing and hearing the greatest specialists of America discuss the latest methods for the most effective work in this department. It is the greatest investment that a school can make to pay the way of its superintendent or some live person connected with the school.

During the past three years I have noted carefully the marked improvement in the schools who have had one or more representatives at these conferences. If we are going to engage in the work of the Sunday-school it is our duty to equip ourselves for the work to the best of our ability. If your superintendent, teacher, or other representative cannot afford the expense of the trip, let the school pay it. By all means have a representative at the conference.

Reduced railroad fare, reasonable rates for entertainment and a splendid program ought to influence every live worker who possibly can to attend. Let every school take the matter up at once and let us have the greatest

conference yet held. We are going to expect you. Do not disappoint us. D. H. ABERNATHY.

TO FT. WORTH AND WHY?

You need it. You have stayed right at home, in sight of the smoke of your own chimney, until you are getting narrow. Stir out and see somebody and something else. It will be a physical, spiritual and mental tonic to you.

Two Greeks Meet.

I predict when Reedy and Hawkins meet you will hear something! Reedy talks like a game chicken fighting with keen spurs, and Hawkins like an electric motor generating. Reedy is the live wire superintendent over at Dallas. Hawkins keeps up the fires at Ft. Worth. One takes the position on the negative pole of "what a superintendent should and should not do!"

A Southern Girl Artist.

We could not get a cut of Miss Frayser for this issue. However, when you see and hear her at Fort Worth you will remember her. Dr. Hall says, "I plead for a new profession—that of the 'story tellers in the Sunday-school.'" The art of telling a story is a fine art. Miss Frayser is an artist.

Are You a Dry Bone?

Say, Brother Preacher, is your preaching dry? Is it a stick? Even if you are a D. D. or a P. C. or a P. E. are the folks glad when you say, "and now, in conclusion?" If so, just come to Fort Worth and hear Miss Frayser. Learn how attractive and refreshing, how delightful simple things, close to nature's heart, can be made. Learn the immense importance of small things. It is a lesson we all need to learn. Every preacher can learn from Miss Frayser.

Oh, That Music!

The music will repay you for your trip to Fort Worth. There are a dozen or more addresses worth the trip to hear; a Bible study by Miss Frayser is worth the trip. So you will get your money back many times. Oh, say! You have but one life to live. Go down in that old sock and get out a few "wheels" and exchange them for life and refreshment at the great conference, April 1-4.

George Stewart.

George Stewart will begin his great meeting in Fort Worth on Sunday, April 5. You can stay over and hear him and leave for home before midnight of the 5th.

Everett's Face.

When Everett gets to Fort Worth and looks at the crowd his face is going to look like an August full moon, and a broad smile that will not wear off will spread over his genial countenance! He is going to say, "I had heard, but the half I had not dreamed of!" Everett has put a lot of brown study and good gray horse sense into the details of the conference.

The Sturdy Scotchman.

I always like to hear Dr. Rankin speak. No man in Texas has done more for the cause of morality, righteousness and the uplift of the people of this great State than Dr. Rankin. He speaks with such ease, always uses the right word and puts his thought in such compass that it is easily understood. He has convictions and stands by his guns. When his Scotch blood gets on fire and his artillery is playing on the ramparts of the devil, I always think he is handsome. His name will be a household word in Texas many a day; his memory be fresh as the green, flower, bedecked prairies of our State under the May skies. "The righteous shall be held in everlasting remembrance." Don't fail to hear Dr. Rankin.

Write Kiker.

Write Rev. O. P. Kiker, Fort Worth, what you want in way of entertainment. He is a man of affairs and is Chairman of Committee on Entertainment.

Blow the Dinner Horn.

I am especially anxious that our Northwest Texas Conference has a large delegation at the Fort Worth Conference. It is in our borders. Other conferences are coming. Will not the presiding elders, preachers in charge and superintendents all help us secure a large attendance? Do, brother! The feast will be spread. Brethren, you who are leaders, blow the old dinner horn good and strong all over Texas, won't you?

Pay the Directors.

We have taken pains and spent money getting up this program, 'phoning, writing, planning, advertising. But the Directors of our Methodist

EVERY WOMAN

wants to feel well and look well. This condition can only be attained by keeping all the organs of the body in healthy harmonious action. Periodically certain functions are to be expected. Any delay or interference throws out of harmony the whole system.



regulate the whole system and assist nature during these disorders.

STOMACH TROUBLES RADWAY'S PILLS

cure all disorders of the stomach, bowels, kidneys, bladder, diaphragm, catarrhs, piles, SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, CONSTIPATION, AND ALL DISORDERS OF THE LIVER.

Be sure to get RADWAY'S PILLS and see that the name RADWAY is on what you buy. Made from purely vegetable ingredients.

Superior in every respect to the ordinary products and substances of the commonly advertised pills. 25 cents a box. At druggists or by mail. RADWAY & CO. NEW YORK.

State Conference will be repaid if 2000 delegates meet at Ft. Worth.

"The Law."

The Discipline authorizes an Annual Conference Sunday-school meeting in each Annual Conference. In Texas we are in a coalition and several Annual Conferences combine in one great meeting, thereby increasing attendance and dividing the expense. So it is Disciplinary.

On Three Lines.

We need one great State meeting in which we use our great leaders; then a fine institute and rally in each presiding elder's district, and also a special Sunday-school meeting in each pastoral charge. In this way we reach the last man.

Home Talent.

We can get up a fine program of Texas talent. Every number on the program will be good, better or best.

Noon Lunch.

The ladies of the Church will likely serve lunch in the basement, which may be had at trifling cost. This will be a great convenience to delegates, and especially ladies.

Street cars run all over the city and land you close to the Church. Ladies can come and attend without a male escort in perfect safety and with propriety. CHAS. S. FIELD, Sec.

SUNDAY-SCHOOL WORKERS WHO NEED NOT ATTEND.

The pastor who has not yet learned to appreciate the Sunday-school and who still thinks that his sermon is of such importance that he cannot afford to attend Sunday-school, because he must have that hour to finish polishing the periods of his great (?) sermon. The pastor who does not believe that the Sunday-school can be made a great force for salvation and the building up of Christian character; the pastor or superintendent who does not like these new-fangled ideas about Sunday-school work because they may have come down from the North—no use for such to attend.

The superintendent who does not need any new ideas or methods, who is so self-satisfied that he thinks no one can give him any help in making the Sunday-school more efficient or more aggressive; the superintendent who cannot bear for his own pastor to make a suggestion to him about the Sunday-school work and who gets out of humor whenever anybody seems to think that his plans and methods are not the very best; the superintendent who has solved the "Boy Problem" and the "Young Man Problem"; the superintendent who has never found out that there is a problem when you attempt to reach boys and young men—in brief, the superintendent who thinks that he is the ideal superintendent and that his school is the ideal school. No use for any of these superintendents to go to Ft. Worth. No new ideas or methods will be able to penetrate the mail of their self-esteem. They are guarded at all points. The Sunday-school teacher (man or

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. S. Gannon, Box 107, South Bend, Ind.

Eat Charcoal

Bad Breath, Gas on Stomach and Blood Impurities Stopped by Wonderful Action of Charcoal Lozenges.

Trial Package Sent Free to Prove It.

To blow a whiff of your bad breath in the face of a stranger or friend is a mighty disagreeable thing—to both of you. It humiliates you, and disgusts the one who is standing before you and talking with you face to face.

Union-eaters, smokers, garlic-users, owners of bilious breath and furry tongues, victims of indigestion and those who are not teetotalers will be surprised how quickly they can get rid of their offensive breath by taking just a few of Stuart's Charcoal Lozenges.

Charcoal is the greatest gas absorber known, absorbing 100 times its own volume in gas.

Gas on the stomach comes from indigestion as a rule. But no matter which it comes from, if there is any there, charcoal in the form of Stuart's Charcoal Lozenges will absorb every bit of it. And besides that these charcoal wonder-workers will absorb any unnatural odors which you may have in your mouth, or in your stomach and instead of having a "powerful" breath which you are ashamed of, you will have a pure, sweet breath, free from all odor.

That foul, bilious breath you have on arising in the morning can be stopped at once by Stuart's Charcoal Lozenges.

Don't use breath perfumes. They never conceal the odor and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas and make your breath pure, fresh and sweet, just after you have drunk or eaten. Charcoal is a purifier as well as an absorber. It leaves the stomach and intestines pure and unpolluted by fermenting food, which causes more than half the ills of mankind.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder-workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c box of them. You'll feel better all over, more comfortable and "cleaner" inside.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 290 Stuart Bldg., Marshall, Mich.

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woman) who knows exactly how to teach a class; who has never found any problems in the work which he could not solve; who knows just how to teach boys and how to hold young men and young women in the Sunday-school; who has brought every pupil to Christ and is still developing a noble Christian character in each one; the primary teacher who knows just exactly what to teach and how to teach the little ones; who knows how to use the blackboard and how to make pictures and stories preach great sermons to the children—all such teachers need not go to Ft. Worth next April.

Every pastor, superintendent or teacher who has never had the "blues" and has never become discouraged about the work, need not attend the great Sunday-school Conference at Ft. Worth.

But every pastor, superintendent or teacher who really hungers and thirsts to make his work a real help in making the Sunday-school more efficient and successful in saving the pupils and developing Christian character; who really desires to make the Sunday-school a great Bible school where all the pupils come to Christ and are continually made more and more Christ-like—all such ought to be at Ft. Worth in April.

Every teacher who realizes that new ideas and new methods may make him or her a more efficient and successful teacher; all teachers who feel that information and inspiration may make the work a continual joy and delight because of the new life and power which will come into their souls, ought to attend the conference at Ft. Worth unless it is absolutely impossible for them to attend.

If everyone comes who really ought to come, there will be 5000 Sunday-school workers at Ft. Worth to be filled with enthusiasm and new ideas at the greatest Sunday-school Conference ever held in the great State of Texas. Will you be there to get the inspiration and information that you and your Sunday-school need so much? Why not come and seek better preparation to do the greatest work—except preaching the gospel—ever committed to human hands and human hearts? B. W. DODSON, Colorado, Texas.

HISTORICAL.

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

By Rev. Robert Gibbs Mood.

Paper II.

For some years this college (Southwestern University) had a prosperous existence. Its printed catalogue, a copy of which I have recently had the privilege of examining, shows a large attendance of students, and its course of study and requirements for admission were rigid. At this distance, it looks as if all the conditions for permanent and enlarged success were at hand. It would avail nothing, even if it were possible, to enumerate and elaborate on the causes that seem finally to have altogether alienated the heart of the Church in Texas from this promising enterprise. Without criticising those who had it in charge, it seems clear that those in the lead of the enterprise yielded too readily to discouragement; became impatient at the difficulties and disappointments that unavoidably arise in every such undertaking and were tempted too early to abandon it. That it did much and excellent work has never been questioned, but it seems, from the final disposition of the property, that local influences became more powerful than connective control; for August 6, 1856, Ruterville College, with all of its property, was consolidated by the Legislature of Texas with the "Texas Monumental Association," and this, too, in the face of the express provision of the original college charter, "that the lands donated by the State should be applied to education, and for no other purposes whatever."

Very few, at the time of the founding of Ruterville College, had any adequate conception of what was demanded to establish and carry forward to success an institution of learning of high character. This was strikingly illustrated by some of the terms of the charter, which, while exceedingly liberal in many important respects, the charter said: "Provided the amount of property owned by said corporation shall not at any time exceed twenty-five thousand dollars," and limited its corporate life to "ten years." If these were the limited views of the legislators of the Republic regarding the conditions for the success of a college, it is not surprising that the Church should share the same error. As a consequence, Ruterville College had been in operation but four years, had scarcely got well to work, and was struggling with the difficulties incident to a new enterprise, when it was proposed to build, equip, launch and man another college.

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

Our Departed Dead

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

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

DANIEL.—The subject of this sketch, Alice Virginia Daniel, was born June 30, 1877, and died January 17, 1908. She was the eldest daughter of Joseph R. and Louisa Daniel. Having been reared in the community in which she died, she had a wide circle of friends who mourn her early departure. She was converted when very young and lived a consistent member of the M. E. Church, South, until she was translated to the Church triumphant. Alice loved and attended the services of God when her health would admit, and nothing pleased her more than to have her pastor and family visit her home. She was greatly afflicted, nevertheless bore her sufferings with much fortitude, most of the time very cheerfully, having a kind word for everyone with whom she came in contact. Alice was a devoted daughter and sister and often during her long confinement to her bed would join her little afflicted brother, Jodie, in singing the sweet songs of Zion. Ofttimes they became very happy in dwelling upon the goodness of God. All was done that loving hands and tender friends could do. I have never witnessed such devotion as was demonstrated by her devoted mother. She never seemed to grow weary of administering to her dear daughter's wants in all the long years of her affliction. Alice would often remark, "Poor mamma! this must be very hard upon you!" But in return, the daughters home life had been beautiful. Her devotion to her mother was something to be long remembered. Yes, she loved her parents and brothers very much, and when she realized that death was near, calling each member of the family to her bedside, spoke to them with perfect calmness of the grand and glorious change that was soon to take place. She also sent words of cheer to friends who were not present. She gave all necessary instructions in regard to her burial. The funeral services were beautiful and very impressive, being conducted by Bro. M. R. T. Davis, of Wheatland. To her grief-stricken parents I would say, weep not for your dear daughter. There is no sickness, no pain, nor sorrow on that celestial shore to which her sweet spirit has winged its way. Only a short while and you, if faithful, will be permitted to live with your dear Alice through endless eternity. One who loved her. A. B. PENN.

TRAMER.—Mrs. Alice Tramer, aged 62 years, died at her home at Adkins, February 14, 1908, leaving a loving husband and five dutiful daughters to mourn their loss. She has gone from them in this world only to be one of the multitude of angels that will encamp about them to protect them and brighten the way that leads to her and God. "Blessed are the dead who die in the Lord" is said of her because she has lived in Christ. We have buried her body, but her influence will abide in the community in which she has lived, in the M. E. Church, South, to which she has been exceedingly devoted from early childhood, and especially will it go on in the hearts of many ministers of the gospel whom she has encouraged and helped in the work for the Master. Her death will serve to bring heaven nearer to her loved ones. L. C. LILLY, P. C.

CADE.—At 7 o'clock a. m., Tuesday, February 18, 1908, from the home of her daughter, Mrs. David Livingston, near Lingleville, Texas, the soul of Sister Matilda Thairre Cade left its tenement of clay and entered the portals of glory in the paradise of God after having lived in this world 78 years and 7 months. She was born in Georgia and her maiden name was Matilda Myrick. The family moved to Alabama while she was a child, where she was converted and joined the M. E. Church, South, at twelve years and was continuously a member thereof throughout her life. She was married fifty-seven years ago to Jas. Cade in Butler County, Ala., who died seventeen years later, leaving her with seven children, two of whom—John Fletcher Cade, in Mississippi—and the above-named daughter, survive her. She had been in feeble health for several months, but her last illness was of about two weeks' duration. "Blessed are the dead who die in the Lord." HER PASTOR.

Throat Coughs

Ask your doctor about these throat coughs. He will tell you how deceptive they are. A tickling in the throat often means serious trouble ahead. Better explain your case carefully to your doctor, and ask him about your taking Ayer's Cherry Pectoral. Then do as he says. Get the best medicine, always. We have no secrets! We publish the formulas of all our preparations. J. C. Ayer Co., Lowell, Mass.

BURROW.—Nimrod Cain Burrow, the son of Nimrod and Catherine Burrow, was born in Bedford County, Tenn., in 1843, and was sixty-five years old at his death. When just into well-matured manhood he left his people and friends and home he loved and in the year 1870 came to Texas and settled in the open prairie country in Collin County, near where Nevada now stands. The year 1870 was an eventful year to Bro. Burrow. When he reached the home of his adoption one of his first and most important acts of his life was to profess religion and join the Church, and the next most important was his marriage to Miss M. F. White, of Nevada. Both these unions proved of inestimable value in all his future life. His Church life was a happy and useful one and his marriage was the very best thing he could have done. No home was happier, no two ever better suited. He was ever ready to respond in person and with his means to the calls of the Church. Bro. Reed, now with the Church triumphant, was his pastor. Under the awakening and powerful preaching of that wonderful man he found peace and pardon, and a peace that remained with him until his triumphant exit from earth, which took place at Oak Cliff on January 21, 1908. He was an Israelite indeed in whom there was no guile. When Cain Burrow died heaven was enriched and earth impoverished. He came to Dallas a year ago to make it his future home. He acquired enough of this world's good to take care of himself and family and with that he was satisfied. But I forbear to say more. So much can be said about such a person we are liable to become extravagant. He was carried back to Nevada and buried in the Odd Fellows' Cemetery, where the friends and neighbors of the larger part of his life can look upon his grave and think of the spirit that rests in the bosom of his Savior. Bro. Burrow left no offspring of his own, as there was no child from his marriage. They have an adopted daughter who married Mr. Davis, of Nevada. They and Sister Burrow are left to mourn the loss of one so devoted as a husband and so kind as a father. I knew the deceased well. I was once his pastor. I know whereof I affirm. WM. A. EDWARDS.

DOSS.—Mrs. Zara Doss (nee Laird) was born near Neches, Anderson County, Texas, March 8, 1866; was married to Mr. Charles W. Doss Aug. 31, 1882, and died in Neches Feb. 11, 1908. Sister Doss embraced religion and joined the Methodist Church in July, 1894, and lived a faithful, consistent life until called home by death. She leaves a husband, three daughters, two twin boys and a host of relatives and friends to mourn her departure. Three infants preceded her to the better land. Sister Doss was a devoted wife, a kind and loving mother, and a good, useful woman. She was charitable to the poor and homeless, and a blessing to the needy and distressed. "Blessed are the dead which die in the Lord from henceforth; yea, with the Spirit, that they may rest from their labors; and their works do follow them." Our dear sister is now free from this old world of toil and strife and sin. We tender to all the bereaved family our sincere condolence in this sore trial, and most earnestly pray that they may meet her in heaven, where sickness and sorrow, disease and death shall never come. W. W. HORNER, Pastor.

WEST.—Mrs. Martha Jane, wife of J. C. West, was born in Alabama; moved with her parents to Georgia, where she was married to J. C. West. They moved to Houston County, Texas, near Kennard, in 1876, where she lived until December 18, 1907, when she passed to the haven of rest. She was converted and joined the Methodist Episcopal Church, South, while young and lived a consistent Christian life. Her age was fifty-nine years. She left a husband and five children—one boy and four girls—four of them married. Georgia is at home with her father. While we all with them weep for the loss of this life, we are satisfied her home in heaven is happier. She was patient in her suffering, and often spoke of going, then would say: "The Lord's will be done." All that human hands could do was done. She was a faithful mother in her home; trained her children well. All of them are good working members in the Church. Their work is evidence of their faith. So, dear ones, weep not as those that have no hope, but meet your loved ones where there will be no more death. R. F. HODGES.

DOZIER.—Ruth Dozier, daughter of Dr. W. M. and Mrs. Mary Powell, was born in the town of Albany, Texas, March 11, 1890, and died at Merkel, Texas, November 10, 1907. At the time of her death she had lived in Merkel only about one year, the rest of her short life having been spent in the little town of Albany, where she had many friends and acquaintances. Miss Ruth was a bright, sweet Christian girl. She was converted and joined the Methodist Episcopal Church, South, at the age of twelve, under the ministry of Rev. W. A. Manly. She was active in Church work, in Sunday-school, Epworth League and Bible study, taking great interest in such work. She received her education at the Reynolds Presbyterian Academy at Albany and the public high school at Merkel. In her home life and in the social circle she was always bright, happy and hopeful. Her mind was bright and her heart was glad. She enjoyed good health until afflicted with that terrible disease, typhoid fever. Recovering from this, other troubles followed and her system finally gave way. During her long illness she was patient and endured her pains heroically. She left a father and mother and brothers and sister to mourn their loss. May God bless and keep them. J. W. ROWLETT.

HARRISON.—Mrs. Sarah E. Harrison (nee Hill) was born in Sevier County, Tenn., December 4, 1829, and died in Austin, Texas, January 13, 1908. She was married to Ruskin Fielder in Alabama, 1846. To this union two sons were born, one of whom still lives. Mr. Fielder died at Huntsville, Texas, in 1851. Mrs. Fielder was married to Thomas Harrison July 9, 1857. To this union six children were born, five of whom are now living. Rev. C. S. Harrison, Joseph Harrison, Miss Nannie H. Harrison, Mrs. Alice Nivens and Mrs. Dona Patton. Sister Harrison joined the Methodist Church as a child, nine years of age. Her second husband, Mr. Harrison, being an elder in the Cumberland Presbyterian Church, she united with that Church for the time, but after his death she returned to the Methodist Church, having always been a Methodist at heart. It was the writer's privilege to know Sister Harrison only during the last year of her earthly life, and yet from that one year he could judge what those other years had been. That last year was a beautiful year, a fulfillment of the promise that "at evening-time it shall be light." Sister Harrison was a constant sufferer for many months, yet her faith never faltered, and there was always a glad, sweet smile upon her face. She was ready and eager for the sun- Continued on Page 14.

The Story of a Medicine.

Its name—"Golden Medical Discovery"—was suggested by one of its most important and valuable ingredients—Golden Seal root. Nearly forty years ago, Dr. Pierce discovered that he could, by the use of pure, triple-refined glycerine, aided by a certain degree of constantly maintained heat and with the aid of apparatus and appliances designed for that purpose, extract from our most valuable native medicinal roots their curative properties much better than by the use of alcohol, so generally employed. So the now world-famed "Golden Medical Discovery" for the cure of weak stomach, indigestion, or dyspepsia, torpid liver, or biliousness and kindred derangements was first made, as it ever since has been, without a particle of alcohol in its make-up. A glance at the list of its ingredients, printed on every bottle-wrapper, will show that it is made from the most valuable medicinal roots found growing in our American forests. All these ingredients have received the strongest endorsement from the leading medical experts, teachers and writers on *Medical Matters* who recommend them as the very best remedies for the diseases for which "Golden Medical Discovery" is advised. A little book of these endorsements has been compiled by Dr. R. V. Pierce, of Buffalo, N. Y., and will be mailed free to any one asking same by postal card, or letter addressed to the Doctor as above. From these endorsements, copied from standard medical books of all the different schools of practice, it will be found that the ingredients composing the "Golden Medical Discovery" are advised not only for the cure of the above mentioned diseases, but also for the cure of all catarrhal, bronchial and throat affections, accompanied with catarrhal discharges, hoarseness, sore throat, lingering, or hang-on-coughs, and all those wasting affections which, if not promptly and properly treated are liable to terminate in consumption. Take Dr. Pierce's Discovery in time and persevere in its use until you give it a fair trial and it is not likely to disappoint. Too much must not be expected of it. It will not perform miracles. It will not cure consumption in its advanced stages. No medicine will. It will cure the affections that lead up to consumption, if taken in time.

The Woman's Department

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

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

WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTHWEST TEXAS CONFERENCE.

Odds and Ends from Our Work Tables.

Last month the printers played havoc with our harmless English, and we were made to say things we had not thought of. An instance: In quoting the words of our missionary song, "Tell It Out," what was our consternation to read, "Yell It Out."

Now, no one who knows the habits of the quiet daughter of old Virginia who makes notes for our papers could ever imagine her indulging in or recommending such a demonstration in Church work.

Bulletins going wrong is a frequent source of complaint from the auxiliaries. A sufficient number is mailed monthly to the District Secretaries to supply their auxiliaries, and they are sent in ample time to be remailed and reach their final destination before the first of the month. It is her duty to send these off promptly.

Great care should be taken to secure correct addresses, so they may reach the auxiliaries with their message, and do their part in spreading the tidings.

It is the duty of the auxiliaries to keep the District Secretary apprised of any change in office or address. Keep the wires up, sisters, and we will have a live organization.

Mrs. W. F. Barnum has just returned from the mid-winter meeting of the Executive Committee in Nashville, which was held February 5-8.

She suggests that if any one thinks these interpolated meetings are for play we are at liberty to disabuse their minds. She reports this recent session to have been the most strenuous occasion she has ever had part in.

The absence of Mrs. Wilson, Vice-President, and Mrs. Cobb, Associate Secretary, was a matter of regret. The former has been for a time in a hospital in Baltimore, but is now at her home and much improved. This will be gratifying news to the friends and admirers of this gifted daughter of the Church, a woman whose abundant labors for the cause has rendered her very dear to those who have the privilege of a personal acquaintance and to all who have so long known her as the worthy helpmate of her distinguished husband.

Mrs. Cobb has not yet returned from the Orient, but is expected before the month expires.

The officers of the departments gave gratifying reports of results in the field.

Miss Davies, Secretary of Young People's Work, reported more than 300 new members added, and many volunteers and conversions from direct evangelistic work.

The collections for the three quarters passed show a gratifying increase over the same time last year.

The Indian work has taken on new life under the management of Rev. C. F. Mitchell and wife.

Nine candidates presented applications for work which were referred to the Committee on Candidates.

Bishop Hoss was present and contributed as his part a delightful trip to Brazil, with a sketch of our work and a character sketch of our workers. He speaks in high commendation of both our missionaries and the excellent judgment shown in the selection of our fields of work.

Dr. Lambuth made a careful report of the work in China and Korea.

Of the work in Korea he said: "Give me ten more missionaries and in ten years I will give you a Christianized Korea." "But," he adds in words of warning, "we must do it now or the opportunity is gone forever."

Korea is a nation with an instinctive aptitude for religion, a nation whose religion is its life. Twenty-five years ago there was not a Korean Christian in the land so far as is known. Ten years ago there were a thousand. To-day the number is estimated, it may be extravagantly at a hundred thousand.

One familiar with the conditions has written of Korea: "Politically damned by the pitying contempt and the jealous cupidty of superior races, she is giving herself with an abandon hitherto unknown in modern missionary annals to the religion of renunciation. Having learned the folly of putting her confidence in princes, she is putting her trust in the living God."

The Korean Christian reads and knows his Bible in the good old-fashioned way. He is as well recorded of as Apollon, "Mighty in the Scriptures." He feeds upon the Word, illumined by any commentary, until it indwells his whole being.

The Korean missionary needs not to answer questions of the validity of the Scriptures, and the possibility of

the miracles, like his Japanese brother. The Korean Christian has felt for himself the searching power of the Bible truths, and has witnessed in himself the miracle of a soul's regeneration.

Again we read of these people, "The prayer life seems a thing unprece-dented." A large boys' school has a room in the basement reserved solely for the privilege of private prayer for the students, two-thirds of whom avail themselves of the privilege. There is no cant about it; it is simply a matter of course appropriation of their possessions in Christ Jesus. It is stated that there is now scarcely a family in Korea to whom the good news of the gospel has not somehow penetrated.

We read of a regular attendance at a week night prayer service of eight hundred, mostly men. At another Church they have ten or twelve hundred.

At one time the local book store in one town exhausted its supply of Bibles and at 10 o'clock of the morning after a new supply of five hundred was received, not one remained. Our Church employes' institutes is conducted by one of the missionaries. To these the people come from a long distance. One woman walked two hundred and ten miles to one of these. Five hundred attended the last one held.

Numbers of members and rapidity of growth do not always, unhappily, signify very much, but add to its numbers the fact that the Korean Church is indeed, and notably, "fer-vent in spirit, patient in tribulation, continuing instant in prayer, tribulating to the necessities of the saints, given to hospitality," and must not we confess that this young Church is giving to ancient Christendom an illustration in our twentieth century of the primitive spirit-filled apostolic Church?

The annual meeting of the board will be held in New Orleans, beginning May 1. The program is an attractive one, and fraught with deep import to the cause.

The returned missionaries for that occasion are Misses Bowman, Anderson and White for China; Misses Howell and Fullerton from Brazil.

The Home Field.

One of the pleasant events in the social life of the foreign mission work of Fort Worth for the month has been a visit from Miss Billingsly, of Scarritt Bible and Training School, Kansas City, Mo.

She is enjoying her rest year and gave us a call in passing to Mexico. Her destination for the summer will be California.

An informal reception by Mrs. Barnum conferred a mutual pleasure and honor on all concerned. The parlors were thronged. It was a congenial company. Smiles answered smiles, and a subdued roar, perhaps like the sound of "a going in the mulberry trees," greeted one before reaching the house.

It was the day for the regular monthly meeting at First Church, and the literary program was rendered by the ladies to the profit of all. Miss Billingsly, of course, put in a plea for Scarritt.

Ancient these meetings of the First Church Auxiliary they have a program for the monthly meetings which has continued in a connected way through the entire year. Like the chapters of a book, one prepares the way for another. The members are divided into circles of ten, and they take it by turns to execute the program, dividing the labor among themselves so that each of the ten has some part to perform. A simple refreshment is an invariable part, the expense of which is defrayed by the circle. They have an attendance reaching as high as fifty.

A part of that good work is a scholarship at Pirackaba, Brazil. Their student is an orphan of Swiss family without kindred. Would we could give her picture. It reminds one of the Madonnas of the old masters. She is of a family which has in the past, in her native land, given two missionaries to India, and now the "bread cast upon the waters" is being gathered "after many days."

In our next we will try to give you some of the methods of this live society.

And now, before we pass from this subject, we will have a glimpse of what is known as "the neglected land" through the eyes of Miss Stradley. She writes: "I enclose a snap shot taken at the laying of the foundation of our new building. The building is called the Mattie Watts Annex. You see Miss Watts at the corner wearing a white temperance badge. Our hearts are running over with gratitude and you can see it in our faces. Of course you know all about this proposed building and the great

need of it, as it was all discussed at the last board meeting and permission given to lay the foundations. They will be laid when you receive this, but the struggle to pay for them and meet our current expenses will be on us."

Mrs. Bullock kindly reports new organizations as follows: Memphis, 16 members. On the 10th Bro. Hotchkiss organized with 31 members; Mrs. Dr. Stephens, Corresponding Secretary.

The Polytechnic Auxiliary held an open meeting in the college auditorium Sunday evening, February 16, the pastor giving the preaching hour. A very interesting program was rendered by the ladies, assisted by the Juvenile Society and the Young Ladies' Home Mission Society. A number of new members were secured, two gentlemen giving their names as honorary members. A collection of over \$9 was taken, which will be added to the pledge fund.

Mrs. Barnum has been to Dallas by invitation of Trinity Church to assist in the exercises of a belated observance of the Week of Prayer. She addressed them on "Methods of Work." The women of Grace Church, with whom she had previously spent a most profitable day, came over in a body to participate in the meeting. She was given an audience of more than 100 women.

Amounts reported for furnishing room at Scarritt: First Church, Fort Worth, \$10; Waxahachie Home Mission Society, \$2.

MRS. S. C. FOLLIN,
Press Supt.

Fort Worth, Texas.

NOTICE.

The vacancy in the office of District Secretary, Woman's Foreign Missionary Society, Sherman District, made by the resignation of Mrs. John Marshall on account of ill health, has been filled by the appointment of Mrs. L. L. Jobe, 903 N. Cleveland Avenue, Sherman, Texas, who has kindly consented to take up the duties of said office.

The Auxiliaries of Sherman District are hereby requested to take due notice of this change and send all reports, etc., to the foregoing address.

W. H. M. SOCIETY.

The Woman's Home Mission Auxiliary of Lubbock, Northwest Texas Conference, met in regular session February 5, 1908. After the regular business was disposed of, the election of officers for the ensuing year resulted as follows: Mrs. Ben Hardy, President; Mrs. K. Carter, First Vice-President; Mrs. W. D. Benson, Second Vice-President; Mrs. G. L. Beatty, Third Vice-President; Mrs. W. S. Posey, Treasurer; Mrs. A. A. Peoples, Corresponding and Recording Secretary; Mrs. W. W. Roylaty, Press Reporter; Mrs. G. A. Roylaty, Agent for Our Homes.

We have 125 members in our Church, and 42 members in our Home Mission Society. (A remarkable record of membership is this, and we can but wish there were many Auxiliaries of similar record.—Editor Woman's Department.)

MRS. A. A. PEOPLES,
Corresponding Secretary.

WEEK OF PRAYER.

The members of the Woman's Foreign Missionary Society held their annual Week of Prayer, beginning Sunday, January 26. Rev. S. C. Riddle delivered a most appropriate and very impressive sermon on Sunday morning, which paved the way to the hearts of the hearers to receive with deeper love and interest the meetings which followed, and his words, so earnest, yet tender, awakened some souls to a clearer conception and responsibility toward a benighted world.

An open service was held on Sunday evening, conducted by the President, Mrs. R. S. Fulton. Special music, readings and instructive talks were given in that missionary spirit that characterizes the best meetings possible.

The members of the society, with several visitors, met on Monday and Tuesday afternoon with Mesdames S. C. Riddle and Alma Brown. Mrs. Gus W. Thomasson and Mrs. Will Stinnett were appointed by the President to lead the services. The different mission fields were taken up and discussed in that simple yet beautiful way that impresses and inspires one to love the Master and lift his eyes toward "the fields already white unto the harvest." Many earnest prayers were offered, and deep down in our hearts we resolved to be more consecrated and earnest in the Lord's work. Free will offerings amounted to \$15.10.

"Take my life and let it be consecrated, Lord, to Thee."

MRS. CLARA BANKS,
Press Reporter.

Van Alstyne, Texas.

FROM THE DECATUR AUXILIARY, NORTH TEXAS CONFERENCE.

The Woman's Home Mission Society met in its regular session Monday, Feb. 10, with the president in the

chair, and eighteen members and one visitor present.

The fourth chapter of Colossians, after being read, was beautifully commented upon. Mrs. Floyd Helm conducted the Bible lesson, including the ninth and tenth chapters of Mark.

It being the time for annual election of officers, after business was attended to, proceeded to select same. The following were elected: President, Mrs. W. W. Williams; First Vice-President, Mrs. Bob Thompson; Second Vice-President, Mrs. Steve Gose; Third Vice-President, Mrs. C. B. Simmons; Recording Secretary, Mrs. M. A. Harding; Corresponding Secretary, Mrs. Chris Henderson; Treasurer, Mrs. L. W. Tyler; Press Reporter, Mrs. Oscar Davis; Agent for Our Homes and King's Messenger, Mrs. Floyd Helm; Local Treasurer, Mrs. Wes Helm.

Through God's goodness and mercy we have been enabled to do a great year's work. Our strength as an auxiliary has been increased in numbers, with more than twenty of our best consecrated women. The local work of the Home Mission auxiliaries consists in looking after the parsonage and keeping it furnished, visiting the sick and strangers, and helping the poor and needy. The connectional work consists in building parsonages, maintaining schools in different sections of the country, city mission work, the building and furnishing of the girls' dormitory in Denton, and last, but by no means least, caring for our fallen sisters. Financially, we have done a good year's work. In less than eighteen months we have paid \$125 to our Denton Dormitory.

Relying upon God's strength and trusting his word, let us do the best year's work of our lives in the next twelve months, beginning March 1.

And let us

"Speak a shade more kindly
Than the year before;
Pray a little oftener
Love a little more;
Cling a little closer
To the Father's love;
Life below shall liker grow
To the life above."

MRS. W. S. GILBERT,
Press Reporter.

FROM GAINESVILLE, N. T. C.

The Woman's Home Mission Society of Broadway Church met in regular business meeting for February, and after the devotional exercises the business was taken up, concluding with the election of the following officers: Mrs. J. E. Logsdon, President; Mrs. W. C. Brown, First Vice-President; Mrs. S. L. Major, Second Vice-President; Mrs. J. R. Flowers, Third Vice-President; Mrs. L. J. Alderson, Recording Secretary; Mrs. George Lee, Corresponding Secretary; Mrs. H. C. Bradley, Agent Our Homes; Mrs. W. R. Nutting, Press Reporter; Mrs. Maude Feltz, Treasurer.

With this new year we are hoping for better things in Broadway Church. Last year the Lord smiled on our work and enabled us to do a little which was acceptable in his sight. Our parsonage is now in quite good shape. We have completed the work in the bathroom, which helps to make "life worth the living." Pray for us, that we may be more efficient workers in the Master's cause and be soul winners.

PRESS REPORTER.

FROM ENNIS, TEXAS.

The Woman's Home Mission Society of the Methodist Episcopal Church, South, met in regular business session Monday, Feb. 24, and besides the transaction of other important business, the following officers were elected: Mrs. W. D. Arden, President; Mrs. Sam Mays, First Vice-President; Mrs. E. F. Ross, Second Vice-President; Mrs. J. M. Gilpin, Third Vice-President; Mrs. B. Gatewood, Recording Secretary; Mrs. Q. Harveson, Corresponding Secretary; Mrs. J. P. Chambliss, Local Treasurer; Mrs. W. H. Brown, Conference Treasurer; Mrs. C. B. Smith, Agent Our Homes; Mrs. Q. Harveson, Press Superintendent.

MRS. Q. HARVESON.

W. H. M. SOCIETY, QUEEN CITY, TEXAS CONFERENCE.

Our fiscal year is drawing to a close, and our hearts are happy that it finds us stronger in numbers and a greater interest than we have ever had in our society. The improvements on our church and parsonage have required our labors so much that we have done little connectional work, but I inclose the report of our year's work, that you may see we have really been home workers.

Beginning of March, 1907, we had only twelve members. During the year we lost six by removal and received fifteen new members, so today our roll numbers twenty-one. Amount raised by members, \$169.75. Amount expended on painting church, painting and additional furniture for parsonage, \$166.20. As so much life and interest have been added to us, we hope to do more than we have ever done. We are now meeting weekly, with an interest-

ing Bible study, Bro. Manly as teacher.

We are due great praise to our faithful pastor and wife. They are not only consecrated and zealous, but are wise and strong as leaders, and have laid well the plans for a better year. We are thankful for Bro. and Sister Manly.

Election of officers for ensuing year as follows: Mrs. I. B. Manly, President; Mrs. J. J. Robertson, First Vice-President; Mrs. J. C. Strawn, Second Vice-President; Mrs. Baldwin, Third Vice-President; Mrs. C. Spencer, Recording Secretary; Mrs. J. E. Ellington, Corresponding Secretary; Mrs. A. M. Neal, Treasurer; Miss Vance Griffin, Agent Our Homes.

MRS. J. E. ELLINGTON.

FROM FARMERSVILLE, N. T. C.

The Woman's Foreign Missionary Auxiliary met in regular session Feb. 17. After the usual business was disposed of the following officers were elected for the ensuing year: Mrs. Ed Evans, President; Mrs. J. R. Wages, Vice-President; Mrs. W. P. Herron, Recording Secretary; Miss Bettie Carmack, Corresponding Secretary; Miss Elizabeth Church, Treasurer; Miss Myrtle Lovel, Agent for Woman's Foreign Missionary Advocate.

MISS BETTIE CARMACK,
Corresponding Secretary.

FROM ABBOTT, TEXAS.

On Monday afternoon, Feb. 24, the members of the Woman's Home Mission Society met for the annual election of officers. The result was as follows: Mrs. Clarence Marshall, President; Mrs. T. P. Cowan, First Vice-President; Mrs. Ben Young, Treasurer; Mrs. T. H. Shaw, Secretary; Carrie Thornton, Press Correspondent.

Thus begins the fourth year of our Home Mission Society in Abbott. Since this correspondent has often been re-liss in sending regular reports, possibly a little retrospective glance at the work done will not be out of place.

Three years ago in March the society was organized by our beloved pastor, N. M. McLaughlin, with a membership of nine. Some of these have gone into other homes, and twice the dear angel has entered the ranks, yet this little band has prospered and grown until there are now eighteen loyal workers, and while we know we have not done all we might have done, yet we feel we have been thrice blessed in what we have done, and in the threshold of this new year we feel encouraged to undertake greater things than ever before. During the past year it has been our privilege to subscribe \$5 per month toward the education of a noble young woman, who is fitting herself for life work in the Master's mission field. Some day, somewhere, when this sweet-spirited woman shall tell the story of Jesus and plead the Master's cause, we hope for a humble share in the glory of her work. We have added some furniture to both the church and parsonage, and while our town is, as most Texas towns, prosperous and healthy, yet where there have been occasions of sickness and need, the Home Mission Society has lent its aid. But, more than any of these, we have felt the spirit of the Master's love, and we think almost sometimes we have caught the vision beyond the heights, the beauty of the life to be.

CARRIE THORNTON,
Press Correspondent.

FROM FARMERSVILLE, TEXAS.

The Woman's Home Mission Auxiliary of Farmersville met in regular session Feb. 24, and after an interesting program the following officers were elected for the ensuing year: Mrs. W. F. Pendleton, President; Mrs. W. B. Honaker, First Vice-President; Mrs. J. B. Honaker, Second Vice-President; Mrs. J. J. Rogers, Third Vice-President; Mrs. L. L. Miller, Recording Secretary; Mrs. Ed Evans, Corresponding Secretary; Mrs. James Church Treasurer; Mrs. J. R. Wages, Agent for Our Homes.

MRS. ED EVANS,
Corresponding Secretary.

AN OLD ADAGE SAYS

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

Tutt's Pills

go to the root of the whole matter, thoroughly, quickly safely and restore the action of the LIVER to normal condition.

Give tone to the system and solid flesh to the body.

Take No Substitute.

PROGRAM OF THE ANTI-SALOON LEAGUE CONVENTION TO BE HELD IN DALLAS, MARCH 10-12, INCLUSIVE.

Tuesday Night, March 10.

7:45, devotional exercise for thirty minutes; 8:15, address, "The New Conflict Against the Saloon," Rev. P. A. Baker, D. D., Superintendent Anti-Saloon League of America.

Wednesday Morning, March 11.

9:30, devotional exercises; 10, reports from the field; 11, address, "God's Message in Science to Builders of Human Government," Rev. E. O. Taylor, D. D., Boston, Mass.

Afternoon Session.

2:30, devotional exercises; 3, address, "A Texas Storm," Rev. Charles W. Crooke, Assistant Superintendent Anti-Saloon League of Texas; 4, reports from the field and miscellaneous business.

Night Session.

7:45, devotional exercises; 8:15, address, "Church and State vs. the Saloon and the Home," Rev. J. B. Gambrell, D. D., L. L. D., Superintendent State Missions, Baptist General Convention of Texas.

Thursday Morning.

9:30, devotional exercises; 10, reports from the field; 11, address, "The Saloon and the Home," Rev. H. D. Kniekerbocker, pastor First Methodist Church, Fort Worth, Texas.

Afternoon Session.

2:30, devotional exercises; 3, address, "What Prohibition Would Mean for the Southwest," Rev. G. C. Rankin, D. D., editor Texas Christian Advocate; 4, reports from the field.

Night Session.

7:45, devotional exercises; 8:15, address, "The Graft of High License," Hon. Seaborn Wright of Georgia.

The convention means much just at this time. It is hoped that representatives from all quarters of the State will attend this great meeting. The speakers chosen are men of rare platform ability and will be able not only to highly entertain the audiences that shall attend, but afford much information on the subject now foremost in the minds of the people of Texas.

FROM TEXARKANA.

We can not get along without the Advocate. We enjoy reading it very much. We (my wife and I) appreciate the good it is doing the local option cause, and we hope to live to see the day when whisky, the greatest curse of the American Nation, is entirely eliminated from the land. I have been voting against whisky ever since I could vote, and I expect to keep on doing it.

Through the goodness of God my life was spared through a long and serious illness, and I am endeavoring to lead a better Christian life, and I ask the prayers of the brethren that I may be a better, more earnest and consistent Christian.

We are well pleased with our pastor, Brother G. E. Cameron, and wife. They are doing a grand work in Central Methodist Episcopal (Old State Line) Church. The Sunday-school has increased more than 100 per cent, and the congregations have more than doubled. We pray that this may be a great year for the Church.

The Churches are planning to have a union revival meeting this spring, and expect to secure Brother Cates, a Baptist minister, to do the preaching.

RESOLUTIONS OF RESPECT.

Resolutions of the Home Mission Society of the Methodist Episcopal Church, South, on the death of Mrs. Annie Farrer Cross, wife of our pastor, Rev. C. B. Cross:

Just at the dawning of the New Year Sister Cross' sweet spirit took its flight, and when the summons came she was "sustained and soothed by an unflinching trust," and approached the end "like one who wraps the drapery of his couch about him, and lies down to pleasant dreams."

Whereas, God in his infinite wisdom has seen best to remove by death one of our most beloved and efficient members; and

Whereas, Our society deeply feels the great loss sustained by the Church and by the community; therefore be it

Resolved, 1. That we humbly submit to the will of Him who doeth all things well.

2. That while we sadly miss her sweet face, her quiet, ministering, Christian influence, we find consolation in the assurance that we shall meet her in that "beautiful home of the soul."

3. That we shall cherish the memory of her unselfish life, and endeavor to emulate her pure Christian character, long suffering and abundant in love.

4. That we extend to the bereaved ones our deepest sympathy and commend them to Him who clothes the lilies of the field, and notes even the sparrows when they fall.

5. That a copy of these resolutions be sent Brother Cross and Mrs. Farrer, her mother, and a copy be recorded in the minutes of our Auxiliary at Colorado Springs, and a copy be sent the Texas Christian Advocate for publication.

MRS. CLAUDIA H. WOOD, MRS. M. R. DEAL, MRS. LIZZIE B. SOPER. Colorado Springs, Colo.

RESOLUTION OF SYMPATHY.

Resolved 1. That we, the members of the Bowie Missionary Institute, extend our deep sympathy to our dear brethren, Rev. J. B. Parr and Rev. A. P. Johnson, who have lately lost a loved one, the daughter of Bro. J. B. Parr, who was the wife of Bro. A. P. Johnson, and pray God's richest blessing upon them in their hour of great affliction.

2. That a copy of these resolutions be furnished to each of them, also a copy be sent to the Texas Christian Advocate for publication.

R. E. PORTER, CHAS. P. MARTIN, R. S. GOWAN.

Weatherford District—Second Round. Mineral Wells, Feb. 21, 22. Weatherford Cir., at Bethel, Feb. 29, March 1.

Alledo, at Bethel, March 4. Weatherford, First Church, March 7, 8. Cresson Cir., at Fall Creek, March 10. Springtown Cir., Goshen, March 12. Millsap Cir., Millsap, March 14, 15. Santo Cir., at Tarlton, March 19. Gordon and Mingus, at Mingus, March 21, 22.

Thurber, March 22, 23. Strawn, March 28, 29. Ranger, at Mt. Zion, March 30. Breckenridge, at Eolian, April 11, 12. Crystal Falls, at Baker, April 13. Wayland, at Necessity, April 14. Graford, at Graford, April 18, 19. Whitte, at Garzer, April 21. Penster, at Poolville, April 25, 26. Graham Sta., May 2, 3. Graham Mis., at Center Ridge, May 2. Graham Sta., May 2, 3. Farmer Cir., at True, May 5. Eliasville Cir., at South Bend, May 6. Throckmorton, at Rocky Point, May 9, 10. District Conf. at Strawn, June 24-28.

M. K. LITTLE.

San Augustine—Second Round. Caro, at Lynlat, March 14, 15. Nacogdoches, March 15. Center Sta., Wed., March 18.

Tenaha, at Paxton, March 21, 22. Cushing, at Sacul, Wed., March 25. Center Cir., at Sandhill, March 28, 29. Shelbyville, at Newville, April 4, 5. Minden, at Laneville, April 11, 12. Gary, at Gary, Wed., April 15. 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. Keitys, at Wells, May 30, 31.

C. A. TOWER, P. E.

Tyler District—Second Round. Alba, at Alba, March 6. Emory, at Ford's Chapel, March 7, 8. Big Sandy, at Hawkins, March 12. Wills Point Cir., Clifton, March 14, 15. Wills Point Sta., March 15, 16.

Mt. Sylvan, Harris Chap., March 21, 22. Lindale Sta., March 22, 23. Edgewood Cir., Creagleville, March 28, 29.

Grand Saline Sta., March 29, 30. Chandler, Shady Grove, April 3. Edom, Union Grove, April 4, 5. Edgewood Sta., April 9. Colfax, Antioch, April 11, 12. Canton, Wesley Chapel, April 18, 19. 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.

WEST TEXAS CONFERENCE.

Austin District—Second Round.

McDade, at Beakiss, Mch. 7, 8. LaGrange, Mch. 14, 15. West Point, Winchester, Mch. 21, 22. Smithville, Mch. 28, 29. Weimar, County Line, April 4, 5. Eagle Lake, Chesterville, April 9, 10. Columbus, April 11, 12. 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 3. South Austin, 7:30 p. m., May 3. District Conference will convene at Smithville, Wednesday, March 25, at 9 a. m.

JOHN M. ALEXANDER, P. E.

Cuero District—Second Round.

Cuero, March 7, 8. Shiner, at Sweet Home, March 14, 15. Oakum, March 21, 22. Palacios, at Midfield, March 28, 29. Buckeye, March 30. Stockdale, at Caddo, Apr. 4, 5. Smiley, at Davy, April 6. Nursery, at Thomaston, April 11, 12. Port Lavaca, April 13. El Campo, April 18, 19. Hope, April 25, 26.

District Conference at Victoria April 29-May 4. Opening sermon 7:30 p. m., April 29, by Rev. J. W. Cowan.

R. A. ROWLAND, P. E.

San Marcos District—Second Round.

Kyle and Maxwell, at M., March 7, 8. Martindale Cir., at Fentress, March 14, 15. Buda Cir., at Lytton Spgs., Mar. 21, 22. Timon Cir., at Timon, Mar. 27, 28. Preaching Friday night and conference Saturday, 10 a. m. Lockhart, at L., March 28, 29. Dripping Springs Cir., at Dripping Springs, April 1, 2.

Preaching Wednesday night. Quarterly Conference Thursday, 10 a. m. Waeluer and Thompsonville, at W., April 4, 5.

San Marcos, at San Marcos, Apr. 12, 13. Belmont Cir., at B., April 18, 19.

D. K. PORTER, P. E.

San Antonio District—Second Round.

Copita and Sabinal, at Utopia, March 7, 8. West End, 11 a. m., March 15. South Heights, 7:30 p. m., March 15. Uvalde, March 21, 22. Cotulla, March 28, 29. Dilley Cir., at Millett, April 4, 5. Barksdale Mis., April 9. Rock Springs, April 11, 12. Del Rio, April 16. 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. Following are the examining committees, San Antonio District, 1908: License to Preach—N. B. Harmon, S. B. Beall, T. G. Woods. Admission on Trial—J. C. Wilson, A. C. Bell, E. Y. S. Hubbard. Deacon's and Elder's Orders—E. D. Mouton, Z. V. Liles, W. W. Nunn.

District Conference at Sabinal May 13, 17. A. J. WEEKS, P. E.

San Angelo District—Second Round.

Paint Rock, at Eola, Mar. 7, 8. Miles, Mar. 11. Water Valley, at Paint Creek, Mar. 14, 15. Sterling City, at Divide, Mar. 21, 22. Garden City, at Stiles, Mar. 28, 29. Midland, Mar. 31. Ozona, Apr. 18, 19. Sherwood, at Christoval, Apr. 26. Eden, at Lohn, May 2, 3. District Conference at Ozona April 15-20.

W. T. RENFRO, P. E.

Beeville District—Second Round.

Rockport and Ingleside, at L., Mar. 7, 8. Floresville, March 14, 15. Aransas Pass Cir., at Nuecestown, March 21, 22. Runge, March 28, 29. Beeville, April 4, 5. Mathis, at Mathis, April 11, 12. Kingsville & Falfurrias, K., April 18, 19. Corpus Christi, April 25, 26. Alice, May 9, 10. Brownsville Cir., at B., May 16, 17. District Conference, Rockport, April 29-May 3. F. B. BUCHANAN, P. E.

Llano District—Second Round.

San Saba Cir., at Chapel, March 7, 8. San Saba Station, March 8, 9. Lampasas, March 14, 15. Willow, March 21, 22. Llano, March 28, 29. Johnson City and Round Mountain, April 2, 3. Blanco, at Flat Creek, April 4, 5. Bandera, at Medina, April 9. Center Point, April 11, 12. Kerrville, April 12, 13. Boerne, at Boerne, April 18, 19. Marble Falls, April 25, 26.

THEOPHILUS LEE, P. E.

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OUR DEPARTED DEAD.

Continued from Page 11.

mons that should call her home. In his efforts to minister to her the writer feels that he himself received the greater benefit. Her patient endurance of afflictions and her calm, dear trust were a source of blessing and inspiration to him. But she was always a blessing to those who knew her. This is the testimony of those who knew her longest and best. Thank God death does not end such a life as this. She will live on here in the lives of those who loved her and those whom she has helped. Over yonder, free from all sorrow and pain, she lives forever in the midst of that great company whom no man can number, "who have come up out of great tribulation and have washed their robes and made them white in the blood of the Lamb. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of water; and God shall wipe away all tears from their eyes."

CULLOM H. BOOTH.

GEORGE.—Lester Melvell, the only son of Rev. W. V. and Christiana George, was born in Eskota, Texas, February 10, 1887, and died in Eskota, January 30, 1908. Had he lived six days longer he would have been twenty-one years of age. He was sick with pneumonia only about twelve days; his sufferings were intense. He bore it without a murmur, and at the last passed from this life as though he had only fallen asleep. He leaves a host of friends—for he was loved by all—a father, mother and two sisters to mourn their loss. Under the ministry of Rev. R. S. Heizer he was converted when a small boy and joined the Methodist Episcopal Church, South. It was the privilege of the writer to know him while in school at Polytechnic College. He made many friends while there; no doubt as many as any young man has left at the college in the same length of time. No one ever thought more of home than Lester, and he would not consent to leave it. He was always obedient to father and mother; never gave them or his sister a short word. His remains were laid to rest in the Meekel Cemetery January 31, 1908. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." May the father and mother who enjoyed for so many years the love of a trusting son find their hearts filled with God's love, comfort and divine grace; may the sisters on whom he lavished the wealth of a true brother's love find comfort in a divine Savior.

W. C. HINDS, P. C.

ROSS.—Isaac Newton Ross was born in Texas March 19, 1852, and died at his home near Palestine, Texas, February 16, 1908. He was married to Miss Julia Phenix in Anderson County, Texas, December 19, 1877. Bro. Ross embraced religion and joined the Baptist Church when a young man, and later on in life he united with the M. E. Church, South, in which he lived until called away by death. It was my privilege to visit him during his illness and talk and pray with him and he seemed to appreciate it very much. He said he knew he had not lived right all the time, but he talked and prayed a good deal before his death and said he was ready and prepared to go. Bro. Ross was a kind father, a devoted husband and a useful citizen. We tender our sincere condolence to the bereaved widow and children and earnestly pray that they may all live so as to meet him in the better land.

W. W. HORNER.

MEDFORD.—Sister Melvina Medford was born February 10, 1840, and died February 19, 1908, aged sixty-eight years and nine days. A long and useful life was embraced in those sixty-eight years. She was a member of the Methodist Church about sixty years, having joined it in her very early childhood. She was well loved by her friends and neighbors, and mourned by eight children and an aged husband. She fell asleep in Jesus. Such a beautiful life can but bear good fruit; a whole lifetime of service. Being dead, yet she speaks. Cheer up, sorrowing ones; children, be faithful and true to mother's God; companion, lean on Jesus, who is able to help in this dark hour.

M. M. BEAVERS.

RIORDAN.—Miss Ida Riordan was born in St. Charles, Ky., May 20, 1885. She joined the Methodist Episcopal Church, South, in 1895, and lived a very consistent Christian, consecrated to the service of her Master. She was bright, cheerful, trusting the Lord until the last moment. Another sweet spirit has gone to rest. She fell asleep in Jesus February 9, 1908, at Bangs, Brown County, Texas, at the home of her uncle, where she had all the care that could be given a loved one. Farewell, our dear Ida; we will meet you on the evergreen shore. Her friend, MATIE SEYMORE, Bangs, Texas.

RANDLE.—W. M. G. Randle was born in DeKalb County, Ga., May 5, 1830, and died in Hunt County, Texas, October 10, 1907. Between the above dates was a great and very useful life. Born of religious parents (his father a useful local preacher), he was converted and joined the Methodist Church in boyhood, and, so far as can be known, honored his membership for sixty-three years. Not highly emotional, but intelligent, industrious and persistent, he developed a strong personality that counted much for good to the Church. "He was reliable" is a strong saying, but none too strong. As a captain in the Confederate Army, his men could never discover any sign of fear in the most dangerous places. As citizen or Church member he was equally strong; let others do as they may, but as for me, I am the Lord's, was his continual purpose—a high aim. In every office in the Church (he filled many of them), he was ever faithful. So strong were his convictions that out of three different families he raised nine children in all; not one of them strayed from their father's Church. Every one of the eight living children are members of the M. E. Church, South. The writer of these lines has been in sight of Bro. Randle for more than sixty years and has more than once been his pastor, and three times his presiding elder, and all the time he has been heading the right way. On October 11, 1907, the writer preached his funeral discourse to an immense crowd of people at South Sulphur, Texas, and laid his body to rest until the resurrection morning, when it will rise all immortal.

W. L. CLIFTON.

JONES.—Linton Owen Jones was born September 5, 1907, and died February 29, 1908. He was a tender plant placed in the keeping of his parents, Mr. and Mrs. D. Jones. The baby was uncommonly lively at bedtime, at midnight he was apparently as well as usual, yet the morning found him with the angels and his body cold in death. Linton, with his twin brother, Lucien Oscar, was baptized by Rev. O. F. Sensabaugh October 29, 1907. We buried his remains at Union Hill Cemetery, where Brother Jones laid to rest, a few years ago, the body of Linton's little sister. Durgin Jones is one of the most useful members of Anglin Street Church, and he and his good wife and children have the sympathy of all our members.

J. P. PATTISON.

SUGGET.—Soter Margaret Unetta Sugget (nee Thomas) was born April 4, 1843, and died February 10, 1908; was married January 15, 1885, to William Sugget. Death has invaded the ranks of the holy and taken from our midst one of our most worthy members. Sister Sugget was converted and joined the M. E. Church, South, in her early girlhood at the old Mt. Gilead camp-ground, in Georgia, and has since that time been a faithful and a humble follower of her Lord and Master. She died as she lived—with her faith anchored in the promises of God's eternal word. Almost her last words were in the language of the Apostle Paul: "I am now ready to depart and be with Christ." "Precious in the sight of the Lord is the death of his saints." Husband and friends, weep not, but rather commit yourselves unto Him "who is able to build you up and give you an inheritance among the sanctified."

C. M. MYERS, Pastor.

GWALTNEY.—Paul Gwaltney, the infant son of Mr. and Mrs. Wm. Gwaltney, of Cleburne, Texas, was born February 5, 1908, and one week later he obeyed the Master's summons. "Suffer little children to come unto me." Paul was their first and only child, and his death was a great grief to his parents; but let no one think this short life will be without value. His influence, unmingled with evil, will be felt when our world shall melt with fervent heat. Let not the parents weep as those that have no hope, for they have a treasure, quite beyond the reach of death, to beckon them to a better world.

J. P. PATTERSON.

HILLIARD.—The subject of this sketch, Martha Frances Hilliard, was born May 22, 1844, and died near Yowell, Hunt County, Texas, January 31, 1908. She had been a member of the Methodist Church about thirty years. Sister Hilliard died of cancer of the stomach and, of course, suffered for a long time and greatly. Yet she bore it with fortitude and patience. Her husband and six children survive her. She was loving, true and faithful to her husband, with whom she traveled 43 years. As a mother she was kind and affectionate; as a Christian, devoted to her Savior. Companion and children, she is not dead, but sleepeth. It is your privilege, by the grace of Christ, so to live that you will be reunited with her in a brighter world than this.

C. P. COMBS, Yowell, Texas.

FLOYD.—Mrs. Orpha Floyd was born near Charleston, S. C., in the year 1819, and died at Willis, Texas, September 10, 1907. She was 88 years, 6 months and 2 days old. Grandma Floyd left no dying message, as she was stricken by paralysis and soon afterward peacefully passed to the great beyond. Her life was the testimony left to the world. She was a lifelong Christian and at a very early age united with the Methodist Church. She was in her usual place in Sunday-school and at the preaching service only a short time before her decease. As the tired child falls asleep, so she closed her eyes to things temporal to awake in His likeness. When morning came she was not, for God took her. Her former pastor, R. W. ADAMS.

TREADWELL.—Mrs. S. J. Treadwell (nee Burleson) was born March 1, 1822, in Illinois; was married April 7, 1850, to Abner Treadwell. This union was blessed with ten children, all of whom died in infancy. She professed faith in Christ in childhood and joined the Methodist Church, in which she lived a useful Christian life until her death, February 17, 1908. She was buried from the family residence near Muldoon, Texas, by the writer, using the impressive ritual of the Church in the presence of a large number of her neighbors. Weep not, for her suffering is over. She fought the battle and won the victory, and rests in peace.

P. B. SUMMERS.

WILKINS.—Little Hugh Wilkins, son of Brother and Sister Wilkins, was born May 30, 1905, and died February 9, 1908. For just two years, six months and nine days was little Hugh (a bright, sweet little boy) permitted to brighten the home, when He that doeth all things well called him to his eternal home. He was sick several days with measles, and then that dreaded disease, pneumonia, took a firm hold upon his life. As we looked into the little angel's face there could be seen every evidence of God's reflected glory. I would say to the heart-broken father, mother, children, relatives and friends, Be faithful until the end and you will meet little Hugh again. His pastor, S. L. HABERN.

FOSSETT.—Vinson, the infant son of Bro. J. H. and Sister Effie Fossett, was born Sept. 12, 1906, and after wrestling for twelve days with pneumonia, died Jan. 30, 1908. Vinson was one of the finest and most lovable babes I ever saw. He was the center of the affections of the young father and mother and made their home bright and joyous. Our prayers are for them in their bereavement and pray that they may meet their babe in the other world.

W. T. JONES, P. C. Pioneer, Texas.

WILLIAMSON.—Albert, son of P. R. Williamson and Nancy Williamson, was born in Parker County, Texas, April 14, 1892, and died at his father's home, seven miles southwest of DeLeon, Texas, Feb. 17, 1908. Albert was a good boy. He was afflicted from his birth. The fond parents are sorely bereaved over their loss, but they confidently expect to see him at the resurrection of the just. We laid him away in DeLeon cemetery, to await the coming of our Lord.

C. S. CAMERON.

GARRETT.—Ethel J. Garrett, daughter of Rev. J. W. Garrett, was born January 26, 1905, and died at the home of her parents, near Mertens, January 9, 1908. Ethel was the pet of the home, and this was the first death in a family of several children. The hearts of father and mother are crushed under this bereavement, but they can look up through their tears and say: "Earth hath no sorrow that heaven can not heal." Farewell, Ethel, but not forever; we shall meet our loved ones some sweet day, and be forever with them. Her pastor, G. W. KINCHELOE.

PEYTON.—Bro. Vince Peyton was born in Casey County, Kentucky, October 29, 1835, and died at Edhube, Texas, February 1, 1908. His father died when he was 15 years of age, leaving him the stay of the family. He moved to Texas in 1851, settling near Honey Grove, and lived in Fannin County until death called him home. He was married to Miss Martha Barnett in 1855. To them were born nine children, seven girls and two boys, four of whom crossed the river before him. Bro. Peyton professed faith in Christ in 1855, during Mulkey and Burnett meeting held at Honey Grove. He was inclined to be skeptical, especially with reference to experimental religion, but, to use his own language, "When I went to that meeting I felt a spiritual power I never felt before, which banished all doubt from my mind." Bro. Peyton lived a consistent Christian from conversion to death. He was truly a good man, loved God, the Church and his brethren. He was loved and respected by all who knew him. May all the relatives meet him in glory.

J. R. ATCHLEY.

EASLEY.—Captain S. L. Easley was born in Talladega County, Alabama, Feb. 25, 1839. At the age of 16 years he moved to Jefferson, Texas, where he engaged in the mercantile business. In 1857 he was happily married to Miss Laura Chappell and moved to Cass County, where he resided until 1870. He then moved to Dallas, Texas, where he lived for several years; then to a farm near Fort Worth, till 1895, when he moved to Bowie, Texas, where he made his home until his death, last September 17, 1907. He died at the home of his brother in Hardeman County after a brief illness. His remains were brought to Dallas and laid to rest by the side of those of his devoted wife, who preceded him to heaven several years. At the outbreak of the war between the States he enlisted in the Confederate army and served through the war, having been engaged in many battles. He accepted the issue of war without complaining or bitterness, but never abated his love for the South and his comrades in arms. The date of his conversion and of his joining the Church is not definitely known, but it was in early manhood that he gave his heart to God and his life to the Church, and from that hour to the day of his death he never wavered in his loyalty and devotion to his Lord. It was my privilege to be his pastor and to be intimately associated with him for several years, he being for some time a member of the official board of our Church at Bowie. Modest, unassuming, clean, deeply religious, of strong religious convictions and of a high sense of honor, he would have scorned to stoop to anything little or mean. In spite of bereavements that came to him, of financial reverses that overtook him, he never uttered one word of complaint nor grew the least bit sour. He was one of the happiest, most contented men I ever knew, and grew old so gracefully and beautifully that it was a genuine benediction to know him and be associated with him. His family life was beautiful. To his wife he was devoted and true; to his children, for whom he lived, he was thoughtful, indulgent, kind—a Christian father, with all that that expression implies. When near death he prayed that he might live, not for himself, but with that unselfishness that was so characteristic of him; he asked that he might live for his children and grandchildren, but added, "If it is God's will that I must go, all is well." As a member of the Church he was faithful and thoroughly consistent. I doubt if there was any man who so thoroughly commanded the entire confidence of the community as Captain Easley. No one ever uttered a whisper against the purity of his life or the uprightness and integrity of his conduct. I always found him a safe counselor, uncompromising with sin, but patient toward a struggling man or woman. He was certainly the preacher's friend and the defender of the Church. He was jealous of her honor and did all in his power to preserve it "without spot, or blemish, or wrinkle, or any such thing." As a citizen he was patriotic, brave and upright. Four days before his death, though hardly well enough to sit up, he insisted on being driven twenty-two miles to cast his vote for prohibition. The prompt offer of his services to the army of the South speaks of his devotion to his convictions of what he thought was right, and he would have died by his convictions any time rather than have yielded to what he thought was wrong. He is survived by two daughters, Miss Ollie, who is teaching at Hereford, and Mrs. T. H. Morris, the wife of Rev. T. H. Morris of the North Texas Conference, and one son, whose home is in San Antonio. He has several grandchildren and a host of relatives and friends, who genuinely mourn his loss. He was buried in Greenwood cemetery, his funeral services being conducted by Rev. J. L. Morris, Rev. M. L. Hamilton and the writer. I do not hesitate, in summing up his life, to say that he was one of the purest and best men it has ever been my privilege to know.

ROBERT GIBBS MOOD.

SHARP.—Saluda Ann Sharp (nee Tucker) was born in Casey County, Kentucky, July 1, 1833; came to Texas in 1850 with her parents and settled at Fort Parker in Limestone County, where she was married February 29 to Edward W. Sharp, and moved to Horn Hill, where they built them a log cabin home and begun life with such household necessities as they could then procure. To this union there were born five children, the eldest dying in infancy. The others are Arimatha Drinkard, of Kirk, this county; Melvin Sharp, of Horn Hill, and Pauline M. Jones, of Ballinger. James D., another son, died March, 1883. In her family relation, Sister Sharp left the imprint of strong character upon her children, each of those living are striving for mother's ideal of Christian life by giving their lives to God. Sister Sharp joined the M. E. Church, South, in Adair County, Kentucky, in 1847, and moved her

membership to Springfield, Texas, in 1850. Became a member of Horn Hill Church when it was first organized, and has been identified with every forward movement of the Church until the time of her death December 23, 1907. She was always active in seeing after the material comfort of her pastor, not only by her visible support, but by coming into his home and assuring him of her sympathy and her love and identifying herself with every plan that had in view the success of the Church she loved. Sister Sharp's final illness was paralysis, under which she bore up for ten weeks, during which time she had every care and comfort that loving hearts could devise or hands administer. She bore her suffering with fortitude, as if "seeing him who is invisible," and during her conscious moments it was always "all right," and when the end came we did not weep as those who have no hope, but as those who are bereft at the parting of the ways, knowing we shall meet again. We laid her body to rest in the Lewisville Cemetery amid a great crowd of friends with the simple and beautiful rites of the Church that she loved and that had been so much to her. By her life she had led many to Christ, being always consistent and faithful, and we thank God that he has given to us such beautiful character as an example of his love and grace. Her pastor, R. W. NATION.

R. W. NATION.

BOX.—Bro. F. M. Box was born near Columbus, Miss., Jan. 6, 1829; moved with his parents to Texas in 1842. He served one year in the Mexican War and three years in the Confederate Army. He was converted in early life and joined the Methodist Church, South, and was a faithful and consistent member for over fifty years, also a worthy Mason. Was married to Miss E. A. Clearman January 26, 1860. He leaves a devoted wife, three children and four grandchildren and many relatives and friends to mourn his departure. A good man has gone to his reward. I have known Bro. Box for many years. I was his pastor for two years. These two years he was my steward. His house was my home for two years. We were very closely associated together. He was one among the best men I ever knew. He is gone, but we shall see him again on the other shore in that land that is fairer than day. May the Lord bless the dear wife and children, and finally bring them to meet again in the sweet by and by.

N. W. KEITH.

Uvalde, Texas.

GARRISON.—Mrs. Julia C. Garrison was born in Greenville, S. C., December 29, 1847, and died in Forney, Texas, February 8, 1908. She spent the most of her life in Georgia. She had lived in Texas only a short while, but long enough to convince those who knew her that she was a very religious woman. She went to bed at night in seemingly as good health as usual, but she woke her daughter, Mrs. Gemings, with whom she lived, in the night, struggling for breath, and before any relief could be given she was dead. Sister Garrison was married to Bro. J. C. Garrison April 28, 1868. To this union were born four children. Two of them preceded her to the better world, and two remain with the husband to mourn their loss. She was converted at the age of 12 years and joined the Church, and lived a consistent Christian life to her death, the way growing brighter till the summons came. She was a devoted wife, a loving mother, and she is greatly missed in the home.

T. N. WEAKS.

CURTIS.—Mrs. Mary C. Curtis (nee Worley) was born August 20, 1851, and died February 24, 1908, at Weatherford, Texas. She was married to J. R. Curtis October 24, 1867. To this union were born four children—three boys and one girl. The oldest boy has already crossed over the river of death, while the other children and her husband are yet with us. Sister Curtis professed religion and joined the Methodist Church, South, in 1872. She ever after remained a faithful and true member. When Sister Curtis had her health she was very attentive at the bedside of the sick. She was ever ready, even at great sacrifice sometimes on her part, to help and aid those who needed her assistance. I would say to the bereaved, weep not, for, if you will only trust in Jesus and live faithful and devoted Christians, you can meet her again in that home that Jesus has gone to prepare where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away" (Rev. 21:4). May His grace be sufficient to cause a reunion of this family in the home where partings are no more.

LEONARD REA, Pastor Counts Memorial Church.

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NORTHWEST TEX. CONFERENCE

Plainview District—Second Round. Freona, at Farwell, Mar. 7, 8.

Waxahachie District—Second Round. Ovilla, at Onward, Feb. 29, March 1.

Georgetown District—Second Round. Moody, March 7, 8. Salado, at Corn Hill, March 14, 15.

Abilene District—Second Round. Lawn, at Lemon's Gap, March 7, 8. Clyde, at Clyde, March 14, 15.

Brownwood District—Second Round. Bronte, at Center Valley, March 5. Robert Lee, at Sanco, March 7, 8.

Fort Worth District—Second Round. Godley, at Bono, March 7, 8. Smithfield, at Oak Grove, Mar. 14, 15.

Burleson, at Evermon, May 2, 3. Joshua, at Egan, May 3, 4.

Gatesville District—Second Round. Killeen Sta., March 7, 8. Jonesboro, at Jonesboro, March 11.

Dublin District—Second Round. Granbury Miss., March 7, 8. Stephenville Cir., March 14, 15.

Clarendon District—Second Round. Canyon City Sta., March 7, 8. Claude Cir., March 13.

Waco District—Second Round. Hubbard City, March 8. Peoria Cir., at Bethel, March 14, 15.

Colorado District—Second Round. Sweetwater Mis., at Newman, March 7, 8.

Corsicana District—Second Round. Thornton Cir., Thornton, March 7, 8. Groesbeck Sta., G., March 8, 9.

Dallas District—Second Round. Cedar Hill, D'ville, March 7, 8. Wheatland, DeSoto, March 14, 15.

Horn Hill Cir., April 18, 19. Kirk Cir., April 19, 20.

Vernon District—Second Round. Quannah, Feb. 29, March 1. Kirkland Miss., Tenn. Val., March 2.

Paris District—First Round. Centenary, March 7, 8. Lamar Avenue Sta., March 8, 9.

Decatur District—First Round. Justin, March 7, 8. Bryson, March 14, 15.

Sherman District—First Round. Southmayd, March 6-9.

Bonham District—First Round. Petty and Whiteock, at W., Mar. 7, 8.

Bowie District—First Round. Archer City Miss., March 7, 8.

McKinney District—Second Round. Blue Ridge Cir., at Henslee Ch., March 7, 8.

Dallas District—Second Round. Cedar Hill, D'ville, March 7, 8. Wheatland, DeSoto, March 14, 15.

Decatur District—Second Round. Boyd and Garvin, March 14, 15. Paradise, March 21, 22.

Justin, May 16, 17. Bryson, May 23, 24.

Sherman District—Second Round. Whitewright Sta., March 20-22. Bells Cir., March 22, 23.

Greenville District—Second Round. Quinlan, at Quinlan, March 7, 8.

Gainesville District—Second Round. Woodbine Cir., at Bethel, March 7, 8.

Bowie District—Second Round. Bowie Sta., March 15. Henrietta Sta., March 18.

Paris District—Second Round. Rosalie, at Bethel, March 14, 15.

Albuquerque District—Second Round. Taiban, March 7, 8. Roosevelt, March 11, 12.

TEXAS CONFERENCE. Beaumont District—First Round. Wallisville Cir., at W., Mar. 7, 8.

Pittsburg District—First Round. Naples and Omaha, at N., March 7, 8.

Calvert District—First Round. Wheelock, at Wheelock, March 7, 8.

Brenham District—First Round. Bay City and Matagorda, March 7, 8.

Houston District—First Round. Alvin, March 7, 8. St. Paul's, March 11.

Brenham District—Second Round. Thorndale, at Pleasant Retreat, April 4, 5.

Pittsburg District—Second Round. Linden, at Daingerfield, March 20, 21.

Huntsville District—Second Round. Madisonville, Sta., March 1, 2. Dodge Miss., D., March 7, 8.

NEW MEXICO CONFERENCE. El Paso District—Second Round. Sanderson, March 7, 8.

W. D. JONES, M. D. Practice Limited to EYE, EAR, NOSE AND THROAT.

NOTES FROM THE FIELD.

Continued from Page 5

bold on Saturdays and Sundays, and let us have the old-time two-days' meeting with our presiding elder. Oh what an uplift and how we do enjoy it. Then the people look forward to the time when our presiding elder is coming. Let us not do away with that office. We have made too many changes already for our good, I am afraid. Well, I started to say that the Board of Stewards made our salary the same as it was last year, and we think we will have a good year. This is as good people as any man ever served, but we will have to leave them after this year. May the good Lord give us the best year that we have had on the work. We will begin a protracted meeting at this place (Daingerfield) the 27th of March. C. L. Ballard will be with me. May we have a great meeting is our prayer.—S. N. Allen, March 2.

FORT WORTH PASTORS' ASSOCIATION.

The Pastors' Association of the Fort Worth Methodist met in First Church Monday, March 2. The following pastors were present and made encouraging reports:

C. A. Bickler, Riverside; Ashley Chappell, Weatherford Street; L. A. Webb, Central; H. D. Knickerbocker, First Church; W. H. Matthews, Mulkey Memorial; O. P. Kiker, Missouri Avenue.

Rev. R. C. Armstrong was present and reported having preached at Riverside.

Layman W. E. Hawkins was in the meeting.

Seven conversions and fifteen additions were reported.

Revolutions in progress and in contemplation

Polytechnic College, H. M. Long, pastor, is being assisted by President Boaz.

Central, L. A. Webb, pastor, will begin March 8, with W. H. Matthews assisting.

Riverside, C. A. Bickler pastor, is holding this week revival services.

Missouri Avenue, O. P. Kiker pastor, begins March 12 with Walt Holcomb, evangelist, and Mr. Smeot, singer.

First Church, H. D. Knickerbocker pastor, will begin April 5 with George Stuart.

The Texas Methodist Sunday-school Conference will meet in the new First Church, Fort Worth, April 1 to 4.

THE OUTLOOK.

From an Old Man's Viewpoint.

Uncle Tom Stanford, of blessed memory, used to declare that he would never be a "sour old man," and those who knew him best know how well he lived up to that resolution. To the man who continually looks backward the tendency is to lose step with the present and to grow pessimistic concerning the future. The happy man is to hold fast to what may be good in the past, to grasp what may be better in the present, and to reach forward to the best that may await us in the future.

The true standard of measurement for the "best" can only be found in the Word. Happy is the man or Church in accord with that standard! We may easily deceive ourselves. The Laodicean estimate of the situation was, "I am rich and increased with goods, and have need of nothing;" but Jesus, from a different viewpoint, declared, "Thou art wretched, and miserable, and poor, and blind, and naked." May our eyes be anointed with "eye salve" that we may see! A foolish optimism, blind to present dangers, and that can only see good greatly magnified, is more to be dreaded than even the prophet of evil. Thank God there is much of good in the outlook. We have made wonderful strides forward in educational work in Texas. The standard is being constantly raised higher. Our central institution is being handsomely endowed. Other leading colleges are building up with great rapidity, and at our present rate of increase we shall soon be in a position second to none in our great State. In material things great advancement has been made on every hand. The wealth accumulated by our people has made church and parsonage building possible on a scale never attempted before. Fine temples of worship are being erected all over the land of a character to reflect credit on our Church and honor to our cause. Comfortable, and frequently, elegant parsonages are now to be found on almost every pastoral charge. In the West, where the lines of former charges are being contracted, and new works multiplied, the work of building goes forward continually. All this is matter for rejoicing, but that which brings most joy to my heart is the wonderful growth of interest in the great work of missions. Every child of God should be inspired to renewed liberality, effort and energy in sending the gospel to all nations. Correlated

with the missionary revival is the spontaneous movement among the laymen now being consummated. There is promise of much good in this movement if wisely followed up. The presiding elder question is again being discussed in our Church organs, but no amount of discussion will make any material change at this point. The presiding elder is indispensable to the growth and enlargement of our work in all new territory, and can be, ought to be, and generally is, made a source of power and helpfulness to the work and the workers everywhere. The success of our itinerant system largely depends upon the perpetuation of this office, and all we need to make it more sufficient and popular than ever is that there be a wise rotation in the appointment to the office, and that the men appointed, as well as the pastors under them, come up to the requirement concerning the seven deacons appointed by the apostles—"men of honest report, full of the Holy Ghost and wisdom." Indeed if all of us should come up to this requirement the glorious revival that would inevitably follow would drown out every muttering of discontent, and send us away forward towards the glad day when "every creature" shall hear the glad tidings of salvation. The dearth of preachers is a symptom of diseased conditions that should cause us grave concern. I have read much that has been written on this subject. The fact seems to be admitted on every hand, but the causes assigned fall short of the work from my viewpoint. As I see it the real cause is in the spiritual apathy and deadness of the Church. But you will ask, "Are not the advances in educational effort, the increased interest in the material welfare of the Church, the layman's movement, and the growth in missionary effort proof of increased spiritual life?" Not necessarily. Increased spirituality would produce all of these results and more, but all these may exist with even loss of spiritual force and power. We sometimes substitute religious activity for spirituality, and by so doing make a grave mistake. "I know thy works," said Jesus, addressing the Church at Ephesus, "and thy labor, and thy patience, and how thou * * * hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou has left thy first love." The absence of the spiritual warmth and glow always attending those experiencing the shedding abroad in their hearts of the love of God by the Holy Ghost, producing obedience and good works, and leading on to perfect love, is painfully apparent to this writer. In many of our Churches the revival is a thing of the past. We have "professions," and "decisions," and "additions," largely from the Sunday-schools, where ethical training and culture have been stressed, and but little said about spiritual experience or power. I recently conversed with one of our bright young preachers on this subject and he declared, in substance, that the plans of the "Fathers," comprising the "mourner's bench," the season of penitence, the praying through to conscious acceptance with God, the Spirit bearing witness with our spirits to the work accomplished, etc., was all a mistake, and that present plans securing a prompt, dry eyed, prayerless "decision" from our young people was far superior to the old way. Maybe so. Maybe so; but not from my viewpoint. We are stressing education and the materialities of the Church, and this is well; but in stressing these sometimes I fear we let go of God, and our faith settles on an unstable foundation—the wisdom and works of man. The influence of the material is great among us; and ethical culture and education have largely supplanted spiritual vitality and power. Our people pay, Oh, yes, they pay; but not many of them pray. If we "pray" and don't "pay" we fall short of the mark, for "faith without works is dead," but any amount of paying can never make amends for the absence of prayer. I fear that a very small per centage of our people have regular family prayer, or indeed much prayer of any character.

Begin a revival effort almost anywhere, and the number of members who have the spirit of prayer, or soul travail, for the salvation of sinners, and who are in spiritual condition for the delicate and difficult task of leading souls to Christ is alarmingly small. Many of our people who pay largely to the calls of the Church are of absolutely no worth in revival work. They simply know nothing about it, and take but little interest in the work. If they were ever born of the Spirit they cannot tell when or where, and are now cold and dead in spiritual matters. Much of our preaching has assumed a negative tone on the deep things of our holy religion. Some among us acknowledge that carnality remains in the regenerate, but deny the possibility of an instantaneous deliverance this

side of death. Others teach that when the soul is truly regenerated it is then clean and pure, and perfect in love as God can make it. So between the horns of this dilemma our hearers are left to either deny their own conversion on the one hand, or the power and willingness of God to give full and perfect deliverance from sin in this life on the other. So with the assertion that, "If converted, you already have heart purity." From one faction, and "there is no possibility of heart purity until death" from another, they have but little encouragement to seek for higher attainments, and failing to get out of their experience that fullness of joy and sweetness of peace and conscious purity their hearts craved, and which the Word of God seems to so clearly promise, they grasp at Church activities as a substitute, and become apathetic and joyless along spiritual lines.

"When for the time they ought to be teachers," leading other souls into salvation, they "have need that one teach them again which be the first principles of the oracles of God." With this order of things existing—the "mourner's bench" a back number—the weeping, praying penitents holding on to the promises held out to repentance and faith until they have the conscious witness of the Spirit to their acceptance with God. Superseded by "decision day," troops of dancing, Sabbath desecrating, circus and theater-going, card-playing, pleasure-seeking, money-loving worldlings have crowded in, who estimate the Church as but little superior, if not inferior, to the club or lodge, who join the Church not to love and obey God, to become partakers of the sufferings of Christ, and to endure hardness as good soldiers, but to be in good society, and to invest in a Church policy of "fire insurance against hell. These neither believe in nor expect any manifestation of the Divine presence or power. An atmosphere of this kind does not produce preachers; but when the truly regenerate among us wake up and fast and pray until visions of the holiness and majesty of the glorious Redeemer, enthroned in splendor, "high and lifted up," worshiped by flaming cherubim and seraphim breaks in upon them, such as Isaiah saw, and, like the prophet, cry out for inward purging until the refining fire falls upon them; then, when the call comes, "Whom shall I send, and who will go for us?" the glad answer will come swiftly, "Here am I; send me." Then the question of "Bossmism;" "Rings and Chiques;" "Abuse of Power;" "Lack of Financial Support," etc., would cut no figure. Then the world's offer of pleasure, wealth, fame and ease on the one hand, and the privations and hardships of the itinerancy, with the criticisms and opposition of the world, the flesh and the devil on the other, together with the prospect of old age with want and penury thrown in—all appear as nothing in the overmastering, all-absorbing glory and loveliness of the glorified "Man of Galilee," who said, "Lo, I am with you always, even to the end of the age."

In the conversation with the preacher referred to, he declared that the ethical culture and Sabbath-school training of the present day made an old-time revival with tremendous conviction, weeping penitents, and shining-faced, happy, shouting converts an impossibility, and that really we had no need of such manifestations in these days. That may be so in some localities (though I doubt it), but it would hold good where I am acquainted. The devil is very much alive up this way, and sin is of the same old variety—from the devil, of the devil, and leading back to the devil.

Our pastors, in this district, are wide awake, alert and abreast with the times. Our presiding elder, modest and unassuming, is doing splendid work. Indeed I have never seen it surpassed. We have no desire for modification or change in the office up this way. Our elder makes good, and delivers the goods every time. With the Church at large we are praying for a genuine revival of old-time religion. When it comes this superannate will be ready to say with Simeon of old, "Lord, now lettest thou thy servant depart in peace."

Do not get the idea from what I have said about our district that we are up to high water mark here on all lines. Far from it; but our preachers are faithful men and are at their posts, and if we are not "perfect" we are "going on to perfection" as best we can, and hope to keep step with the front rank of earnest workers for the Lord. The "veterans" are dropping out of ranks. Many who were leaders when I joined the conference thirty-one years ago are now with the glorified host. Others are nearing the end of the journey, and will soon pass over. Happy will it be for us if we can but only hear the "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

B. F. GASSAWAY.

Higgins, Texas.

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PREACHER ACCUSED OF ATTENDING DANCES.

My name has been called out publicly before a congregation at Blanco as one who "attends parties and dances." This report was made by Rev. Charley Roberson, a "second blessing" preacher. Within the last twelve months I have attended only two social gatherings that could be called parties of any kind. At these there was nothing in the form of a dance, nor was there anything that the Church is opposed to or has ever been opposed to. Besides being at these two places, I was at a third gathering of young people for a very short time. Beforehand I had been told—not by those at whose house the young folks met, but by others—that there would be nothing in the nature of a dance. After I had gotten there and had been in a room two or three minutes where some young people were playing dominoes, I learned that a dance was going on in another room. I very soon left in a quiet manner, and went back to the parsonage, which was not far away. Before Bro. Roberson went to Blanco he was at Dripping Springs. There he acted toward me in several ways which, in the view that I took of things, did not seem exactly right. I had not intended writing them in the Advocate, however, nor will I yet write them there. But since he is calling my very name out to congregations at other places, and is publishing me to the world as one who "attends parties and dances," I deem it not unwise to publish the real facts of the case, so that the Methodist people wherever he comes preaching may know how little real truth is attached to his statements. J. A. FOSTER. Dripping Springs, Texas.

no pains to get on. One day a gentleman who was visiting the school looked over some boys who were making their first attempt to write. There was a general burst of amusement at poor Charley's efforts. He colored, but was silent. "Never mind, my lad," said the gentleman, cheerfully; "don't be discouraged. Just do your very best, and you'll be a brave writer some day. I recollect when I began to write being quite as awkward as you are; but I kept on; now look here."

He took a pen and wrote his name on a piece of paper in good, plain writing. Many years afterwards that gentleman met Charley again. He had turned out to be one of the most celebrated men of his day, and he told him that he owed his success in life, under God's blessings, to his encouraging words.—Epworth Herald.

UNANSWERED LETTERS.

- Feb. 27.—J. L. Murray, sub. J. B. Luker, sub. C. H. Wright, sub. S. W. Turner, sub. N. W. Turner, sub. W. H. Keener, sub. L. A. Beavis, sub. J. S. Tunnell, sub. W. S. Esterling, sub. S. W. Stokely, sub. N. Powell, sub. W. B. Bayless, sub. W. H. Vance, sub. C. E. Lindsey, sub. A. E. Carraway, sub. Feb. 28.—M. W. Rogers, sub. A. W. Washfill, sub. R. B. Young, sub. W. A. Craven, sub. J. A. Moody, sub. J. W. Goodwin, sub. Ben Hardy, sub. J. B. McCarter, sub. W. W. Watts, sub. C. H. Adams, sub. Feb. 29.—Simon Shaw, sub. J. P. Rodgers, sub. L. P. Smith, sub. I. M. Bryce, sub. E. A. Smith, sub. J. A. Wyatt, sub. H. L. Vincent, sub. C. G. Shutt, sub. J. H. Clark, sub. W. C. Hillman, sub. T. W. Sharp, sub. A. P. Smith, sub. A. E. Carraway, sub. W. S. P. McCullough, sub. J. M. Sherman, sub. C. M. Thompson, sub. March 2.—W. T. Morrow, sub. M. L. Riley, sub. J. T. McClure, sub. J. C. Carter, sub. W. H. H. Riggs, sub. J. L. West, sub. M. J. Allen, has attention. J. P. Rodgers, sub. J. M. Armstrong, sub. W. L. Harris, sub. B. E. Kimbrow, sub. ok. B. H. Passmore, sub. J. R. Athley, sub. G. W. Conly, sub. March 3.—I. C. Kiker, sub. S. Q. Bass, sub. C. G. Shutt, sub. A. Nolan, sub. W. S. Huggitt, sub. E. R. Wallace, change. G. W. Riley, sub. H. M. Cooley, sub. S. P. Nevill, sub. H. P. Sturdivant, sub. and change. L. F. Tamney, sub. C. W. Perkins, sub. H. E. Owens, sub. H. E. Johnston, sub. W. E. Caperton, sub. J. E. Buttill, sub. J. L. Weatherly, sub. G. H. Pfaff, sub. W. S. P. McCullough, sub. D. F. Zimmerman, sub. F. W. Byrd, has attention. A. E. Carraway, sub. March 4.—S. D. Cook, sub. C. E. Clark, sub. E. E. Escoe, sub. C. M. Kennedy, sub. C. D. Pipkin, sub.

THE CHEERING WORD.

Little Charley was the dull boy of his school. All the rest either laughed at him or pitied him. Even his master sometimes made fun of him, relates the Scotch Reformer. He became sullen and indifferent and took