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## Editorial

### JESUS, THE FULFILLER.

When Jesus was called a glutton and a wine bibber, he was not gravely concerned, for so gross a slander was its own answer. But when he was called a revolutionist there was enough truth in the criticism to call out an explanation. And he said, "I am not come to destroy, but to fulfill." He did not destroy Moses or the prophets. He came to round out into complete realization the vague aspirations and fulfill the divine hopes and enthusiasms of the prophets; and to charge the Ten Comandments with a new spiritual meaning, making the greenery of spring to appear upon the bare branches, that the austere words of Sinai might bloom into the commandments of love. Upon the strong morality of Judaism he raised that more generous kingdom, which is righteousness, peace and joy. If old forms were to perish, the spirit would have a freer course.

Repression of the lower is the policy of despair; expression of the higher ever smiles with hope. This is true both of the individual and of society. So Christ did not come to repress human nature, but to inspire and direct it; not to kill its instincts, but to raise them and trellis them on the high and imperishable framework of holy principles.

Every sin and vice is a spongiole virtue, or, what might have been a virtue. Wholesome indigestion may degenerate into ill temper; love into low lust; desire of possession into hard avarice; affection into jealousy, and high ambition into low discontent. The Master's method was to transform temptations to sin into incentives to holiness; to show men that, if they will walk after the spirit, they will not fulfill the lusts of the flesh, as Paul afterwards expressed it. He would show men that to cultivate the good is a better way to destroy the weeds of evil, than to pluck them up one by one. That were a sorry task! The better way is not to hunt out the deadly microbes with a microscope, and kill them one by one, but raise the temperature and they will all die at once. Work, and there is no time for idling. Love, and there is no room for hate and envy. Aim high as the stars and you will not shoot into an empty well. Yield to the supremacy of the spiritual and you will not be in bondage to the flesh. Unleash your best rather than spend your time forging chains to bind your worst.

The best way to wound error is to proclaim the truth. "Go ye into all the world" and fight sin! Yes, but how? By preaching the gospel. Not by recanting, but confessing something let men make a fresh start on a new plan.

Jesus destroyed tradition by giving vital truths; he destroyed darkness by giving the light; and death by giving abundant life. He was an iconoclast only by becoming a

master builder; and he was only destructive by being powerfully constructive. Although it is true that the idol is the measure of the worshiper, yet the worship has in it, always, the germ of a nobler religion. "Him whom ye ignorantly worship declare I unto you." Paul would fulfill to satisfy and to save. The genial sun will make one shed his cloak sooner than the angry storm. New life will push off old decaying leaves better than a flail.

To combat error is good; to grasp truth is better. To close one's ear to the siren is good; to open the ear to Orpheus is better. To turn away from corrupting company is good; to seek the fellowship of the saints is better. To expel a base lust is good; to cultivate a pure love is better. To cease to do evil is good, but learn to do well is better. To forsake unworthy and mischievous pastimes is good; to busy yourself with helpful tasks is better. To drive out the evil spirit is good; to let in the Holy Spirit is better. To seek food and raiment is good; to seek first the kingdom of heaven and righteousness is better. To recognize the fact that "sin abounds" is good; to know that "grace much more abounds" is better. To destroy, at times is good; but to fulfill, always, is better. It is good to cry, "Down with Babylon!" but it is better that the New Jerusalem descend from God out of heaven, through the preaching of the gospel. "I saw an angel fly in the midst of heaven, having the everlasting gospel to preach \* \* \* and there followed him another angel saying, *Babylon is fallen, is fallen!*"

Jesus Christ was the Sun of Righteousness rising and shining on the landscape of human life. What a metaphor! Look at the sun! It rose upon the world to be its fulling light. "It quickened every slow and sluggish faculty. It called to the dull streams and said, Be quick; to the dull birds and bade them sing; to the dull fields and made them grow; to the dull men and made them talk and think and work. It flashed electric invitation to the whole mass of sleeping power which really was the world, and summoned it to action. It did not start another set of processes unlike those which had been sluggishly moving in the darkness. It poured strength into the essential processes which belonged to the very nature of the earth which it illuminated. It glorified, intensified, fulfilled the earth!" It wooed the rose from the bud, robed the earth with green, laced the lagoons with violets, pulled oaks out of acorns and trees out of mustard seeds; made mosses grow on gravestones, lilies to cover stagnant pools, mistletoe to spring out of decaying branches and rainbows to wreath the streams that ran and leaped in its light!

What the sun did for the earth, Jesus Christ does for the world of men; he fulfills it. Let us rejoice in his light. Let us follow him; let us fulfill and not destroy—except by fulfilling. This was the whole fundamental method of the Master's ministry. It is the nobler way because of the nobler powers it demands. It is Christ's way.

### THE IMPORTANCE OF THE REVIVAL.

Every Church service ought to partake more or less of the revival feature. There are sinners in every public congregation and some part of the sermon ought to be directed to them, and they ought to have some sort of opportunity to publicly accept the truth. Pastors often forget this fact, and direct the entire sermon to those who are saved. This is a mistake, for the gospel of Christ is always the power of God unto the salvation of every one that believeth. And however learned, or finished, or comforting, or inspiring the sermon may be to those who have already accepted the truth, at some point in it an appeal ought to be made to those who are without Christ.

But, however evangelical the regular sermon may be, even that sort of service can not take the place of the regular revival. The Church itself needs the revival. Many members become worldly, not from purpose, but from force of circumstances. They are immersed in business, they are on the lookout for bargains, they are constantly running against the corners of the world, they hear and see many things not conducive to growth in grace; and without knowing it, much less intending it, they grow cold and often lukewarm. The revival comes to their relief and puts them on higher ground, and gives them a new impetus in the divine life. When the Spirit is poured out upon the Church, the membership is stirred and all come into closer contact with God and with duty. New life is imparted and Zion waxes strong.

The unconverted need the revival. Many of them will never be reached through any other medium. There is a contagion of interest when the people are greatly moved. Many a man will sit through the regular service and get only an intellectual benefit out of it. But when the whole congregation is moved by the power of the Holy Ghost, men are often pricked to the heart and they are made to cry out for mercy and pardon. Most of our members have come into the Church through the revival. It is the greatest source of our replenishment. It is the recruiting station of the Church, and without it the Church will grow formal and perfunctory; and scores of sinners will perish in their sins. Hence, the Church will never outlive the necessity for the frequent returns of Pentecost—the baptism of spiritual power. Let every Church this year seek for a great revival, and then we will have times of refreshing from the presence of the Lord.

### HOW TO SECURE THE REVIVAL.

Revivals are not the result of accident; they come as the effect follows in the wake of cause. There is something rational about the revival. It can be superinduced. Prayer of course is one of the helps to a revival. When the heart of the preacher and the hearts of Church workers are perfumed with the spirit of prayer, then there is proximity with God, and the presence of God is the foretoken of spiritual visitation.

Following prayer, there is need for deep spiritual preaching. The people need to be reminded of their back-slidings and short-

comings. A heart-searching presentation of the truth as it is in Jesus will bring about self-examination and create a hungering and a thirsting for a deeper work of grace in the lives of those who hear it. And then will follow an inquiry after the old paths and a groaning after righteousness. The people of God will become revived in spiritual life and refreshed for valiant service in his cause. When the Church becomes prepared, then the wheels of Zion begin to move. The outpouring of the Spirit is the token and the fact of power.

The fact of sin must be presented, and the sinner must be made to feel that his condition is alarming. He can not be cajoled or temporized with. There is something awful in the thought that a man is lost and doomed to everlasting banishment from God unless he repents and accepts Christ. He must be made to feel that repentance is absolutely necessary, that forgiveness is indispensable, and that pardon must come through faith in a crucified Savior. Upon these cardinal truths the pulpit must thunder and smoke for they are the staples of a saving gospel. Too many men regard sin as a light matter. It is the most serious and startling fact in human experience. There is but one of two dispositions that God can make of it. Either he must forgive it and blot it out, or punish it with its fearful consequences. When presented in this way, and when the "Lamb of God that taketh away the sin of the world" is presented with power and demonstration, then sinners will respond to the appeals of the message. Yes, and they will be born again.

We are living in an age of materialistic tendency. Men are placing more stress upon the commercial side of life than upon the moral and the spiritual. Their consciences are either dull or under the spell of worldly narcotics. The scramble for wealth and position and pleasure is drawing heaven upon men and women. A drastic gospel, as well as a tender gospel, is in great demand. Men must be made to see that there is reality in the truths of heaven and hell. Their minds must be arrested and drawn from the material to the spiritual side of life. And it requires preaching of this character to convince, to convict and to convert men. Science, ethics, culture and philosophy are ineffectual substitutes for these old reliable facts of the gospel. Repentance, faith, pardon, adoption and the witness of the Spirit are the truths that bring the real revival. When these are delivered upon the consciences and burned, by spiritual earnestness, into the minds of the people, the revival will not be far away. It will come in power and in the demonstration of the Spirit. Men will cry out: "Men and brethren, what must we do to be saved?"

Obedience is the test of heirship in the kingdom of God. It is well enough to profess and to make great pretense; but when God's law is obeyed, no one can doubt your genuineness as a Christian. "If ye love me keep my commandments," says the Savior; and when the requirement is conformed to there can be no doubt but that God dwells in us and we dwell in him.

# To Galveston, Houston and Elsewhere

Being on the sick list since the last conference, my physician advised me to go South. You understand that I have no charge or congregation or Board of Stewards to give me this advice, nor to get a physician to give it to me. I have heard of preachers taking a trip, going off for their health, when the truth was it was for the health of the Church, and some physician had been advised by his friends to take a trip, like some preachers "locating at their own request," and some presiding elder advising them to make the request.

But, by the way, perhaps I had better say that this is not the case with Bro. Knickerbocker, who, I hear, is going on a trip sure enough. They say he is even going to Africa, Egypt and many other places. I said to him at conference, "Brother, the Bishop ought to appoint you financial agent of the Southwestern University, and let you raise \$500,000 endowment for our university." He said he was bound to come back to First Church; his stewards wanted him back.

I kinder wondered about that, but soon after I got back I met one of his stewards and asked him about how this was. He said, "He is going to take a trip this year; he gone six months." I said that explained why they were so anxious to get him back. "Oh, yes! If any people ever needed a rest, we do."

But these stewards have an eye to business; they know when he comes back from Africa they will find he has used his eyes and head, and that it was a fine investment for them, even if they did pay his expenses. Some stewards never think of making an investment when they pay their preachers, but they say it is given him in donation.

But I stick to my proposition. Any man that can raise money like he can, ought to be at the business all the time. Put him in the field, and in five years we would have \$500,000. You ask how he would do it. I don't know, and I doubt if he knows, but he would do it, and that is what we want. He is made just that way.

But don't think that I was having anything to do with making the appointments at Waco. The truth is, I found that Bishop Key could manage that himself; at any rate, some of the presiding elders looked happy, as much as to say, "He has relieved me of all responsibility and I am free." I am glad to serve him whenever he calls, but they did not look like he was calling much. Others did not look so happy. I do not know why; different temperaments, I presume. I find all preachers are not made alike. I was residing elder myself once, for seven years—just three years too long. Four years is long enough for any man to serve as presiding elder; that is, unless he arrives at a point where he can't fill any other charge, and, in fact, I believe it would do a Church good if, after a man has served a station, a high-steeple station at that, for four years, for him to have a good circuit and go there and work for about four years. Now, since I have had my turn at the care and burden and responsibility, as well as honors of a presiding elder's office, when it comes conference I am not inclined to run around and take up the office of advising the Bishop again.

I ought to have been taken off the strict at the end of four years, but Bishop Key did not come along, so they let me run three years longer, and then Bishop Key came and put me on a station. My, how I thought I could fill it, but I found out that telling a man how to do a thing and doing it were two different things! So, at the end of the conference year my Board of Stewards found out that it was to the interest of the Church (they are always interested in the interest of the Church, when they want to carry their point) for me to move, and I moved. The truth is, I have been moving from the time I was admitted on trial up to this very day.

and let me tell you young preachers not to get alarmed if you are moved before "your time is out." Twenty-five years ago from today you will be glad of it. I don't think your reputation will be hurt by moving.

That is why Bro. Knickerbocker is such a success. He told me that the first circuit he traveled paid him \$30. Of course, he believed in moving then, and he still believes in moving. And I am here to tell you he not only believes in moving himself, but he makes everybody else move.

But I must get to my trip to Houston and Galveston. Houston was the first place I stopped in when I came to Texas. Conference met there in 1874. That is my starting point in Texas. What a noble set of men they were! There are now, if I read correctly, only three men in that conference who were there in 1874—Sandel, Farrington and Phair. Farrington and Sandel are both superannuated, and only Phair is still effective. He is the one man, I believe, who has never served any charge but a circuit. But I am here to tell you that there is no man who has made a better record in Texas than George Phair, faithful and true. Great will be his reward when his Master calls.

They had two churches then. Rev. S. C. Littlepage was appointed to Shearn Chapel and I was sent to Washington Street. That appointment was a little disappointing to me. I thought if it was Shearn Chapel that it was the small affair and that I had the First Church. You know there are some people who go heavy on position. They can be much more religious by belonging to the "First Church" than to the second. Some preachers think they can preach much better if they are in the First Church than if they have charge of a little chapel. And it may be that I was that way. It was my fourth year in the ministry a good while ago, and I have forgotten how I did feel about it, but at any rate I soon found out that the preacher at that chapel was no small "potato" when it came to preaching. He preached great sermons then, and has been preaching them ever since, and long before then.

The presiding elder of the Houston District had his Missionary Institute in session while I was in Houston. They met in St. Paul's Church. Strange to say, I had never been to that Church, so I asked a man to give me directions how to reach it. After he got through, I said to him, "Will I know the place by the jam at the door, pushing and shoving each other to get into the church?" "Oh, no!" said he. "If you find such a place as that, do not go in there; it is more apt to be an anti-submission meeting, with that sort of a crowd."

They say there is lots of beer manufactured about Houston. A man told me that every boy from 15 to 90 years had a poll tax receipt ready to vote. He did not say where they got them, but some way or other they got them. I was told that their Missionary Institute was a great success. There is an earnest set of preachers in that district, and they are looking forward to a great year, and I trust and pray that the Lord may give it to them.

As I said, that conference of 1874 was composed of heroic men; men of God; men who could contend with difficulties; praying men.

Let me say right here that I have heard since a boy that preachers' sons did less than any other class of men, and, in fact, I have heard men say that there were more men in our State prison whose fathers were preachers than any other profession, but I am glad to say that is wholly unfounded. But I can say one other thing that is true: There are more preachers' sons in the pulpits of America than any other one class of men, and I find that in the Medical College of Texas, one of the best equipped, if not the best equipped, is the son of a Methodist preacher, Rev. George W. Graves. I heard to the State house, and I find occupying one of the positions next to the

Governor a preacher's son, Rev. B. D. Dashiell, and only a few weeks ago the Governor, in looking around for a competent man to fill a judgeship, an important place, his eye fell on a preacher's son, Bro. Campbell of the Texas Conference. You can find them everywhere. I challenge the world to furnish a better class of men than the preachers' sons of Texas.

Of that very conference in 1874, four of its members' sons now are filling prominent places in their conferences: Mood and Porter are both presiding elders, and Allen and Rabe prominent preachers in their conferences. Besides that, two men filling important places in our Church, one (Bishop Ward), the other (President Morgan of the Terrell Training School), are sons-in-law of men in that conference. Brethren, all you have to do to get the world to see Methodism is to point to the work accomplished by our field hands. Look, now, at the Houston Methodism, the large congregations, Sunday-schools, Leagues, Home and Foreign Missionary Societies, and everything else that is organized in the Church. I believe, after all, the Lord's people are as energetic, faithful and successful as any one else.

Leaving Houston, I went to Galveston. The first time I went there they had two Churches, St. John's and St. James', the former with a membership of 418, the latter with 173, making a total of 519. Dr. I. G. John was the presiding elder of the district and editor of the Advocate. He lived on what they called "down on the island." Nobody lives there now. Hardly any island, even. T. W. Rogers, of sainted memory, and R. T. Nabors, the gifted Summerfield of Texas Methodism then, was at St. James'. St. John's paid their pastor \$4,000. It was the first Church in Texas, if not the first in the South.

The first time I ever heard of "graffes" in the Church was in 1875, my first year in Texas. Now and then some preacher would let it drop out that "St. John's had to be filled by transfer." Well, to save my life, I could not see any objection to that. I was taught that Methodism was connec-tional. I thought that a Methodist preacher was a Methodist preacher, wherever he lived—Virginia, South Carolina, or even Arkansas. And, by the way, I came through Arkansas myself, and I could not see any reason, and never have seen any, for not bringing men from any other State into Texas and putting them on missions or circuits. But, by the way, I do not believe I have ever heard any objection to that. Somehow or other, the objection is to putting them in first-class stations—\$2,000, \$2,700 or \$2,500 stations.

That was like I heard one of our Bishops say about this Texas malaria. It was in the cabinet, and a presiding elder was doing all he could to get the Bishop to move a man higher up the country, but there did not seem to be much opening; at least, every time the Bishop would mention a mission or a circuit suitable to that man, the presiding elder would say, "Malaria there, Bishop; I think he had better not go there." At last the Bishop said, "This Texas malaria is the strangest I ever heard of; it never settles down around a station that pays \$1,500; it is always around a mission or a circuit, and the poorer the mission or the circuit, the more malaria there is." The presiding elder looked out of the window.

So it is about the transferring of men; the more the station pays that the Bishop sees proper to put them in, the more the others kick; and the less the circuit or the mission pays, the less they kick. That may be all right, but I can't see why. Well, we are human, after all. I never did, but it may have been and may be yet, that I had no hope of getting into a first-class station myself. Therefore I was very connec-tional, and broad-gauged, willing to have the Bishop bring them in and put them anywhere he pleased. And I could give them a hearty welcome.

Then there was another thing I heard at that conference—that "the foreigners were taking the country."

Yes, thirty-five years ago I sat in the conference and heard a presiding elder say that the foreigners were taking this country. It looked like the Lord was sending them over here. We would not take the gospel to them, and hence he was sending them to us. Then I heard him say that the American people were leaving this country, South Texas, and going Northwest and West. Ah, Bishop! Great problems are in this country for us to solve." It seems to me that I have heard something like that in the last few years, and I expect the men who occupy our places twenty-five years from today will hear the same thing.

But we have in Galveston true men: Johnson at Central and Hooper at West End, with Sears at the Immigrant Home. I worshiped with Bro. Johnson. He had me preach morning and evening. My, what a fine congregation, in size and in quality!

When Dr. Walker was at St. John's I heard him say that some of his people wanted brains and others wanted shoe leather—brains for him to preach with on Sunday, and shoe leather in the week to visit with—and he had both. He gave some shoe leather in the week, and some brains on Sunday. Johnson is in the same condition, except he gives them brains on Sunday and buggy and horse in the week. I asked one of his members where I would find him when I arrived, and he said, "You will find him in the study, getting ready to preach, or in his buggy, going to see some of his people."

I remarked, "It may be he is out selling real estate, or writing insurance, or looking at corner lots, or looking at fine Jersey cows or horses or something in which to make an investment." Not that he has quit the ministry, or allowed these things to interfere with his pastoral work, but merely as pastime. You know that the day has come, so they say, when a preacher must look out for his family. They pay so little attention to old, superannuated preachers; work them hard all their lives, and turn them out without a dollar. A man had better save something, better invest what little he has, and when he comes to be superannuated he will have something. My opinion is, brethren, the sooner such a man is superannuated, the better it will be for the Church. Mr. Wesley said he was a man of one book, and his life expressed that he was a man of one work, and if he, with all his brains and energy, had to devote all his time to the Church in order to succeed, what ought we preachers to do?

Johnson's Church has lately put in a fine pipe organ at a cost of \$5,000, and they use it. My, what a choir they have, and they know how to sing! I know, for I got my musical education in the piney woods of Alabama, where they used the "fa, sol, la" system; met Saturday, sang all day Saturday and all day Sunday; and I know what artistic singing is—at least, I am a judge. The best judge of anything, so he thinks, is the man who knows nothing of the subject.

My advice to young preachers is that if they ever want to preach on the training of children and family government, now is the time to do it. They know more, much more, than if they had been married twenty years. That is if they follow the example of Mr. Wesley's mother—you know she had nineteen children. That is what I call a Wesleyan family. My mother only had thirteen. She was that much of a Wesleyan Methodist—that is, about ten girls and nine boys then was the size of families.

A good woman sat at my table one day last year and said that it was the fad now to have but one child. "Yes," I said, "and it is the fad now to go to the devil," and I believe it. A whole lot of them are going that way. God have mercy on the childless homes!

So not knowing anything about music, I can say what I have said about Brother Johnson's organ and choir. There is one thing certain, they use that organ and choir in the church. We began promptly at sixty past ten, and it was just five minutes to twelve

when I took my text. Say what you please, about the new or old order of service, that is what it was, and I preached and some of them were very complimentary about the sermon; they remained quiet. One good woman said to me, "If Brother Johnson had introduced you as a Bishop, that would have been a great sermon."

I never preached but one Bishop's sermon. At a District Conference once, Bishop Galloway was holding the conference, he preached at the First Church at 11 o'clock on Sunday, and I was to preach at the Second Church at the same hour. The pastor was not there, and some how or other, they got the announcements confused, so that the people thought the Bishop was going to preach there at the Second Church at 11. I was a stranger, and the brother I was staying with sent to the livery stable, got a hack with two fine gray horses, sent me over there; nobody there introduced me and I preached.

I called on a brother to pray; he thanked the Lord for the Bishop's sermon; glad to know that the congregation had gotten to hear one Bishop preach; all the brethren said "Amen." The service closed; I got in the hack, went back and took dinner with Bishop Galloway; told him what had occurred; that they thought he had preached there; he said, "I will go over there tonight and preach to those people." Well, I had the consolation of knowing that I had preached one great sermon, at least they thought so, from 12 till 8 o'clock.

For two days I visited with Brother Sears. He had charge of one of the greatest institutions of our church, that of the Immigrant Home. Why it was never started before is strange to me. If you will go down there and see what they are doing and how they do it, you will get an explanation of that expression of our Lord when he said: "I was a stranger, and you took me in." If you could but see the expressions of gratitude on the faces of the poor men and women, as they land in a strange country, no familiar faces, nothing that looks like home, no one about to understand a word they say, and then all at once meet our Brother Brockman, who speaks so many languages, and who will tell them of what we have for them and see their expressions of gratitude, and then know what would become of them and what has been the misfortune of hundreds and thousands of them that landed upon our shores before this work was started. It is simply beyond expression to know how much good they are doing. Let me tell you; brethren, the Lord has opened that work to us and for us. There is today in Texas one hundred thousand dollars in Methodism that ought to be used in that work.

Then, I believe that the next work that will be in connection with this, is to have some people in Texas, farmers, mechanics, and various institutions of the country, ready to receive these people and give them employment among religious people. Why should we sit and let the world, simply because it has money, take these men and these women on their railroads and on their farms and thereby very often to turn them off from all Christian influences? I say that the day will come when Brother Sears will have a place in Christianity to land all these people as soon as they get to Galveston. I trust that our laymen will see this and find fifty men that will give \$1,000, one hundred men that will give \$500, and five hundred that will give \$50, and thereby establish a work that will be a blessing to us and all that come within our borders.

ISAAC ZACHARY TAYLOR MORRIS.

A trader passing a converted cannibal in Africa, asked him what he was doing. "Oh, I am reading the Bible," was the reply. "That book is out of date in my country," said the foreigner. "If it had been out of date here," said the African to the European, "you'd have been eaten long ago."—Baptist Commonwealth.

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# Devotional—Spiritual

## THE APOSTLE PAUL.

BY REV. J. C. HOOKS.

Text: "For this cause I bow my knees unto the Father of our Lord Jesus Christ."—Eph. 3:14.

The cause Paul espoused was to prove himself faithful in adversity, to show the only thing wherein he was willing to be tried and preach that unsearchable riches of Christ by the manifold grace of God through the Church, being fully willing to be a servant of all who were partakers of the divine calling and teaching us his confidence in his grace given by the Church through his name. This cause was the edification of believers.

Paul was fearful that their faith might be shaken, and gives the means by which we are held and kept from dissolution and separation, bowing his knees, showing us an example that proves our greatest task is protection of our interests and loved ones, is to pray for those who are already bound to us by ties of love and friendship, and keep them as the apple of our eye, that there be no schism in the body, but all be one, both in heaven and on earth.

Paul was faithful unto death, through tribulation, persecution, famine, distress, nakedness, peril, and sword; and these things but proved him to be a conqueror and was given for our admonition upon whom the ends of the earth have come. Wherefore let us bow our knees for the same cause.

The cause herein stated was that we may have grants by having strong faith, Christ's inward dwelling in our hearts, and our outward example, showing to the world what is that good and acceptable and perfect will of God, so that the truth may abundantly be made known and uncovered, and thereby God so be glorified. He bowed his knees to our great God with marked confidence, expectant that our Lord would grant fuller faith and strengthen with might, and, by his Spirit in the inner man, establish us more and more permanently in the one faith and access, whereby we wait the adoption of our bodies, to-wit: The redemption seal and great comprehension of the fullness of times, together with the earnest expectation of the creature, which is a permanent home in heaven.

Paul was very earnest for our concern, and teaches us to apply our hearts unto wisdom, until we all come together in the unity of the faith and stature of Christ's fullness, may speak the truth in love and grow up and become strong by the strength which each one supplieth, to the effectual working of the increase of God by the edification of the body itself in love.

Paul was steadfast in faith of the Church, and when the Church spoke his mouth became stopped, and the will of God done on earth as the angels do it in heaven was his prayer, being made willing to conform his life to the Church. The cause had wrought wonders in Paul's life, and never once did he seem to forget it, but was transformed by the renewing of his mind, proving what that is, that good and acceptable sonship.

The cause that led Paul to the guillotine, Christ to the cross, and many their bodies to be burned at the stake, is still supervised by the Spirit, and under his command tried hundreds are still being subdued and sent forth to give their lives a living sacrifice, wholly acceptable as their reasonable service. This cause demands deportment from us worthy of the vocation wherewith we are called, that each may suffer and bear reproach one for the other, and endeavoring to keep the unity of the faith once delivered to the saints,

and bringing under subjection the lusts of the flesh, be no more tossed about by every wind of doctrine and cunning craftiness of men, whereby they lie in wait to deceive.

Wonderful cause that brings harmony, love and spiritual affinity one with another, and quickens us together with his Church, according to the course of peace which Christ brought to us by the formative power of his Spirit, which made us to sit together in heavenly places and know of the doctrine and be embarrassed for want of brotherly love.

This cause has in it its course or order. It being by the determinate counsel set, that we might be partakers of righteousness with the first fruits and be led by the spirit of God, and as there is no other way known among men whereby we can be saved, and all that offer compromise are thieves and robbers, therefore we must apply our hearts and lives to know the love of Christ revealed to us by the Church, for by the Church is this wisdom made sure through its manifold grace; therefore, it has its supporters. The scriptures furnish abundant examples, as the tree with its branches, vine and its branches; river with its tributaries; mountain with its grains of sand; ocean as a drop in the bucket—all these are supported by the lesser parts. Then how necessary are they.

This cause makes large things possible; then by the smaller ones, making certain the tenure of the course to have direction to leadership through compact and collected recourse, leaders are enabled to carry on to perfection of this movement and give possibly birth to a nation in a day.

Together we stand; separated we fall. Therefore, let us hear God speak to us and make ready hands and feet to be messengers of swift peace.

### PERSONAL INFLUENCE.

Every man establishes his own rank in the zone of personal influence. Men unconsciously weigh one another, guided always by the impressions which each makes upon the other. A man's usefulness depends more upon the confidence he holds among his fellowmen than upon the measure of his natural gifts and graces. Rare talent thoroughly furnished weighs but little in the judgment of the people when confidence has been shattered by unworthy conduct. He is a poor creature indeed who has forfeited his standing in point of influence among his fellows. A man's influence can not be any better than his reputation, and his reputation can neither rise above nor fall below his average conduct. The fact puts a man's reputation and influence well into his own hands. For that reason society automatically holds every man responsible for both. Christian profession and Church membership do not count for much in the general public's estimate of a man if his conduct is a constant contradiction of the principles and spirit of Christianity. Everybody thinks the better of a man for true Christian conduct and for a profession of faith and Church affiliation, provided his life is consistent with that relation. On the other hand, nothing reflects more unfavorably upon a man than a profession of religion which discounts itself by unworthy conduct and an irreligious life. The godly, upright, faithful follower of the Lord, by his influence, as such, helps others into the kingdom; but the transgressor in Zion is a stumbling block and rock of offense to others.—Ex.

Heaven is but another word for the life which has by faithfulness fitted itself for a larger and diviner sphere of service.

**DR. KILMER'S SWAMP-ROOT**  
THE GREAT KIDNEY, LIVER & BLADDER REMEDY

**THIS GREAT REMEDY IS RECOMMENDED FOR**  
Acute and Chronic Diseases of the Kidney, Liver, Bladder or Urinary Organs and Acute, Chronic Rheumatism, Uric acid, lumbago or gout.

**PREVENTS BRIGHT'S DISEASE**  
Dissolves and expels Gravel or Gall Stones. It heals and removes irritation, Inflammation, Ulceration or Catarrh of the Bladder.

### The Test That Tells.

Dothan, Ala., Jan. 21, 1909.  
Dr. Kilmer & Co., Binghamton, N. Y.  
Gentlemen:—About one year ago two of my children suffered badly from weak kidneys and diabetes; their urine was very bad and they would have severe spells of dizziness, and were all run down in health. I was just about discouraged. I tried several remedies and finally a doctor, but they did not seem to improve. I knew of a friend who was taking Swamp-Root for kidney trouble with good results, and I decided to get some for the children. I noticed there was some improvement after they had taken two large bottles, and continued to give it to them until they had taken a half dozen bottles and were well on the road to recovery. I think Swamp-Root has done more for my children than any other medicine I have tried and I recommend it to one having children who suffered as mine did.  
R. W. LINSENBY,  
City Clerk, Dothan, Ala.

### A Georgia Woman.

Sparks, Ga., Jan. 11, 1909.  
Dr. Kilmer & Co., Binghamton, N. Y.  
Gentlemen:—Some time ago I was troubled with kidney trouble; had severe pains in back and hips. Was treated by a physician, but without any benefit. I noticed some Swamp-Root advertising and resolved to give it a trial. After taking four bottles I was completely cured. Have not suffered any pain at all since and can recommend Swamp-Root to any one suffering from kidney trouble. Sincerely,  
MRS. E. V. STEVENS.

### Baptist Minister.

Brinson, Ga., Jan. 20, 1909.  
Dr. Kilmer & Co., Binghamton, N. Y.  
Gentlemen:—Some time ago I suffered severely with pain in my back and hips. My back pained me continually and I felt miserable. A friend recommended Swamp-Root. I obtained and took the contents of two bottles when I felt relief. My back has not troubled me since and I can thoroughly recommend Swamp-Root to anyone suffering from kidney troubles, as I find it afforded me great relief.  
Yours very truly,  
REV. E. T. DAWSON.

### Results After Using.

Boston, Ga., Jan. 13, 1909.  
Dr. Kilmer & Co., Binghamton, N. Y.  
Gentlemen:—Some time ago I was troubled with kidney trouble. I thought for some time I was suffering with Diabetes. I had severe pains in my back and hips. A friend recommended Swamp-Root and I decided to give it a trial. I obtained a bottle from a druggist and after taking a few doses, felt relieved. After taking several bottles the pain was entirely gone and I have not suffered the slightest since. I cannot be too enthusiastic in my praise of this wonderful medicine and it gives me great pleasure to give my testimonial in regard to its merits.  
J. B. ROUNTREE,  
Former Mayor and Member Legislature.  
We have sold Mr. Rountree Swamp-Root and have also sold it in a number of cases for kidney trouble and always with perfect satisfaction.  
J. C. Adams & Son.



turbance due to kidney trouble, Swamp-Root will be found just the remedy you need. **Don't Be Misled**—For example, when you ask for Dr. Kilmer's Swamp-Root, the Great Kidney, Liver and Bladder Remedy, don't allow any druggist, drug clerk or store keeper to persuade you into buying something else in its place. Every time he succeeds in selling you a worthless substitute he makes more profit, but you are humbugged at the expense of your health. **NOTE**—Every reader of Dallas Christian Advocate who has not tried Swamp-Root, the Great Kidney, Liver and Bladder Remedy, may address Dr. Kilmer & Co., Binghamton, N. Y., and receive a sample bottle free by mail. **At all dealers in 50c and \$1.00 sizes.**  
A sworn Certificate of Purity With Every Bottle—See Inside Wrapper.

### The Value of a Remedy Is Proven by Its Cures.

Elkwood, Ala., Dec. 14, 1908.  
Dr. Kilmer & Co., Binghamton, N. Y.

Dear Sirs:—I have derived such great benefit from the use of your remedy, Swamp-Root, that I believe it to be most important for the public to know its worth. For the past ten years I have been the most miserable of men. Did not know what the trouble was but had to urinate very frequently both day and night; was all puffed up generally. Could not sleep more than a couple of hours at a time, was greatly distressed after eating a meal and was about worn out. I had tried nearly everything I could see advertised and hear of, without helping me to any great extent, until finally in October last at Ripan, Wis., I purchased a one dollar bottle of Swamp-Root and commenced taking it according to directions and I followed that with another bottle and experienced such great relief and benefit from same that I purchased five dollars' worth at Huntsville, Ala., and continued its use and am now taking it, but in smaller doses and twice a day in place of four times a day and believe by the time present supply is used up I will be entirely well. I am feeling better now than for ten years past. Can eat and sleep first class, in fact I am feeling so good that I can not resist telling you about it. You are at liberty to publish this testimonial should you wish.  
Very Respectfully,  
THOS. STALLARD, U. S. A., Retired,  
Box 7, R. R. No. 2, Elkwood, Ala.

### A Clergyman.

New Roads, La., Jan. 22, 1909.  
Dr. Kilmer & Co., Binghamton, N. Y.  
Dear Sirs:—I write today to the public that your Swamp-Root cured me of kidney trouble. I was almost past going; having spasmodic spells with my kidneys that were breaking down my constitution. The best medical aid was employed and they pronounced my trouble as alkali in the kidneys, but were unable to do me any permanent good.  
I took four bottles of Swamp-Root and became a well man. This was six years ago and I have had no trace of the trouble. Yours for suffering men.  
REV. J. R. TAYLOR,  
Pastor Baptist Church, New Roads, La.

### Mail Carrier's Experience.

Blountville, Tenn.  
I have been a rural letter carrier for over five years. Some two years ago I was taken with severe pains in my back. I used medicine from my family physician for several months without any benefit. A friend, Mr. J. D. Nelson, advised me to try your Swamp-Root, but I had no faith in it. I continued to grow worse and at last decided to try this remedy and bought of Long Bros. a fifty-cent bottle which gave me great relief. I then bought two one-dollar bottles, which I can truthfully say have completely cured me.  
Had it not been for Swamp-Root, I would have been compelled to quit the rural free delivery service.  
I advise all mail carriers who get pains in their back that Swamp-Root will cure them.  
I was so bad that very often my wife would have to help me to arise.  
M. B. HENDRICKSON,  
Rural Letter Carrier, Route No. 2.

### A Contractor.

Donalsonville, Ga., Jan. 20, 1909.  
Dr. Kilmer & Co., Binghamton, N. Y.  
Gentlemen:—About four years ago I suffered from kidney trouble and rheumatism in my hips. The pain across my back became so severe that I could hardly straighten up and could not walk without dragging my feet. I would urinate frequently and would have to rise two or three times during the night, causing me to suffer from loss of sleep. And with the pain I was all run down and began to lose flesh. I saw Swamp-Root advertised and bought one bottle to try it. After taking it I felt better and could sleep all right at night. I continued to take it until I had taken four large bottles. I was entirely free from any pain in the back and began to gain in weight. I always recommend Swamp-Root to my friends as I think the cure in my case remarkable.  
Yours very truly,  
M. H. HICKSON, Donalsonville, Ga.



DR. KILMER  
Dr. Kilmer's likeness is on the outside wrapper of every bottle.

### Beneficial in Severe Cases.

Edgefield, Tenn.  
Dr. Kilmer & Co., Binghamton, N. Y.  
Gentlemen:—I hardly know how to express my appreciation for the good your Swamp-Root has done me. I had been greatly troubled with my kidneys, and with pain in the back; also with what the doctors termed inflammation of the neck of the bladder. Sometimes my back would get in such shape that I was almost helpless. I had tried several doctors and medicines to no good effect, and finally I noticed in some paper where Dr. Kilmer proposed to send a sample bottle of his kidney medicine, Swamp-Root, free by mail. I sent at once and received promptly a sample bottle. After taking it I found it did me good. I then purchased two bottles from our merchant, Mr. W. J. Elizer. After taking the medicine I felt like a new man, and each day rode five miles to teach school. You are at liberty to use this letter, or refer anyone to me, as I will always be glad to tell them what a wonderful remedy this Swamp-Root is. Mr. James Ivens, of Saundersville, Tenn., is taking it with good results. Very truly yours,  
D. A. MONTGOMERY,  
Member Tennessee Legislature,  
Rural Route No. 24, Edgefield, Tenn.

### Results It Has Proved.

Dothan, Ala., Jan. 21, 1909.  
Dr. Kilmer & Co., Binghamton, N. Y.  
Dear Sirs:—Have been suffering more or less from kidney trouble for the last five years and was induced to try your Swamp-Root. Am happy to say, or give you testimonial, that it has cured me. I am a traveling salesman for Messrs. Colgate & Co., New York, and am always traveling on the road. Drinking the different waters affected my kidneys.  
Yours respectfully,  
SAMUEL WOLF.

### A Prominent Mason.

Jackson, Tenn.  
According to my experience, I do not consider there is anything to equal Swamp-Root for kidney affection. Twice it relieved me when I was completely helpless.  
The last time I was traveling in Texas, when my kidneys became affected, and for ten days I suffered excruciating pains, accompanied with severe chills. Several years previous, having been relieved of a similar attack, I naturally sought relief as before from Swamp-Root.  
After using four of the large size bottles, I was completely restored and went on my way rejoicing and praising Swamp-Root. This was three years ago and I have had no indication of a return of the affliction.  
J. C. SMITH, Jr., 33<sup>rd</sup> Mason.

### Fully Satisfied.

Waycross, Ga., Jan. 5th, 1909.  
Dr. Kilmer & Co., Binghamton, N. Y.  
Dear Sirs:—During last October I suffered from my kidneys.  
I consulted my physician, who prescribed for me, but his treatment did not benefit me. After reading some Swamp-Root literature, I decided to give it a trial. After taking a few doses, I felt somewhat relieved, and after two one-dollar bottles had been taken, I had no pain and was completely cured. I have not had the slightest pain in my back or hips since. From my own experience, I can cheerfully recommend Swamp-Root to any one suffering from kidney trouble.  
Yours very truly, SIMON MARTIN.  
Mr. Martin conducts a carting and transfer business.

Every mail brings many unsolicited testimonials from people from all over the United States and foreign lands, expressing heartfelt gratitude for what Dr. Kilmer's Swamp-Root has done for them. Do not let anyone sell you some other medicine to take the place of Swamp-Root—if you do you will be disappointed—insist on getting what you ask for—there is no other medicine as good as Dr. Kilmer's Swamp-Root.

### IF YOU NEED A MEDICINE YOU SHOULD HAVE THE BEST

Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble or obliged to go often during the day and get up many times during the night, have smarting or irritation in passing or heart disturbance due to kidney trouble, Swamp-Root will be found just the remedy you need. **Don't Be Misled**—For example, when you ask for Dr. Kilmer's Swamp-Root, the Great Kidney, Liver and Bladder Remedy, don't allow any druggist, drug clerk or store keeper to persuade you into buying something else in its place. Every time he succeeds in selling you a worthless substitute he makes more profit, but you are humbugged at the expense of your health. **NOTE**—Every reader of Dallas Christian Advocate who has not tried Swamp-Root, the Great Kidney, Liver and Bladder Remedy, may address Dr. Kilmer & Co., Binghamton, N. Y., and receive a sample bottle free by mail. **At all dealers in 50c and \$1.00 sizes.**  
A sworn Certificate of Purity With Every Bottle—See Inside Wrapper.

# Boys' and Girls' Self-Culture Club

Conducted by H. L. Piner, Denison, Texas.

## BEECHER'S ADVICE TO A BOY.

A boy working for a neighbor of Mr. Beecher fell in love with a girl and determined to make her a costly present at Christmas time. Mr. Beecher had interested himself in the boy and they had become warm friends. So much so that the great preacher often counseled with the lad and the lad often confided his deepest secrets to the minister.

One day the boy slipped into Mr. Beecher's study with a large bundle, and told the good man that it was a present for his girl. Mr. Beecher asked to see the gift. With slow pains the boy unwrapped the precious package and presently brought forth a large plush album.

"How much did it cost you?" Mr. Beecher inquired.

"Twelve dollars," was the proud answer. "What do you think of it?"

"My son," said Mr. Beecher, "I can give you advice that will make you a happy husband and your sweetheart a happy wife in the years to come if you will only act upon it."

"I promised you long ago that I would always take your advice and live by it," the honest boy replied.

"This present is a prophecy of misery for you and your girl," said Mr. Beecher. "You are making but \$3 a week. You say the album cost you \$12. Any girl who would accept one-twelfth of the whole year's gross earnings as a Christmas present from a boy whom she thinks she loves is mistaken about loving him, and she would make him a poor wife, for she would have no judgment about spending her earnings after marriage any more than before. Any boy earning no more than you are earning who would give a girl so costly a present does not love deeply and wisely, but superficially, and would not make a provident husband. My advice is to return the album to the dealer and get your money back. Invest it in something useful, tell your girl that it was a foolish freak in you to think of such a present, and ask her to join you in saving every cent you can both earn to buy your future home."

The advice was taken, and the couple actually bought their home with their joint earnings and lived happily.

## THE ONLY HUGUENOT CHURCH.

The term Huguenot is of unknown origin and meaning as a word. But it was applied to the French Protestants, who were to France what the Puritans were to England. Under persecution, they emigrated to almost every country in the world. Many of them came to New York and Virginia, while South Carolina seems to have been a specially favored refuge for them. Here they built churches and worshiped God. But all their churches fell into decay as the people became absorbed into other Churches. Only one church remains of this religious order in this country. It stands on the corner of Church and Queen Streets, in Charleston, S. C. The original expedition under Jean Ribaut, 1562, landing near Port Royal, S. C., was the first Protestant settlement in America. The present building was erected in 1845, is in good repair, and is in the Gothic buttressed style of architecture.

## WEALTH IN THE U. S. SENATE.

There are ninety-two members in the United States Senate. Of this number, more than thirty are millionaires. Such a remarkable percentage of wealth does not exist in any other national deliberative body in all the world.

## THE WORD PASTOR.

This word is adopted into our language from the Latin without change of form. To the Romans it meant shepherd, and was applied only to one who watched after flocks of sheep. By a figure of speech it has long been applied to the person who looks after the

spiritual welfare of those who worship God in some particular Church. The meaning is full of rich and tender associations, for we can not but join it with the life of the Master.

## SEQUOIA.

This is the name of some of the big trees in California. The word was the name of the man who invented the Cherokee Indian alphabet. The tree received its name in honor of this man, the idea being that he was a giant man in character to take such a forward move as the invention of an alphabet and the consequent introduction of letters among the aboriginal Indians, and his name was thought by pioneers to be appropriate as the name of the big trees that will forever perpetuate his memory. Sequoyah, the proper spelling, was himself an American Indian.

## DOCTOR.

The word "doctor" could not originally have had any such meaning as that to which we most commonly refer when using it. It is of Latin origin, and in that language meant only "one who is wise or learned or erudite." Later it came to be applied to one who has taken a degree or finished certain requirements at college or in some university. This man, in this meaning, could be a doctor of divinity, or a doctor of laws, or of almost anything, and yet never know anything about the science of medicine or surgery. Originally it meant, in fact, a wise teacher. In the middle ages the old school men were the only teachers, and they also administered medicines to the sick. Out of this practice the word doctor as we now use it came to mean a physician.

## SCHOOL.

Is it not strange that the word "school," which is commonly believed to be a veritable beehive of industry, really means "leisure" in its native home? Such is the case. It is of Greek origin, and comes from "scholē" or "schola," meaning leisure. It meant, however, leisure during which one might have time for the study and discussion of learned subjects.

## THE SECRETARIES' CONFERENCE.

The afternoon of the first day was introduced by a discussion of the subject of City Missions. Christianity must be entrenched in the city. Some of these difficulties found in the city were mentioned. Country people often hold themselves aloof from the city surrounding as strange and unfamiliar. The old country habits are broken up and the new ones that are formed usually leave out church-going. They often interpret the wealthy appearance of the city Church as unfriendly to the poor people. The city has many places of attraction that keeps the people occupied with plenty of places to go to satisfy the average appetite. Besides all these there is far too few Churches in the cities to accommodate the city population. Dr. Daves of Atlanta suggested that we must study the conditions in the city at first hand. Dr. Henry of New Orleans said there was no weak spots for Methodism or Protestantism in New Orleans; it is all weak. There is almost nothing being done by Protestantism for the French or the Italians of the city. A city of 380,000 people with about 2,500 Methodists in it. Methodism ought to plant a great central institution for the entire city, an institutional Church, that would cost at least \$250,000. Dr. Nelson introduced the Rural Mission topic with a ten-minute speech. The Rural Mission is a great necessity in many parts of our territory. In Arizona and the State of Oklahoma, as well as mountain regions and many agricultural regions. Dr. Nelson insists that we need an aggressive evangelism. The Missionary Institute was discussed with much definiteness and profit—a thing all presiding elders need to study. The points made were as follows: (1) It is a place for the formation of plans. Many a conference and conference board fails for lack of some plan. Hence the meeting should be early in the conference year. The district stewards' meeting is a good time. (2) Care should be taken in selecting time and place and length of session. (3) The program should furnish such topics as: Prayer and Missions, Bible a Missionary Book, Missionary Biography, Gospel of Money. (4) Have tracts for distribution and books for sale and take subscriptions for Go Forward.

One of the live questions considered by the conference was, "Foreigners Among Us and Our Responsibility to Them." The question of foreigners among Americans is rapidly becoming a question of Americans among foreigners. It is clearly demonstrable that less than one-half of the present population of these United States are descendants of the original colonial stock. This problem is not only great by reason of numbers, but by reason of complexity—a mixed multitude, the like of which we barely ever read. Ignorance adds a great burden to the problem. We need 4,500 teachers to teach the children who came to us in the year 1907. Poverty brings the next burden. Over 1,100,000 who came in 1907 had less than \$17 each—a small fortune to start in a new country with the language to learn and a job to find. The disposition to colonize was also set forth as a difficulty that the workers must meet who sought to do good to the new-comers. But perhaps the most stubborn difficulty to meet with is the universal and intense anti-foreign spirit. The only sure remedy is to deepen the sense of brotherhood. No man can serve his brother in the gospel while he holds him in contempt. To love one another is the only royal way to success in missionary work in the foreign land and in the home land. They should be met at the shore and should be taught the genius of our Christian institutions from the very first. Let us give them the best we have. Give them good preachers and good places of worship, and in every way we can show them that we hold them in high and genuine esteem. In these United States immigration is drifting South and Southwest. Our Church is accessible to them. They like our worship and are ready to hear our gospel if we will show ourselves ready to deliver it to them. The M. E. Church, South, is more awake to this importance than ever before in her history. We are at work in this country among the Chinese, Japanese, Cubans, Italians, Mexicans, Bohemians and Germans. We are at work in the cotton mills, in the coal mines, in the dense cities and in the rural sections. Every kind of work from the kindergarten to the institutional Church. May Southern Methodists never do less, but more.

## METHODISM IN WACO A UNIT.

One of the most remarkable Methodist gatherings ever assembled in Waco convened on Monday night, Jan. 25, 1909, being a coming together of the officials of the four Methodist Churches of the city. The idea originated in the Methodist Preachers' Association a few weeks prior, at which time the program was arranged, the object of such an occasion being to emphasize and accentuate unity, harmony and good will in Waco Methodism, as well as to add enthusiasm and momentum to still greater activity in the future.

The assembly gathered in the parlors of old Fifth Street, the "Mother Church" in Waco, which was agreed upon by all to be the most appropriate place for such a meeting. There were present Revs. W. L. Nelms, presiding elder; W. E. Boggs, of Fifth Street; W. B. Andrews, of Austin Street; E. Hightower, of Morrow Street; A. D. Porter, of Elm Street; S. C. Littlepage, superannuate; and T. E. Bowman, of the Orphans' Home, along with sixty

officials and leading laymen of the several Churches.

After an hour's informal gathering, good natured greetings and brotherly hand-grasps, these sixty-seven men assembled about the elegant tables so enticingly spread by the Fifth Street Home Mission ladies, good sisters that they are.

The theme for the evening was, "Methodism in Waco a Unit. One in Doctrine, One in Sympathy, One in Purpose, and One in Effort." There were an equal number of speakers from the four different Churches.

Several happy coincidences happened. Dr. W. L. Nelms, who was pastor of Fifth Street from 1895 to 1899, and who is now presiding elder of the Waco District, presided. Rev. S. C. Littlepage, who was preacher in charge of this same old Church away back in the year 1858, said grace at the table, while one of the laymen who spoke was Wm. Lambdin, son of Rev. Wm. McKendree Lambdin, Bro. Littlepage's successor in 1859. The following are the other speakers: J. M. Ferguson, J. P. Bass, F. A. Winchell, G. B. Adams, T. B. Gardner, W. H. Sanger, S. R. Steel, Sam Knight, and Ed McCullough. Sixty laymen! Just ten less than were sent out by our Lord, on whose return Satan was beheld as lightning fall from heaven. We cannot give all their names here, but as Jesus told the sentry to rejoice because their names were written in heaven, so may it be with these noble laymen.

Methodism in Waco a "Unit. One in Doctrine, One in Sympathy, One in Purpose and One in Effort!" Such indeed means a marked growth and great ingathering for the Master's kingdom in the city of Waco this year.

Never has it been the privilege of the writer to mix with a band of men who seemed to possess a more brotherly and harmonious spirit. So marked indeed was this spirit that there was seemingly a unanimous desire that this be not the last of such gatherings, but that similar ones be held in the other three Churches, which is intended.

## A. D. PORTER.

Sec. Waco Preachers' Association, Waco, Texas.

## PROHIBITION IN ATLANTA.

The police report of the working of the prohibition law in Atlanta, Ga., during 1908, its first year, presents some interesting facts. There was a decrease in the number of arrests in 1908 as compared with 1907 of 8,810. The fines assessed in the police courts declined from \$153,798.15 in 1907 to \$110,400.69 in 1908. The fines actually collected fell off from \$104,492.65 in 1907 to \$70,141.89 in 1908.

The number of arrests for plain drunks in 1907 was 6,508; in 1908 the number was 2,650, a falling off of 3,858. In 1907 the number of disorder cases was 12,456; in 1908, 8,890, a falling off of 3,566.

It is not pretended that the sale of liquor was entirely suppressed. Prohibition does not prohibit.

## A GREAT FORWARD MOVEMENT AT ABILENE.

Twenty years the Methodists at Abilene built a nice, elegant church that was a great credit to their liberality and Church devotion. Since then the town has grown 500 per cent, and the membership of the Church nearly 300 per cent. For a long while their present building has been altogether inadequate. Last fall they resolved to go forward in the erection of a fine central church on the site of the old structure on South Side. Later on, after conference with Bishop Key and others, it was determined to organize a new congregation on the north side of the railroad, and strike for two large, well-equipped churches with membership of equal grade and strength. The first thing was to provide a house for the prospective new church. Bishop Key had brought the wisdom and we sent for Rev. Abe Mulkey to "fetch on de rousement." He came on Jan. 29, and for ten days drew immense crowds to hear, not

To Possess a Healthful and Pearly Skin

use Glenn's Sulphur Soap with warm water daily. For pimples, redness, roughness, sunburn, nothing compares with

**Glenn's Sulphur Soap**

Sold by druggists.

Hit's Hair and Whisker Dye, Black or Brown, 5c.

near all of which could get in the building. Last Sunday we had four great services at the Opera House. After conference the subscription for the new church was taken at night, and in a short time \$16,300 was subscribed. This amount will soon be raised to \$20,000, and then a lot will be selected, and plans for the new church formulated and the work begun. By next fall the congregation will be ready to divide and Abilene will go to conference and ask for two preachers for two good congregations, where we now have one. We are expecting in a few years to have two great churches with two congregations, each as strong as the one we now have. Great things are ahead of the Methodists of Abilene. Bro. Mulkey's meeting was a success, for which we are very grateful.

SAM'L J. RUCKER.

## A FEW DATES OPEN.

Bro. T. N. Lowery, a local elder and a member of our Church at Merkel, who has been in the evangelistic work for a number of years, has a few dates which he can give the brethren in March, April, May and June. Any one wishing help can not secure better help than Bro. Lowery. No truer Methodist preacher to his Church and his pastor can be found than he. I cheerfully and gladly recommend him to the brethren. Write him at Merkel, Texas.

GUS BARNES.

## WRONG BREAKFAST

Change Gave Rugged Health.

Many persons think that for strength, they must begin the day with a breakfast of meat and other heavy foods. This is a mistake as anyone can easily discover for himself.

A W. Va. carpenter's experience may benefit others. He writes: "I used to be a very heavy breakfast eater, but finally indigestion caused me such distress, I became afraid to eat anything.

"My wife suggested a trial of Grape-Nuts, and as I had to eat something or starve, I concluded to take her advice. She fixed me up a dish and I remarked at the time that the quality was all right, but the quantity was too small, I wanted a saucerful.

"But she said a small amount of Grape-Nuts went a long way and that I must eat it according to directions. So I started in with Grape-Nuts and cream, 2 soft boiled eggs and some crisp toast for breakfast.

"I cut out meats and a lot of other stuff I had been used to eating all my life and was gratified to see that I was getting better right along. I concluded I had struck the right thing and stuck to it. I had not only been eating improper food, but too much.

"I was working at the Carpenter's trade at that time and thought that unless I had a heavy breakfast with plenty of meat, I would play out before dinner. But after a few days of my 'new breakfast' I found I could do more work, felt better in every way, and now I am not bothered with indigestion.

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

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

February 18, 1909.

Blanket. One of the at Blanket c There were and reclaim of Whitesbo ing. Broth began the of his bro town is wo of Christi has done a which is ve people. It place wh workers am at Blanket, Sunday-sch of the most ever knew, the work f Crockett, I

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# Notes From the Field

## Blanket.

One of the best meetings ever held at Blanket closed last night (Monday). There were, I suppose, 75 converted and reclaimed. Brother W. H. Brown, of Whitesboro, did most of the preaching. Brother S. A. Ashburn, pastor, began the meeting with the assistance of his brother, Rev. Ike Ashburn. Our town is worked up to the importance of Christian living. Brother Ashburn has done a good deal of pastoral work, which is very much appreciated by his people. It would be hard to find a place where there are more faithful workers among the young people than at Blanket, both in the League and Sunday-school. S. R. Switzer is one of the most faithful superintendents I ever knew, having been regularly in the work for about 25 years.—W. R. Crockett, L. D., Feb. 9.

## Holiday.

We are entering upon the third month of our third year on this mission. We never received a more hearty welcome from a people than we received from this good people when we returned from conference; and the people of Holliday were not satisfied with calling us we were welcome, but when the bell rang for prayer service they responded by storming the parsonage with many good things to eat, giving us a typical Western pounding, for which our hearts were made glad beyond expression, and we took courage, gave thanks to God and started afresh by grace divine. Immediately after conference we began planning to organize our own Sunday-school at Dundee, where there had been an interdenominational school for more than two years, and with strong opposition we have completed the organization with fourteen officers and

teachers and 100 enrolled, with a fine prospect for great success. Last Sunday night was our first Quarterly Conference occasion. Our excellent presiding elder, Brother Roach, was with us with his usual bright, cheerful expression for every one and his earnest appeal to the hearts of all for purity of life and humble service to God. All the stewards and several other officers were present, and notwithstanding one appointment which paid \$100 was given from our work to Archer City, the assessment was \$500 in excess over last year, with about one-fourth of the salary in hand. We serve an excellent people and have a bright future for the advancement of our Lord's Kingdom.—J. B. Parr, Feb. 9.

## China Springs.

A happy, joyous company—a mixed multitude—old, young, male, female, Methodist, Baptist, Disciple—found their way recently to this parsonage in one of the most generous poundings it was ever our privilege to enjoy. To say that we are truly thankful but feebly expresses it; not alone for the bountiful donations, but for the Christian love that lay back of the gifts. We accept these tokens in His name. Other men have labored, and we have entered into their labors. Materially they have left us good houses of worship, a nice, well furnished parsonage, a pastor's study neatly furnished (a boon to any pastor). And these faithful men of God have wrought so well that their "names are as ointment poured forth." They have made it possible for us to organize a Woman's Foreign Missionary Society and a Bible study class. I absolutely claim no honor for either of these. I found the folks ready and they urged them on me. We have a Junior League of over sixty members under the management of Sister Annie Crowson. It would be impossible to overestimate the value of the work that is being done in this little organization. Sister Crowson greatly enjoys the work and has a hold on the children. She is teaching them how to handle the Word of God. She will announce a verse, giving book and chapter and see who can turn to it and read it first. It is wonderful how quickly some of them can turn their leaves and find and read the verse. They would put to shame many, many older folks. The Gatesville District Conference is to convene here, embracing the fifth Sunday in May. Our presiding elder, Brother J. M. Sherman, is held in high esteem throughout the district. He is painstaking, thorough, companionable. He is a student of the Bible and abides by its precepts. He is a manly man and we love him.—W. E. Caperton, Feb. 10.

## Marathon, N. M.

These folk have been very kind to us indeed. Yes, to be sure they have pounded us more than once. On my birthday, Jan. 29, it began about 10 a. m. and continued till almost 10 p. m. We have organized a W. H. M. Society and they are doing good work. They have raised \$55 and done some work on the parsonage with the money. They have promised \$100 to help build the church. They have \$20 of the money in hand. I tell you the women of this country mean business. We will begin the work on our church by the first of March, sooner if possible. We will build a \$2000 house. We have just closed a good meeting. An uncle of mine, Rev. J. D. Hudgins, came all the way from Cedar Hill, Dallas County, to help, and I assure you that his visit was not in vain. It was certainly a spiritual uplift to this little town. There were shouts of new born babes in Christ the very first service. Brother Allison, of Alpine, came to our rescue the second week, as Brother Hudgins could only stay one week, and did some very effective work. Our membership has

more than doubled. Last, but not least by any means, our presiding elder, Brother J. B. Cochran, was with us the 6th and 7th inst. He preached some very fine sermons and held our second Quarterly Conference. We made definite arrangements as to building our church. We have a church house at Sanderson, a Sunday-school, Senior League and Junior League, all doing good work; 95 scholars in Sunday-school.—H. L. Wheeler.

## Manchaca.

Things are moving on very smoothly and pleasantly on this charge. We have just organized two Woman's Home Mission Societies and painted two of our churches. Our second Quarterly Conference has just been held at Pleasant Hill. It was a delightful season. Each service was a spiritual feast. The Quarterly Conference was well attended, the reports were very good, and the outlook is hopeful. Saturday night a deep impression was made by the very impressive sermon, and one person asked for prayer. At the close of the Sunday morning sermon there was a very liberal response to the call on conference collections. I think Bishop Key made no mistake when he put Rev. N. B. Read on this district. He is making a fine impression and winning the hearts of the people wherever he goes.—R. A. Holloway.

## Santa Anna.

I have been here some days assisting Rev. J. W. Patison, the pastor, in a meeting. I assisted Rev. J. W. Dickinson in a meeting in Santa Anna in 1893. I met a few of the faithful here who took part in the meeting fifteen years ago. The pastor is in his fourth year here and will have to pack his goods this fall. He is a princely man and I am told a fine preacher, and deserves consideration at the hands of the appointing powers. His wife is a cultured, bright woman, who is constantly at work in some way to save souls. Their children are bright and reflect honor on their parents. The new sub Bishop, Rev. J. A. Whitehurst, fell in and preached twice while I did some gripe nursing. He is a live wire. I suspect that moss covered, sleepy, "pious" Churches will be called on to get out of the brush and move forward a few paces during 1909. By the way, I wish to remark that I think sometimes we are too pious to be real good Christians. We need all the religion we can use and not much more. This is a day of work and a man's shouting does not catch me much if he will not work. Let the shouting go on, but make the work go on. Our meeting is doing well. Souls are being saved and day by day the interest is growing. I go from here to Copperas for two weeks. Short meetings hardly pay for the holding. "Take time to be holy" and to build up in holy things. Out in the field.—J. T. Bloodworth, Feb. 10.

## Pounded Again.

Yes, Port Sullivan pounded us and then Mayfield pounded us, and now Ben Arnold hath excelled them all. We are feasting again. These good people believe in pounding the preacher. We want them to know that we feel under lasting obligations to them. May our Lord and Master reward them a hundred fold in all spiritual and temporal blessing in this life, and in the next life eternal.—Mrs. W. T. Ayres.

## Pearsall.

Pearsall is now one of the "front line" charges of the West Texas Conference. No charge has made greater progress within the last few years. All the departments are well organized. We have a splendid Sunday-school with a wide-awake superintendent and splendid teachers. Our W. H. M. Society is second to none in the district. The society has just ordered handsome carpets for our beautiful new church. Our Junior League, under the leadership of Mrs. E. A. Lilly, is worthy of special mention. We have just organized a promising Senior League. The stewards increased the salary \$100

over the past year and are paying monthly. Best of all, we have just closed a gracious revival, resulting in a great uplift to the entire Christian community, and about forty conversions and reclamations and twenty-four additions to our Church, with twelve or fourteen to other Churches. Rev. S. B. Beall, the San Antonio District Evangelist, did the preaching. His gifts and graces certainly qualify him for the responsible position to which our conference appointed him. He is mighty in the scriptures—thoroughly orthodox and sweet spirited. The right man in the right place. Rev. J. A. Pledger was with us one week, leading the singing for us, and did it well. His good singing and splendid assistance in the altar and prayer services make him excellent help in a revival. We now have more than 200 members in our Church. The future is full of promise. Our next important step will be to build a modern parsonage, which we hope to report under way at the next conference. Fifty per cent of conference assessments have been paid.—Z. L. Liles, Pastor.

## Kemp.

Our reception for the second year was far beyond what we expected. We have been the happy recipients of two large poundings, one from the people of Kemp, the other from the people of Wilson; in fact, the people at every place have been good to us. We have our entire conference collections in full and the three assessments due next month already paid. Our first Quarterly Conference is a thing of the past. The dinner served by the ladies of Kemp was immense. The stewards raised the salary of the preacher. The presiding elder preached four times for us and it was preaching, too; in fact, we think we have the best presiding elder anywhere. We are preaching to large congregations and have all of our Sunday-schools and missionary societies organized. Everything points towards a fine year. We are happy in the work of the Lord.—Minor Bounds, Feb. 14.

## Eleventh Avenue, Corsicana.

The great itinerant wheel in its annual revolution dropped us at Corsicana. Notwithstanding our predecessors, Rev. A. L. Moore and wife, wrought well here, carrying away with them the encomiums of the people, we were cordially received and pounded shortly after our arrival. We have good Church property at Eleventh Avenue, though a serious mistake was made in location. There is no indebtedness on the church building and only \$275 on the parsonage. The ladies of the Home Mission Society will pay that off during the year. The Home Mission Society is sure enough a Home Mission Society, now that it has become connectational since conference. We have almost a "standard Sunday-school," now that we hold a teachers' meeting. The enrollment is the largest in the history of the school. The Junior League has been reorganized and the Senior League will study the "Moslem World." We have a heroic, liberal band at Eleventh Avenue. The local congregation will pay \$200 more on pastor's salary than last year, though the appropriation was decreased. We have been blessed with a genuine revival. The meeting was conducted by the pastor and the music was under the direction of Mr. Gallo-way, a very efficient leader. Twenty-two members were received and possibly others will join. Our presiding elder, Rev. Horace Bishop, is abundant in labors, and Rev. James Campbell starts off well at First Church. This year promises to be a good one for Corsicana District.—E. P. Williams, P. C.

## Wesley Chapel, Dallas.

Our first Quarterly Conference convened Feb. 11. Bro. J. M. Peterson, our presiding elder, was present and preached us a very helpful and edifying sermon prior to the session of the conference. After the conclusion of the business Bro. Peterson complimented the conference for its spirit of promptness and liberality; he also

# Quickly Cured at Home

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Piles is a fearful disease, but easy to cure if you go at it right. An operation with the knife is dangerous, cruel, humiliating and unnecessary.

There is just one other sure way to be cured—painless, safe and in the privacy of your own home—it is Pyramid Pile Cure.

We mail a trial package free to all who write.

It will give you instant relief, show you the harmless, painless nature of this great remedy and start you well on the way toward a perfect cure.

Then you can get a full-sized box from any druggist for 50 cents, and often one box cures.

Insist on having what you call for.

If the druggist tries to sell you something just as good, it is because he makes more money on the substitute.

The cure begins at once and continues rapidly until it is complete and permanent.

You can go right ahead with your work and be easy and comfortable all the time.

It is well worth trying.

Just send your name and address to Pyramid Drug Co., 92 Pyramid Building, Marshall, Mich., and receive free by return mail the trial package in a plain wrapper.

Thousands have been cured in this easy, painless and inexpensive way, in the privacy of the home.

No knife and its torture.

No doctor and his bills.

All druggists, 50 cents. Write today for a free package.

made the statement that it was the largest attended conference that he has held on the entire district, and the first charge on the district that paid its foreign mission, Bishops' and Orphanage assessments. I speak the sentiment of all when I say our presiding elder is loved by all of my people, and that the conference was a spiritual feast to us all. I was glad that Bro. Peterson assumed the position of a "class leader" when he inquired into the spiritual life of each official member. Wesley Chapel, with a newly purchased lot valued at \$2500, was presented to our last Annual Conference held at Greenville by the City Mission Board of the Woman's Home Mission Society and admitted into the conference. During the quarter we have had fifteen conversions and eight additions to the Church. We have a large Sunday-school with an enrollment of 125 scholars, with an average attendance of ninety; two Epworth Leagues with a membership of sixty. Our prayer services are spiritual feasts, with an attendance of sixty. The spiritual outlook is encouraging, and we are working for and expecting great things in the near future.—D. Schimpf, P. C.

## Merkel.

We have just closed a good meeting here. About thirty conversions and reclamations. Rev. S. A. Barnes, presiding elder, was with us ten days. A strong preacher, fine in a revival and in every way wise and helpful. Bro. J. R. Henson, of Colorado, was with us six days and did us most valuable service. Merkel is rapidly moving to the front. We look for it to merge into one of the most model Churches in the conference, as well as one of the best appointments.—S. J. Vaughan.

## Glen Rose Mission.

We are hard at work. Have got seven appointments. Have been all over the charge twice and have met with good people every place. First Quarterly Conference is over. The presiding elder was on hand and preached us an excellent sermon. After the sermon we held an old-fashioned class meeting. All our stewards were present with their finances in

Continued on Page 13

# COULD NOT WALK FOR FOUR MONTHS

Mass of Itching, Burning Humor on Ankles—Feet Fearfully Swollen—Opiates Alone Brought Sleep—Many Treatments Failed but

## TORTURES OF ECZEMA YIELDED TO CUTICURA

"Cuticura Remedies are all you claim them to be. I had eczema for over two years. I had two physicians, but they only gave me relief for a short time and I cannot enumerate the ointments and lotions I used to no purpose. My ankles were one mass of sores. The itching and burning were so intense that I could not sleep. I could not walk for nearly four months. One day my husband said I had better try the Cuticura Remedies. After using them three times, I had the best night's rest in months unless I took an opiate. I used one set of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent Pills, and my ankles healed in a short time. It is now a year since I used Cuticura, and there has been no return of the eczema.

"I had a small lump in the corner of my eye for over a year which was very painful and got larger all the time. I thought I would try Cuticura Soap and Ointment on it, and now it is gone. I am seventy-three years old and have lived on the farm I now occupy for twenty-seven years. Cuticura Remedies are the safest and most reliable I have ever used for all skin humors. Mrs. David Brown, Locke, Crawford Co., Ark., May 13 and July 13, 1907."

## DISFIGURED For Life Is the Despairing Cry of Thousands

Of skin-tortured and disfigured victims of humors, eczemas, tetter, and rashes, who have tried and found wanting many remedies, and who have lost faith in all. To such Cuticura Soap, Ointment, and Pills appeal with irresistible force. They are absolutely pure, sweet, gentle, and wholesome. They afford immediate relief in the most distressing cases, and point to a speedy cure when all else fails.

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

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# The Home Circle

## HIS BEST GIRL.

By Elsie Malone McCollum.

I've bought a pretty valentine  
With money all my own,  
And I am goin' to send it, too,  
Jes' same's if I's grown.

But how jes' who to send it to  
Is what's a botherin' me,  
For lots an' lots o' pretty girls  
Like valentines, you see.

I might sent it to Sallie Jones,  
But once said: "For shame!"  
Because I missed the word she spell-  
ed.  
But I was not to blame.

For how'd I know there were two  
ways  
O' spelling that one word?  
The teacher gave out "foul"—not  
clean—  
An' I spell "fowl," a bird.

Now there is Bess, an' she likes me,  
An' so does Minnie Lou;  
In fact, I'm jes' so puzzled now  
I don't know what to do.

The merchant said: "Now this one's  
for  
The nicest girl you know,"  
And asked me if I'd tell him who.  
I shook my head jes' so.

Because I couldn't quite decide  
Which one I liked the best,  
It seemed so hard to choose one girl  
And leave out all the rest.

My teacher has enough, 'Im sure,  
So I won't send her mine.  
I almost wish I hadn't bought  
This pretty valentine.

Ah, how I know the very one  
Nicer'n any other.  
You all may send yours where you  
please,  
But I'll send mine to mother.

## THE OWL AND THE BOY.

I am a barn owl, and so far as chickens are concerned, I never meddle with them. In fact, if a good fat pullet should come to me and ask to be eaten I should bow my thanks and send her away. The fact that I am a barn owl and not a hooting woods owl ought to be known to every farmer's son, but some of them are too stupid to learn natural history.

Such a one came into the barn where I was stopping the other day. I had entered the place the night before and caught four fat mice and a big rat. After devouring them, I flew up to a roost on a big beam and went to sleep. When night came again, I was to go for more rats and mice, and if let alone for a week or so, I would clean the barn of vermin and make the farmer rejoice.

I was sound asleep and having a pleasant dream when the barn doors banged open and a boy about fifteen years old banged in. He went kicking things about, and whistling as he kicked, and by and by he happened to look up and see me.

"Gee-whizz, but there's an owl!" he shouted, at the top of his voice.

"Well, what of it?" I asked, as I looked down at him.

"But I've got to have your life!"

"Why?"

"Because you are a bird—because you're an owl."

"But I am a barn owl and live on rats and mice."

"That makes no difference," he said, and went hunting for missiles to throw at me.

He did throw at me a couple of times, and then, as he was stooping over for the third time, I flew for him and alighted on his head. I gave him a couple of sharp digs with my claws and then fastened them into his cap and flew out of the door and away to another barn. I heard him shouting and calling, but I did not look back. I have his cap yet, and if I could write as well as some of the boys and girls that read this page, I should put the

following advertisement into the papers:

"If the stupid boy that didn't know the difference between a barn owl and a chicken stealer will read up on natural history and beg my pardon besides, his cap will be left at his father's kitchen door the first dark night after this."—The Presbyterian.

## "OUT OF THE MOUTHS OF BABES"

"At your work again, like the faithful man you are," and the minister laid a kindly hand on Dr. Mitchell's shoulder, as the latter left his carriage with his medicine case in his hand.

"It is my duty, Mr. Armstrong," the doctor answered, summoning a brave smile. Then a wave of pain swept his face as he added: "I have saved, or helped to save, many a child's life, but I could not save my own child."

"Yes," responded the minister. "The comparison is not perfect, of course, but you know there was one of whom it was said, 'He saved others, Himself He could not save.' He knows."

"Thank you. The words are good for me. He knows, and the mockery was true. He could not because He would not. Otherwise He could never have borne our griefs and carried our sorrows."

"How is the wife bearing up?" the minister asked, and was sorry a minute after, because the cloud came once more into the doctor's eyes.

"Not as well as I could wish," he replied, with a certain reserve; "but perhaps time will better that." He forced a brave smile again, saying: "However, my patients need cheer, and their physician must not draw too much on their sympathies. Good morning."

The minister went on his way with a feeling of reverential admiration for this man. The day before he had buried Dr. Mitchell's little daughter, her father's favorite child—if such a man could show favoritism—and today, resolutely putting his grief one side, the doctor was resuming his daily round.

There was little in his home to warrant this courage. His wife abandoned herself to sorrow; she almost reproached him for taking up the every-day threads of life. Time, which he hoped would work its healing power, was at least very slow in accomplishing any visible result. As days went on, Mrs. Mitchell permitted herself no cheerfulness, and took to heart as a personal offense any approach of it on the part of others. She never went into a neighbor's house, and refused to see those who called. There were three other children—a boy and two girls—Edna having been next to the youngest. Life became very dull for them. If they played in the house they were liable to hear the mother's "Hush!" and thy tip-toed about. Dr. Mitchell did not wish Edna to fade out of their memory. He longed to speak of her, and have the children think of her, not as dead, but as living in a happy home, and not forgetting them. Yet if her name was on any lip, Mrs. Mitchell's eyes at once overflowed, and perhaps she left the table, as if unable to bear any mention of her dear little daughter.

Gloom settled on the house. Dr. Mitchell almost despaired of any brightness coming; but the heavenly Father had a way prepared to meet this earthly father's needs.

One summer afternoon Mrs. Mitchell lay resting in her darkened room. She always drew the shutters together now, but as the day was warm the window was left open to its full extent. The children, heedless of the fact, happened to be talking just outside. She was about to send them away when a sentence arrested her, and involuntarily she listened.

"Fathers is fathers," the boy Richard was saying, stoutly, if with little regard to grammar, "as much as mothers is mothers. Father cares just exactly as much as mother does about Edna, but men must work and go out, and," he hesitated, "and pay the bills. And father keeps a lot of folks from feeling bad, 'cause he cures 'em. I heard a man say," the boy was evidently struggling with his emotions, yet there was a proud ring in his voice, "I did hear a man say that Dr. Mitchell was a lots better doctor since he lost his little girl, 'cause he knew what 'twas to lose, and he felt for folks."

Then Anna's voice was heard: "Do you s'pose, Dickie, that mother really thinks Edna is up in heaven with Jesus? 'Cause I should think 'twould make her glad sometimes. How I do wish we could play and have good times as we used to. I think it would be real nice to play just as if Edna were here—just pretend, you know, and talk to her. I shouldn't wonder a bit if Jesus would let her look on and

listen. He's so nice to little children. Maybe we can some day, if mother ever forgives God."

"I wish mudder'd hurry up and do it," piped in Elizabeth's hisping tones. The mother listened, spellbound. She could not have torn herself away. And what a revelation was in the children's words! How true that fathers must go out and bear the brunt, grief or no grief. Family life would go to pieces if fathers shut themselves into hopeless sorrow. Did she not believe that Edna was safe and happy in the heavenly fold, and could she not be thankful for that, however much she missed the dear, sweet presence? "Forgives God!" That cut to the quick. The unwitting wisdom of a child had touched the secret spot, and she realized that the hardest part of any trouble was to be at war with God about it. Then and there she fought out the battle of her rebellion, and after a severe struggle arose from her knees with resignation in her face.

"Mark!" She called her husband in as soon as she heard his step. It was his due to receive her first word of the new peace which filled her being. "I have been so selfish!" and she told him all the children's sayings. "The sorrow was yours as much as mine, and I acted as if you had no share in it. I've made everything so hard for you all."

The strong man quivered with the keen joy of this change. He took his wife in his arms. "It is so good to have your true self back again," he whispered. "We can bear our bereavement so long as we bear it together."

Not much was said to the children directly, but when tea time came Mrs. Mitchell appeared at the table with a bright face.

"Mother is much better now, my dears, and does not need to keep quiet any longer. After tea we will have that pretty march Edna used to like so well, and mother will play for you."

It was bravely done, and her husband's glance repaid her. Not once had the piano been opened since Edna's illness began.

That night, as the mother took Elizabeth in her arms for a long-omitted rock-a-by, the little one reached up and stroked her cheek.

"Did 'ou forvide Dod, mudder?" she asked.

"Yes, darling," drawing the cuddling form closer.

"Elizabeth so glad, mudder," the child said, sleepily.—Helen A. Hawley, in Zion's Herald.

## MRS. BAKER'S MISTAKE.

It seemed incredible that two sincere Christian women, members of the same Church, near neighbors and lifelong friends, should go two weeks without speaking; yet for nearly six weeks Mrs. Burnham and Mrs. Baker had not spoken to each other.

It was such an insignificant thing that caused the trouble, and after all proved to be a miserable mistake, anyway.

For years Mr. and Mrs. Baker had been saving up to buy a house of their own, but they had not talked much about it. "I don't want folks saying every time I walk home from church that I'm saving all my car fares for a house, or wondering whether I think it is right not to put more in the contribution box," said Mrs. Baker, laughingly. "Somebody or other says: 'Economy is going without something you want for fear that some time you will want something which probably you won't want.' We aren't going without anything we really need—we are just omitting superfluities."

But Mrs. Baker and Mrs. Burnham were such good friends that they often talked over their hopes and plans. So, when Mr. Baker had an unexpected rise, and the "Sawyer Cottage" was reported to be for sale in the near future, Mrs. Baker ran right over to tell Mrs. Burnham that she hoped they could get it.

"But don't speak of it to any one, will you? Something may happen to prevent, and Mr. Baker thinks it best not to have it get out that he has any idea of buying it. The Sawyers are peculiar, you know, and if they thought we were very anxious to get it, they would put a big price on it. We are willing to pay what it is worth, but of course don't feel like giving a fancy price. Mr. Baker said not to mention it to any one, but I just had to tell you. I know it is perfectly safe with you."

"Certainly," said Mrs. Burnham. "I will not even mention it to my husband."

It so happened that Mrs. Baker was kept awake nearly all that night with a severe attack of neuralgia. The next day, when she was still suffering from pain and weakness, Miss Bragg, the village gossip, came in.

"I've just been to Mrs. Burnham's," she said, "so I thought I would run in to see you, too. By the way, I understand that you are trying to get

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Complete Formula, Ayer's Non-Alcoholic Sarsaparilla  
Each Fluid Ounce Represents  
Sarsaparilla Root, 10 Grs. Senna Leaves . . . 5 Grs.  
Yellow Dock Root, 5 Grs. Black Cohosh Root . . . 5 Grs.  
Licorice Root . . . 5 Grs. Pimento . . . 1 Gr.  
Cinchona Bark, 5 Grs. Iodid of Potassium . . . 5 Grs.  
Buckhorn Bark . . . 4 Grs. Glycyrrhiza, C. F. . . 1/2 Drams  
Squill Root . . . 4 Grs. Flaxseed . . . Oil Sassafras  
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Water—Sufficient to make one fluid ounce.  
We have no secrets! We publish the formulas of all our medicines. J. C. Ayer Co., Lowell, Mass.

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Here's a plow you can buy at a reasonable price and it will last you your lifetime. And you will have an all-purpose plow, too—does the same work and does it just as well as the really high priced plows and it has none of their complications.

## It Is Beam Hitch

With no frame. There's lightness and light draft. Only a few parts, and they simple ones. Adjustable front axle, dust-proof, removable wheel boxes, adjustable rear wheel attachment. Widest latitude in the hitch, and you can set it to plow any depth, two to eight inches.

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the Sawyer cottage. I thought they would ask so much nobody round here would think of buying it."

Just what reply she made, or what else her caller said, Mrs. Baker could never recall, she was so surprised and hurt to think that Mrs. Burnham should tell anybody after promising secrecy—and Miss Bragg of all people! For, of course, Mrs. Burnham must have told her. Miss Bragg had just come from there, and nobody else knew.

Hardly had Miss Bragg gone when Mrs. Burnham herself came in. All her life long Mrs. Baker had struggled to overcome her quick temper. She had it fairly well in hand, but now and then, like a flash, she lost control of it, and this proved to be one of the times. If only her nerves had not been racked by pain, or if she had had even a few minutes to think it over quietly and assure herself that there must be some mistake—Alice could not have betrayed her confidence so! But—there was Mrs. Burnham, and before she realized it she had spoken.

"I can not understand how you could do so, Alice," she said, sharply; "but I am very sure of one thing, I shall never dare trust you again. It was unpardonable for you to betray my confidence so. There can not be any excuse."

For a moment or two Mrs. Burnham stood motionless, indignation and surprise struggling for mastery, then she turned quickly, and left the house.

"If I had opened my mouth, I should have made a bad matter worse," she said to herself as she hurried home. "I haven't the least idea what she means, but she is much too wrought up for explanation today. She will come to me in a day or two and explain it, and it will be all right."

But day after day went by, and Mrs. Baker did not come, and in spite of her best endeavors Mrs. Burnham felt hurt and resentful.

"She has no right to accuse me so, and give me no chance to defend myself," she said. "I will not go to her, for it is her place to come to me."

But now communion Sunday was approaching, and each was secretly wondering what she should do.

"I can not go with this hard feeling in my heart toward Helen," said Mrs. Burnham, "but it is her place to come to me." And then she would try in vain to drop the matter. Conscience kept persistently saying: "Never mind about that. Do your duty—that is all you are responsible for."

"I will not wait any longer," she said at last. "We are both followers of Christ; we must not dishonor him this way. I will go to her today, and see whether I can not 'make up' as the children say."

"I can not bear this any longer," Mrs. Baker was saying at the same time. "I can not go to communion; I can not even say my prayers; and every time I open my Bible I am sure to see, the very first thing, 'Let not the sun go down upon your wrath; Be ye angry and sin not; or, First be reconciled to thy brother, and then come and offer thy gift.' I am going to Alice now. There must be some mistake; and if there isn't, if she will only forgive me, I will her."

But on her way she met Miss Bragg, and on the impulse of the moment she stopped her.

"Will you please tell me who told you that we thought of buying the Sawyer cottage?" she said.

Miss Bragg colored a little, and hesitated, but the earnestness of Mrs. Baker's face rather startled her, and she answered frankly: "Nobody told me so, Mrs. Baker. I spoke as I did to draw you out, if I could."

As Mrs. Baker went up the walk Mrs. Burnham's door opened, and she came out.

"O Alice!" cried Mrs. Baker, the tears filling her eyes. "I'm so

ashamed. It was all a mistake, and I have come to ask your forgiveness."

"I was coming to you, Helen," was the reply. "As my little Barbara says, 'We do love each other,' so of course we will forgive each other, if there is anything to forgive."

"I have learned a lesson I hope I shall never forget," said Mrs. Baker, after they had talked it all over, "and that is never again to judge any one so hastily, no matter how much appearances are against him; and—anyway—I judge we must all forgive, because we need forgiveness ourselves."—Kate S. Gates, in Pittsburgh Christian Advocate.

## A GOOD REASON.

The wagons of the "greatest show on earth" passed up the avenue at daybreak. Their incessant rumble soon awakened ten-year-old Billie and his five-year-old brother Robert. Their mother feigned sleep as the two white-robed figures crept past her bed into the hall, on the way to investigate. Robert struggled manfully with the unaccustomed task of putting on his clothes. "Wait for me, Billie," his mother heard him beg. "You'll get ahead of me."

"Get mother to help you, counseled Billie, who was having troubles of his own."

Mother started to the rescue, and then paused as she heard the voice of her younger, guarded but anxious and insistent: "You ask her, Billie. You've known her longer than I have."—Everybody's Magazine.

## A CHILD'S SAYINGS.

Mary Helen, four years old, is very brave, and is usually perfectly willing for her mother to leave her after she has put her to bed and has given her her favorite doll. But one night after she had been left a short while she called loudly for her mother.

"Why, Mary Helen!" her mother asked, "what is the matter with you?"

"I'm tired of staying up here with nobody but God and my dolly. I want somebody with skin on," she sobbed.—Interior.

The portly, well-dressed gentleman, whose specialty was mortgages, rose to address the meeting in the town of A—, and said:

"The chief cause of poverty and distress in this town is the lack of thrift. You talk of the wolf at the door. He never comes to my door."

"I s'pose he's afeared of getting skinned," shouted some irreverent person in the audience, and the portly gentleman sat down.

"They say his wife has money." "Well, that isn't his fault. They've been married only a short time."

"Don't complain," said Uncle Eben, "if you find that somebody has an ax to grind, You's lucky dese days if, when you gits through turnin' de grindstone, he doesn't han' you de ax an' speek you to do his choppin' for 'im."—Washington Star.

**HARTSHORN'S SHADE ROLLERS**  
Bears the script name of Stewart Hartshorn on label. Get "Improved," no tacks required. Wood Rollers Tin Rollers

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"THE SCHOOL WITH A REPUTATION"  
Courses taught: Bookkeeping, Banking, Advanced Accounting, Penmanship, shorthand, Typewriting, Civil Service and collateral subjects. Write us, stating course desired. Darby & Repland, Proprietors, Dallas, Texas.

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Nobody can know everything. To become expert means to specialize. We are specialists in producing the best flower and vegetable seeds. In 22 years we have become experts. Sow Ferry's Seeds and reap the results of our care. For sale everywhere. Read our 1909 catalogue and profit by our experience. Sent free on request. Address: D. M. FERRY & CO., DETROIT, MICH.

## Stomach Gases and Torpid Livers

Give Way Before the Peculiar Purifying Power of Stuart's Charcoal Lozenges.

### A Trial Package Sent Free.

The foul gases of the stomach and the torpid action of the liver are easy victims for charcoal to overcome.

This great natural cleaner and absorbent will most certainly be relished by a system afflicted with gaseous or sluggish tendencies.

Charcoal has long been known as a great absorbent of gas. A painful of charcoal will positively purify a room filled with foul odors and decay. Its absorbing ratio is one hundred times greater than its own volume.

The ancients gave charcoal for many human ills successfully. The North American Indians used it for snake bite, poison from eating wild herbs and cured what they called "stomach bad medicine" with it.

Willow charcoal seems to be the best product for human use, and no doubt the peculiar curative property of the willow is represented in a chemical quality in its charcoal.

Stuart's Charcoal Lozenges are pure willow and sweet honey blended by tremendous power and compression into a very palatable lozenge. Two or three lozenges eaten after meals will prevent the process of digestion from producing noxious gases. They will vivify a lazy liver and aid every organ which is most likely to be overcome through its contact with impurities.

They cleanse the stomach and intestines, bring purity and sweetness out of fermentation and decay and aid digestion by allaying gas. They will aid you and your stomach. The beneficial effects are made evident after each meal when you use charcoal as Stuart prepares it. To allay gas at night they are excellent and one arises in the morning without that terrible nauseating bad breath which destroys appetite and renders one miserable.

All druggists sell Stuart's Charcoal Lozenges, price twenty-five cents, or send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

### MISSIONARY INSTITUTE.

The Pastors' Conference and Missionary Institute for the Cleburne District met in the Main Street Methodist Church in that city on February 2-4. About thirty-five were present from the different appointments in the district. Bro. Hotchkiss and Bro. J. W. Fort were also present. The program announced by the presiding elder was carried out almost completely, and the speeches were all of a high order. They showed that those who were on to discuss subjects and thought carefully through their subjects, and were giving us "beaten oil." From the earnestness with which each discussed his subject it was also manifest that each felt that they had important subjects and were speaking their heart's conviction. Therefore the spiritual tide ran high. Almost all that spoke at all "struck fire, and rose higher." The district has quite a number of young men in the pastorate, and these were used on the program, and made good in every way. Reports showed that they were making good in their charges also. The new district starts off well with an experienced presiding elder, efficient pastorate, enthusiastic laymen, and plenty to do.

Godley was selected as the place to hold the District Conference, and Morgan the place to hold the District Sunday-school and League Conference. The time of the latter was set for May 7-9. It was also decided that the district would have quarterly Institutes at two or more places each quarter. Walnut Springs and Osceola were chosen for the fifth Sunday in May, and the preachers of the district will

gather at that time at those places and preach the distinctive doctrines of Methodism, each to preach his "sugar stick." I believe that this will prove a good move. Methodism has the finest and most scriptural doctrines in the world, but we are not preaching them enough. The time for doctrinal preaching is not past. We may not need it in the cities, but we do need them in the country sections and small towns. There you will find many preachers who, no matter what text they take, will always land in the water. It is bapto and baptidzo, "down into and up out of," "once in grace, always in grace," forever and eternally. When people hear nothing else but this stuff, and hear that all the time, good men and women will be misled. ATTICUS WEBB, Sec.

### PREACHERS' CONFERENCE AND MISSIONARY INSTITUTE.

Doubtless most of the readers of the Advocate have learned through some recent communications as well as the appointments of the conference at Waco that Georgetown District has a new presiding elder. According to his own statement he found the district in fine condition, well organized and progressing along all lines. Like St. Paul, he believes in going on to perfection, and he has taken up the work with energy and enthusiasm. The first quarter's work was pounded out at Granger, Feb. 4th and 5th, with a Pastors' Conference and Missionary Institute. No program had been arranged and some of us were wondering what the presiding elder had up his sleeve. In the beginning of the meeting he announced as our topic for discussion, "Ourselves and Our Work."

Thursday afternoon was largely given to the discussion of the pastor as an evangelist. While the work of the traveling evangelist was not discounted, emphasis was given to the fact that the business of the pastor is to lead men and women to Christ; that he ought to preach a gospel of expectancy and as far as possible correct the idea prevalent among many of our people that nobody but an evangelist can hold a successful revival. Attention was also called to the fact that there was a danger of stressing numbers of converts at the expense of genuineness of conversion.

Bro. Bently, of Temple, the lay leader of the district, was present and spoke in the interest of his work. He urged the co-operation of the preachers, and is forming plans for the organization of an emergency corps of one hundred laymen.

Rev. R. P. Schuler, of First Church, Temple, preached Thursday evening. His sermon was full of the old-time fire and an inspiration to all. He emphasized the mission of the gospel, showing that its purpose was the salvation of men.

The morning session of Friday was given to the discussion of plans for the furtherance of the interests of missions in Sunday-schools, Epworth Leagues and Woman's Mission Societies. J. Sam Barcus spoke in the interest of the Summer School of Theology. Many of the preachers are already planning to attend. At 11 o'clock Dr. J. M. Barcus preached a strong sermon on missions. He showed how the Holy Spirit is calling men to promote the extension of Christ's kingdom, not only by offering themselves, but by making it possible for men to prepare themselves for this work. He declared that the great lack at present is not men, but money, and that men are called by the Holy Spirit through the great needs and opportunities of the present to recognize Jesus Christ in their commercial enterprises.

The conference was interesting in every feature. Nearly all the preachers of the district were present. A unanimous vote of thanks was given the good people of Granger for their kindness and splendid hospitality, and the preachers left with renewed inspiration and stronger determinations to make the most of the conference

year in advancing the interests of the kingdom of Christ both at home and in the foreign field.

FRANK D. CAVENESS, Sec.

### PREACHERS' INSTITUTE OF THE WAXAHACHIE DISTRICT.

The Preachers' Institute of the Waxahachie District was held at Venus, Texas, February 3, 4. Quite a number of the preachers and a few laymen were present at the opening Wednesday morning and listened to a thoughtful sermon by Bro. S. W. Turner at 11 o'clock. The discussion in the afternoon upon subjects vital to the Church, viz: "Missions, the Sunday-school and the Epworth League," participated in by Bros. Turner, Leveridge, Stanford, Lindsey, Creed and others, were indeed helpful and inspiring. Our presiding elder, Rev. T. S. Armstrong, closed the afternoon program with a talk on Epworth-By-the-Sea, which converted my host, Bro. M. O. Akers, who says he is going next summer if at all possible. At the evening hour the attention of a good audience was secured and held to the last by Bro. Barton, who delivered an interesting address on "Travels in the Orient."

The Laymen's Missionary Movement was the subject of consideration from 9 a. m. to 11 a. m. the second day of the Institute. Hon. W. Erskine Williams, of Fort Worth, the conference leader of this movement, left many pressing duties at home in order to address the preachers and laymen of our district on this occasion. The facts given and the spirit manifested by Bro. Williams inspired all present and aroused a greater interest in this grand movement. Dr. Rankin, our beloved editor, preached at 11 o'clock. It was a plain, practical, deeply spiritual sermon. His presence and message was a benediction to the brethren. In the afternoon Bro. Patterson made an enthusiastic talk on "How to Make and Keep Our District the Banner District." Bro. Howard made an excellent talk on the "Best Method of Securing Collections." Last, but not least, the importance of circulating our Church periodicals was discussed, with special reference to the Texas Advocate.

A motion to thank Bro. Leveridge and the good people of Venus for their splendid hospitality passed unanimously, and the conference adjourned with the benediction by Dr. Rankin. J. E. CRAWFORD, Sec.

### BEAUMONT DISTRICT INSTITUTE.

A Pastors' Conference and Missionary Institute of the Beaumont District, Texas Conference, was held at Kountze, Feb. 3, 4 and 5, 1909. The conference opened Wednesday night in the Methodist Church, Bro. D. H. Hotchkiss, presiding elder, in the chair, with a sermon on "Prayer" by Bro. T. G. Whitten.

Thursday morning the conference met at 9 o'clock, devotional exercises being led by the presiding elder. S. W. Kemerer was elected Secretary.

Two visiting brethren were present—Rev. J. T. Smith, President of the Conference Board of Missions, and Rev. Payne, of the Baptist Church.

The morning program was devoted to the study of missions. Papers were read by Bros. Phair and Cullen, and an address was delivered by Bro. Adams. In the open discussion which followed, especial consideration was directed to the problem of our foreign population. After a brief intermission Bro. W. Moore preached an inspiring sermon; the text: "I can do all things through Christ which strengtheneth me."

At the afternoon session the general subject was the preacher, his qualities and problems. Addresses were delivered by Bros. Massey and Moore, and papers read by Bros. Biggs and Kemerer.

In the evening Bro. J. T. Smith preached a missionary sermon from Luke 15:5.

Friday morning was devoted to

evangelism, and Bros. Whitten and Scruggs delivered addresses. Various matters of interest to the district were considered. A motion was passed asking that the presiding elder arrange for fifth Sunday meetings throughout the district at his discretion.

A helpful sermon by Dr. Massey from Acts 24:24 closed the sessions of a delightful and profitable institute.

S. W. KEMERER, Sec.

### MEMORIAL TO REV. BUCKNER HARRIS.

An article appeared in the Advocate, issue of January 21, giving publicity to the proposal to erect a memorial in honor of "Uncle" Buck Harris. With reference to the proposal, a friend writes:

"I am glad to note the move to honor that good man, and to perpetuate his memory. He was a prince of the Church of God in Texas, and the longer time endures the greater the aggregate of good that will accrue as the result of such a life. The good was localized in Southwest Texas, and surely that section should not let the memory of such a life die with the passing of his mortal frame. He is gone, but his influence will abide. Everything good about where he lived is worth more because he lived as he died. As we have in one of our poems,

"You may break, you may shatter the vase if you will,  
But the scent of the roses will linger there still."

So the aroma of Buck Harris' life will abide to bless the world forever. 'Being dead he yet speaketh.' By all means, build the monument. You may count on me to help. 'Uncle Buck' deserved all the honors that can be conferred upon him."

And your scribe wishes to ask: Why should not the Church perpetuate the memory of such a man as Rev. B. Harris? Why should we allow the good to be interred with the mortal frame? It has been the custom of the world for many ages to perpetuate the memory of favorite characters, and there is no good reason why the Church should not lead in so good a custom. Sad to admit, the Church seldom tries to perpetuate the good of the characters she produces. "The good is oft interred with their bones." The world honors her sons and daughters, but the Church buries hers.

This Buckner Harris Memorial Library, since it is proposed, must be erected. And it must cost a sufficient sum to make it worthy of the man it honors and the people who honor him.

The resolution which authorized the motion stipulates "a sum not less than ten thousand dollars" as the cost of the memorial. It ought to be more. But in order to raise that sum, several friends should each give one thousand dollars or more.

One friend has written to say: "I will be one of five to give one thousand dollars each." Let all others who wish to give to this memorial write me what amounts they wish to give, and when their subscriptions will be available. But, remember, large things require large giving.

A. L. SCARBOROUGH,  
Beeville, Texas.

### A TEMPERANCE RALLY AT EMORY.

The cause of temperance was given full sway in Emory on Saturday and Sunday, January 23 and 24, and its most enthusiastic advocates did much to make it a success. We secured the service of Mrs. Lila Carian Moore, the general organizer and National lecturer of the W. C. T. U., who delivered three splendid lectures interspersed with music and temperance recitations of a high order. Our Woman's Home Mission Society took her in charge and in order to defray all expenses attached to the enterprise, the nominal fee of 10 cents was imposed upon all for the privilege of hearing her. The ladies wrought well, and after all expenses were met they realized enough over to settle indebtedness on quite a lot of parsonage furnishings. But

# A Great Jell-O Dish

Many cooks and housewives delight in making up occasional desserts of more or less elaborate character.

Jell-O lends itself to just the sort of manipulation that catches their fancy.

A simple recipe that produces one of the most relishable and beautiful desserts is this one, for

### NEAPOLITAN OR LAYER JELL-O.

Dissolve the contents of one package Lemon Jell-O in one pint boiling water. Pour a little more than half of it into a square quart dish or mould and set away to harden. Let the other half stand in a cool place till it just begins to set, then heat it until it is light and pour it into the mould when the Jell-O already in it is cold and hard. Next take a package of Strawberry Jell-O and prepare and divide in exactly the same way. When half is too cool to melt Jell-O already in the mould, pour it in, beating the rest same as Lemon and adding it when Jell-O in mould is hard.

Jell-O is made in 7 flavors:

- Cherry,
- Orange,
- Lemon,
- Peach,
- Chocolate,
- Strawberry and
- Raspberry.

10 cents a package, at all grocers.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

Jell-O received first prize gold medal at St. Louis, Portland and Jamestown Expositions.

the best of all was the making of temperance sentiment through the excellent lecture of Mrs. Moore, and the organization of a local society of the Woman's Christian Temperance Union, composed of members of the various Churches of the city. This union takes root just at a time when (if we get submission) they will have their greatest opportunity to do their most effective work. And, whether we get submission or no, the battle will more than likely be on in the county; and if we could establish the great principles for which St. Paul argued (righteousness, temperance and judgment) and as a society worthy the name we bear, we must stand equipped ready for orders. The officers of the Union are as follows:

Mrs. E. B. Adams, President; Mrs. Hallie Rhodes, First Vice-President; Miss Stella Crabb, Second Vice-President; Miss Idella Fork, Corresponding Secretary; Mrs. Annie Stepp, Recording Secretary; Miss Lula Crabb, Treasurer; Miss Ida Adams, Press Superintendent; Mrs. H. H. Wylie, Superintendent medal contest work; Mrs. T. M. Cain, Superintendent of Literature.

This is a step in the right direction, and if we will be as steadfast as the great Apostle we will ultimately establish the principles which he enumerated. W. W. ADAMS, P. C.

We cannot truly care for the individual either at home or abroad without concerning ourselves to produce a social environment which is Christian in its principles and influences.—Rev. J. Scott Liddett, M. A.

### BETTER THAN SPANKING.

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

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3 Grs.  
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# The Home Circle

## HIS BEST GIRL.

By Elsie Malone McCollum.

I've bought a pretty valentine  
With money all my own,  
And I am goin' to send it, too,  
Jes' same's if I's grown.

But now jes' who to send it to  
Is what's a botherin' me,  
For lots an' lots o' pretty girls  
Like valentines, you see.

I might sent it to Sallie Jones,  
But once said: "For shame!  
Because I missed the word she spell-  
ed.  
But I was not to blame.

For how'd I know there were two  
ways  
O' spelling that one word?  
The teacher gave out "fowl"—not  
clean—  
An' I spelt "fowl," a bird.

Now there is Bess, an' she likes me,  
An' so does Minnie Lou;  
In fact, I'm jes' so puzzled now  
I don't know what to do.

The merchant said: "Now this one's  
for  
The nicest girl you know,"  
And asked me if I'd tell him who.  
I shook my head jes' so,

Because I couldn't quite decide  
Which one I liked the best,  
It seemed so hard to choose one girl  
And leave out all the rest.

My teacher has enough, 'Im sure,  
So I won't send her mine.  
I almost wish I hadn't bought  
This pretty valentine.

Ah, how I know the very one  
Nicer'n any other.  
You all may send yours where you  
please,  
But I'll send mine to mother.

## THE OWL AND THE BOY.

I am a barn owl, and so far as chickens are concerned, I never meddle with them. In fact, if a good fat pullet should come to me and ask to be eaten I should bow my thanks and send her away. The fact that I am a barn owl and not a hooting woods owl ought to be known to every farmer's son, but some of them are too stupid to learn natural history.

Such a one came into the barn where I was stopping the other day. I had entered the place the night before and caught four fat mice and a big rat. After devouring them, I flew up to a roost on a big beam and went to sleep. When night came again, I was to go for more rats and mice, and if I let alone for a week or so, I would clean the barn of vermin and make the farmer rejoice.

I was sound asleep and having a pleasant dream when the barn doors banged open and a boy about fifteen years old banged in. He went kicking things about, and whistling as he kicked, and by and by he happened to look up and see me.

"Gee-whizz, but there's an owl!" he shouted, at the top of his voice.

"Well, what of it?" I asked, as I looked down at him.

"But I've got to have your life!"

"Why?"

"Because you are a bird—because you're an owl."

"But I am a barn owl and live on rats and mice."

"That makes no difference," he said, and went hunting for missiles to throw at me.

He did throw at me a couple of times, and then, as he was stooping over for the third time, I flew for him and alighted on his head. I gave him a couple of sharp digs with my claws and then fastened them into his cap and flew out of the door and away to another barn. I heard him shouting and calling, but I did not look back. I have his cap yet, and if I could write as well as some of the boys and girls that read this page, I should put the

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following advertisement into the papers:

"If the stupid boy that didn't know the difference between a barn owl and a chicken stealer will read up on natural history and beg my pardon besides, his cap will be left at his father's kitchen door the first dark night after this."—The Presbyterian.

## "OUT OF THE MOUTHS OF BABES"

"At your work again, like the faithful man you are," and the minister laid a kindly hand on Dr. Mitchell's shoulder, as the latter left his carriage with his medicine case in his hand.

"It is my duty, Mr. Armstrong," the doctor answered, summoning a brave smile. Then a wave of pain swept his face as he added: "I have saved, or helped to save, many a child's life, but I could not save my own child."

"Yes," responded the minister. "The comparison is not perfect, of course, but you know there was one of whom it was said, 'He saved others, Himself He could not save.' He knows."

"Thank you. The words are good for me. He knows, and the mockery was true. He could not because He would not. Otherwise He could never have borne our griefs and carried our sorrows."

"How is the wife bearing up?" the minister asked, and was sorry a minute after, because the cloud came once more into the doctor's eyes.

"Not as well as I could wish," he replied, with a certain reserve; "but perhaps time will better that." He forced a brave smile again, saying: "However, my patients need cheer, and their physician must not draw too much on their sympathies. Good morning."

The minister went on his way with a feeling of reverential admiration for this man. The day before he had buried Dr. Mitchell's little daughter, her father's favorite child—if such a man could show favoritism—and today, resolutely putting his grief on one side, the doctor was resuming his daily round.

There was little in his home to warrant this courage. His wife abandoned herself to sorrow; she almost reproached him for taking up the every-day threads of life. Time, which he hoped would work its healing power, was at least very slow in accomplishing any visible result. As days went on, Mrs. Mitchell permitted herself no cheerfulness, and took to heart as a personal offense any approach of it on the part of others. She never went into a neighbor's house, and refused to see those who called. There were three other children—a boy and two girls—Edna having been next to the youngest. Life became very dull for them. If they played in the house they were liable to hear the mother's "Hush!" and thy tip-toed about. Dr. Mitchell did not wish Edna to fade out of their memory. He longed to speak of her, and have the children think of her, not as dead, but as living in a happy home, and not forgetting them. Yet if her name was on any lip, Mrs. Mitchell's eyes at once overflowed, and perhaps she left the table, as if unable to bear any mention of her dear little daughter.

Gloom settled on the house. Dr. Mitchell almost despaired of any brightness coming; but the heavenly Father had a way prepared to meet this earthly father's needs.

One summer afternoon Mrs. Mitchell lay resting in her darkened room. She always drew the shutters together now, but as the day was warm the window was left open to its full extent. The children, heedless of the fact, happened to be talking just outside. She was about to send them away when a sentence arrested her, and involuntarily she listened.

"Fathers is fathers," the boy Richard was saying, stoutly, if with little regard to grammar, "as much as mothers is mothers. Father cares just exactly as much as mother does about Edna, but men must work and go out, and," he hesitated, "and pay the bills. And father keeps a lot of folks from feeling bad, 'cause he cures 'em. I heard a man say," the boy was evidently struggling with his emotions, yet there was a proud ring in his voice, "I did hear a man say that Dr. Mitchell was a lots better doctor since he lost his little girl, 'cause he knew what 'twas to lose, and he felt for folks."

Then Anna's voice was heard: "Do you s'pose, Dickie, that mother really thinks Edna is up in heaven with Jesus? 'Cause I should think 't would make her glad sometimes. How I do wish we could play and have good times as we used to. I think it would be real nice to play just as if Edna were here—just pretend, you know, and talk to her. I shouldn't wonder a bit if Jesus would let her look on and

listen. He's so nice to little children. Maybe we can some day, if mother ever forgives God."

"I wish mudder'd hurry up and do it," piped in Elizabeth's lisping tones.

The mother listened, spellbound. She could not have torn herself away. And what a revelation was in the children's words! How true that fathers must go out and bear the brunt, grief or no grief. Family life would go to pieces if fathers shut themselves into hopeless sorrow. Did she not believe that Edna was safe and happy in the heavenly fold, and could she not be thankful for that, however much she missed the dear, sweet presence? "Forgives God!" That cut to the quick. The unwitting wisdom of a child had touched the secret spot, and she realized that the hardest part of any trouble was to be at war with God about it. Then and there she fought out the battle of her rebellion, and after a severe struggle arose from her knees with resignation in her face.

"Mark!" She called her husband in as soon as she heard his step. It was his due to receive her first word of the new peace which filled her being. "I have been so selfish!" and she told him all the children's sayings. "The sorrow was yours as much as mine, and I acted as if you had no share in it. I've made everything so hard for you all."

The strong man quivered with the keen joy of this change. He took his wife in his arms. "It is so good to have your true self back again," he whispered. "We can bear our bereavement so long as we bear it together."

Not much was said to the children directly, but when tea time came Mrs. Mitchell appeared at the table with a bright face.

"Mother is much better now, my dears, and does not need to keep quiet any longer. After tea we will have that pretty march Edna used to like so well, and mother will play for you."

It was bravely done, and her husband's glance repaid her. Not once had the piano been opened since Edna's illness began.

That night, as the mother took Elizabeth in her arms for a long-omitted rock-a-by, the little one reached up and stroked her cheek.

"Did 'ou fordive Dod, mudder?" she asked.

"Yes, darling," drawing the cuddling form closer.

"Elizabeth so glad, mudder," the child said, sleepily.—Helen A. Hawley, in Zion's Herald.

## MRS. BAKER'S MISTAKE.

It seemed incredible that two sincere Christian women, members of the same Church, near neighbors and lifelong friends, should go two weeks without speaking; yet for nearly six weeks Mrs. Burnham and Mrs. Baker had not spoken to each other.

It was such an insignificant thing that caused the trouble, and after all proved to be a miserable mistake, anyway.

For years Mr. and Mrs. Baker had been saving up to buy a house of their own, but they had not talked much about it. "I don't want folks saying every time I walk home from church that I'm saving all my car fares for a house, or wondering whether I think it is right not to put more in the contribution box," said Mrs. Baker, laughingly. "Somebody or other says: 'Economy is going without something you want for fear that some time you will want something which probably you won't want.' We aren't going without anything we really need—we are just omitting superfluities."

But Mrs. Baker and Mrs. Burnham were such good friends that they often talked over their hopes and plans. So, when Mr. Baker had an unexpected rise, and the "Sawyer Cottage" was reported to be for sale in the near future, Mrs. Baker ran right over to tell Mrs. Burnham that she hoped they could get it.

"But don't speak of it to any one, will you? Something may happen to prevent, and Mr. Baker thinks it best not to have it get out that he has any idea of buying it. The Sawyers are peculiar, you know, and if they thought we were very anxious to get it, they would put a big price on it. We are willing to pay what it is worth, but of course don't feel like giving a fancy price. Mr. Baker said not to mention it to any one, but I just had to tell you. I know it is perfectly safe with you."

"Certainly," said Mrs. Burnham. "I will not even mention it to my husband."

It so happened that Mrs. Baker was kept awake nearly all that night with a severe attack of neuralgia. The next day, when she was still suffering from pain and weakness, Miss Bragg, the village gossip, came in.

"I've just been to Mrs. Burnham's," she said, "so I thought I would run in to see you, too. By the way, I understand that you are trying to get

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the Sawyer cottage. I thought they would ask so much nobody round here would think of buying it."

Just what reply she made, or what else her caller said, Mrs. Baker could never recall, she was so surprised and hurt to think that Mrs. Burnham should tell anybody after promising secrecy—and Miss Bragg of all people! For, of course, Mrs. Burnham must have told her. Miss Bragg had just come from there, and nobody else knew.

Hardly had Miss Bragg gone when Mrs. Burnham herself came in. All her life long Mrs. Baker had struggled to overcome her quick temper. She had it fairly well in hand, but now and then, like a flash, she lost control of it, and this proved to be one of the times. If only her nerves had not been racked by pain, or if she had had even a few minutes to think it over quietly and assure herself that there must be some mistake—Alice could not but have betrayed her confidence so! But—there was Mrs. Burnham, and before she realized it she had spoken.

"I can not understand how you could do so, Alice," she said, sharply; "but I am very sure of one thing, I shall never dare trust you again. It was unpardonable for you to betray my confidence so. There can not be any excuse."

For a moment or two Mrs. Burnham stood motionless, indignation and surprise struggling for mastery, then she turned quickly, and left the house.

"If I had opened my mouth, I should have made a bad matter worse," she said to herself as she hurried home. "I haven't the least idea what she means, but she is much too wrought up for explanation today. She will come to me in a day or two and explain it, and it will be all right."

But day after day went by, and Mrs. Baker did not come, and in spite of her best endeavors Mrs. Burnham felt hurt and resentful.

"She has no right to accuse me so, and give me no chance to defend myself," she said. "I will not go to her, for it is her place to come to me."

But now communion Sunday was approaching, and each was secretly wondering what she should do.

"I can not go with this hard feeling in my heart toward Helen," said Mrs. Burnham, "but it is her place to come to me." And then she would try in vain to drop the matter. Conscience kept persistently saying: "Never mind about that. Do your duty—that is all you are responsible for."

"I will not wait any longer," she said at last. "We are both followers of Christ; we must not dishonor him this way. I will go to her today, and see whether I can not 'make up,' as the children say."

"I can not bear this any longer," Mrs. Baker was saying at the same time. "I can not go to communion; I can not even say my prayers; and every time I open my Bible I am sure to see, the very first thing, 'Let not the sun go down upon your wrath.' 'Be ye angry and sin not;' or, 'First be reconciled to thy brother, and then come and offer thy gift.' I am going to Alice now. There must be some mistake; and if there isn't, if she will only forgive me, I will her."

But on her way she met Miss Bragg, and on the impulse of the moment she stopped her.

"Will you please tell me who told you that we thought of buying the Sawyer cottage?" she said.

Miss Bragg colored a little, and hesitated, but the earnestness of Mrs. Baker's face rather startled her, and she answered frankly: "Nobody told me so, Mrs. Baker. I spoke as I did to draw you out, if I could."

As Mrs. Baker went up the walk Mrs. Burnham's door opened, and she came out.

"O Alice!" cried Mrs. Baker, the tears filling her eyes. "I'm so

ashamed. It was all a mistake, and I have come to ask your forgiveness."

"I was coming to you, Helen," was the reply. "As my little Barbara says, 'We do love each other,' so of course we will forgive each other, if there is anything to forgive."

"I have learned a lesson I hope I shall never forget," said Mrs. Baker, after they had talked it all over, "and that is never again to judge any one so hastily, no matter how much appearances are against him; and—anyway—I judge we must all forgive, because we need forgiveness ourselves." —Kate S. Gates, in Pittsburgh Christian Advocate.

## A GOOD REASON.

The wagons of the "greatest show on earth" passed up the avenue at daybreak. Their incessant rumble soon awakened ten-year-old Billie and his five-year-old brother Robert. Their mother feigned sleep as the two white-robed figures crept past her bed into the hall, on the way to investigate. Robert struggled manfully with the unaccustomed task of putting on his clothes. "Wait for me, Billie," his mother heard him beg. "You'll get ahead of me."

"Get mother to help you, counseled Billie, who was having troubles of his own."

Mother started to the rescue, and then paused as she heard the voice of her younger, guarded but anxious and insistent: "You ask her, Billie. You've known her longer than I have."—Everybody's Magazine.

## A CHILD'S SAYINGS.

Mary Helen, four years old, is very brave, and is usually perfectly willing for her mother to leave her after she has put her to bed and has given her her favorite doll. But one night after she had been left a short while she called loudly for her mother.

"Why, Mary Helen?" her mother asked, "what is the matter with you?"

"I'm tired of staying up here with nobody but God and my dolly. I want somebody with skin on," she sobbed.

—Interior.

The portly, well-dressed gentleman, whose specialty was mortgages, rose to address the meeting in the town of A—, and said:

"The chief cause of poverty and distress in this town is the lack of thrift. You talk of the wolf at the door. He never comes to my door."

"I s'pose he's afeared of getting skinned," shouted some irreverent person in the audience, and the portly gentleman sat down.

"They say his wife has money."

"Well, that isn't his fault. They've been married only a short time."

"Don't complain," said Uncle Eben. "If you find dat somebody has an ax to grind, you's lucky dese days if, when you gits through turnin' de grindstone, he doesn't han' you de ax an' speck you to do his choppin' for 'im." —Washington Star.

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#### MISSIONARY INSTITUTE.

The Pastors' Conference and Missionary Institute for the Cleburne District met in the Main Street Methodist Church in that city on February 2-4. About thirty-five were present from the different appointments in the district. Bro. Hotchkiss and Bro. J. W. Fort were also present. The program announced by the presiding elder was carried out almost completely, and the speeches were all of a high order. They showed that those who were on to discuss subjects and thought carefully through their subjects, and were giving us "beaten oil." From the earnestness with which each discussed his subject it was also manifest that each felt that they had important subjects and were speaking their heart's conviction. Therefore the spiritual tide ran high. Almost all that spoke at all "struck fire, and rose higher." The district has quite a number of young men in the pastorate, and these were used on the program, and made good in every way. Reports showed that they were making good in their charges also. The new district starts off well with an experienced presiding elder, efficient pastorate, enthusiastic laymen, and plenty to do.

Godley was selected as the place to hold the District Conference, and Morgan the place to hold the District Sunday-school and League Conference. The time of the latter was set for May 7-9. It was also decided that the district would have quarterly institutes at two or more places each quarter. Walnut Springs and Osceola were chosen for the fifth Sunday in May, and the preachers of the district will

gather at that time at those places and preach the distinctive doctrines of Methodism, each to preach his "sugar stick." I believe that this will prove a good move. Methodism has the finest and most scriptural doctrines in the world, but we are not preaching them enough. The time for doctrinal preaching is not past. We may not need it in the cities, but we do need them in the country sections and small towns. There you will find many preachers who, no matter what text they take, will always land in the water. It is bapto and baptidzo, "down into and up out of," "once in grace, always in grace," forever and eternally. When people hear nothing else but this stuff, and hear that all the time, good men and women will be misled. ATTICUS WEBB, Sec.

#### PREACHERS' CONFERENCE AND MISSIONARY INSTITUTE.

Doubtless most of the readers of the Advocate have learned through some recent communications as well as the appointments of the conference at Waco that Georgetown District has a new presiding elder. According to his own statement he found the district in fine condition, well organized and progressing along all lines. Like St. Paul, he believes in going on to perfection, and he has taken up the work with energy and enthusiasm. The first quarter's work was pounded out at Granger, Feb. 4th and 5th, with a Pastors' Conference and Missionary Institute. No program had been arranged and some of us were wondering what the presiding elder had up his sleeve. In the beginning of the meeting he announced as our topic for discussion, "Ourselves and Our Work."

Thursday afternoon was largely given to the discussion of the pastor as an evangelist. While the work of the traveling evangelist was not discounted, emphasis was given to the fact that the business of the pastor is to lead men and women to Christ; that he ought to preach a gospel of expectancy and as far as possible correct the idea prevalent among many of our people that nobody but an evangelist can hold a successful revival. Attention was also called to the fact that there was a danger of stressing numbers of converts at the expense of genuineness of conversion.

Bro. Bently, of Temple, the lay leader of the district, was present and spoke in the interest of his work. He urged the co-operation of the preachers, and is forming plans for the organization of an emergency corps of one hundred laymen.

Rev. R. P. Schuler, of First Church, Temple, preached Thursday evening. His sermon was full of the old-time fire and an inspiration to all. He emphasized the mission of the gospel, showing that its purpose was the salvation of men.

The morning session of Friday was given to the discussion of plans for the furtherance of the interests of missions in Sunday-schools, Epworth Leagues and Woman's Mission Societies. J. Sam Barcus spoke in the interest of the Summer School of Theology. Many of the preachers are already planning to attend. At 11 o'clock Dr. J. M. Barcus preached a strong sermon on missions. He showed how the Holy Spirit is calling men to promote the extension of Christ's kingdom, not only by offering themselves, but by making it possible for men to prepare themselves for this work. He declared that the great lack at present is not men, but money, and that men are called by the Holy Spirit through the great needs and opportunities of the present to recognize Jesus Christ in their commercial enterprises.

The conference was interesting in every feature. Nearly all the preachers of the district were present. A unanimous vote of thanks was given the good people of Granger for their kindness and splendid hospitality, and the preachers left with renewed inspiration and stronger determinations to make the most of the conference

year in advancing the interests of the kingdom of Christ both at home and in the foreign field.

FRANK D. CAVENESS, Sec.

#### PREACHERS' INSTITUTE OF THE WAXAHACHIE DISTRICT.

The Preachers' Institute of the Waxahachie District was held at Venus, Texas, February 3, 4. Quite a number of the preachers and a few laymen were present at the opening Wednesday morning and listened to a thoughtful sermon by Bro. S. W. Turner at 11 o'clock. The discussion in the afternoon upon subjects vital to the Church, viz: "Missions, the Sunday-school and the Epworth League," participated in by Bros. Turner, Leveridge, Stanford, Lindsey, Creed and others, were indeed helpful and inspiring. Our presiding elder, Rev. T. S. Armstrong, closed the afternoon program with a talk on Epworth-By-the-Sea, which converted my host, Bro. M. O. Akers, who says he is going next summer if at all possible. At the evening hour the attention of a good audience was secured and held to the last by Bro. Barton, who delivered an interesting address on "Travels in the Orient."

The Laymen's Missionary Movement was the subject of consideration from 9 a. m. to 11 a. m. the second day of the Institute. Hon. W. Erskine Williams, of Fort Worth, the conference leader of this movement, left many pressing duties at home in order to answer the call of our elder to address the preachers and laymen of our district on this occasion. The facts given and the spirit manifested by Bro. Williams inspired all present and aroused a greater interest in this grand movement. Dr. Rankin, our beloved editor, preached at 11 o'clock. It was a plain, practical, deeply spiritual sermon. His presence and message was a benediction to the brethren. In the afternoon Bro. Patterson made an enthusiastic talk on "How to Make and Keep Our District the Banner District." Bro. Howard made an excellent talk on the "Best Method of Securing Collections." Last, but not least, the importance of circulating our Church periodicals was discussed, with special reference to the Texas Advocate.

A motion to thank Bro. Leveridge and the good people of Venus for their splendid hospitality passed unanimously, and the conference adjourned with the benediction by Dr. Rankin. J. E. CRAWFORD, Sec.

#### BEAUMONT DISTRICT INSTITUTE.

A Pastors' Conference and Missionary Institute of the Beaumont District, Texas Conference, was held at Kountze, Feb. 3, 4 and 5, 1909. The conference opened Wednesday night in the Methodist Church, Bro. D. H. Hotchkiss, presiding elder, in the chair, with a sermon on "Prayer" by Bro. T. G. Whitten. Thursday morning the conference met at 9 o'clock, devotional exercises being led by the presiding elder. S. W. Kemerer was elected Secretary.

Two visiting brethren were present—Rev. J. T. Smith, President of the Conference Board of Missions, and Rev. Payne, of the Baptist Church.

The morning program was devoted to the study of missions. Papers were read by Bros. Phair and Cullen, and an address was delivered by Bro. Adams. In the open discussion which followed, especial consideration was directed to the problem of our foreign population. After a brief intermission Bro. J. W. Moore preached an inspiring sermon; the text: "I can do all things through Christ which strengtheneth me."

At the afternoon session the general subject was the preacher, his qualities and problems. Addresses were delivered by Bros. Massey and Moore, and papers read by Bros. Biggs and Kemerer.

In the evening Bro. J. T. Smith preached a missionary sermon from Luke 15:5.

Friday morning was devoted to

evangelism, and Bros. Whitten and Scruggs delivered addresses. Various matters of interest to the district were considered. A motion was passed asking that the presiding elder arrange for fifth Sunday meetings throughout the district at his discretion.

A helpful sermon by Dr. Massey from Acts 24:24 closed the sessions of a delightful and profitable institute.

S. W. KEMERER, Sec.

#### MEMORIAL TO REV. BUCKNER HARRIS.

An article appeared in the Advocate, issue of January 21, giving publicity to the proposal to erect a memorial in honor of "Uncle" Buck Harris. With reference to the proposal, a friend writes:

"I am glad to note the move to honor that good man, and to perpetuate his memory. He was a prince of the Church of God in Texas, and the longer time endures the greater the aggregate of good that will accrue as the result of such a life. The good was focalized in Southwest Texas, and surely that section should not let the memory of such a life die with the passing of his mortal frame. He is gone, but his influence will abide. Everything good about where he lived is worth more because he lived as he died. As we have in one of our poems,

"You may break, you may shatter the vase if you will,  
But the scent of the roses will linger there still."

So the aroma of Buck Harris' life will abide to bless the world forever. "Being dead he yet speaketh." By all means, build the monument. You may count on me to help. "Uncle Buck" deserved all the honors that can be conferred upon him."

And your scribe wishes to ask: Why should not the Church perpetuate the memory of such a man as Rev. B. Harris? Why should we allow the good to be interred with the mortal frame? It has been the custom of the world for many ages to perpetuate the memory of favorite characters, and there is no good reason why the Church should not lead in so good a custom. Sad to admit, the Church seldom tries to perpetuate the good of the characters she produces. "The good is oft interred with their bones." The world honors her sons and daughters, but the Church buries hers.

This Buckner Harris Memorial Library, since it is proposed, must be erected. And it must cost a sufficient sum to make it worthy of the man it honors and the people who honor him.

The resolution which authorized the motion stipulates "a sum not less than ten thousand dollars" as the cost of the memorial. It ought to be more. But in order to raise that sum, several friends should each give one thousand dollars or more.

One friend has written to say: "I will be one of five to give one thousand dollars each." Let all others who wish to give to this memorial write me what amounts they wish to give, and when their subscriptions will be available. But, remember, large things require large giving.

A. L. SCARBOROUGH,  
Beeville, Texas.

#### A TEMPERANCE RALLY AT EMORY.

The cause of temperance was given full sway in Emory on Saturday and Sunday, January 23 and 24, and its most enthusiastic advocates did much to make it a success. We secured the service of Mrs. Lila Carian Moore, the general organizer and National lecturer of the W. C. T. U., who delivered three splendid lectures interspersed with music and temperance recitations of a high order. Our Woman's Home Mission Society took her in charge and in order to defray all expenses attached to the enterprise, the nominal fee of 10 cents was imposed upon all for the privilege of hearing her. The ladies wrought well, and after all expenses were met they realized enough over to settle indebtedness on quite a lot of parsonage furnishings. But

# A Great Jell-O Dish

Many cooks and housewives delight in making up occasional desserts of more or less elaborate character.

Jell-O lends itself to just the sort of manipulation that catches their fancy.

A simple recipe that produces one of the most relishable and beautiful desserts is this one, for

#### NEAPOLITAN OR LAYER JELL-O.

Dissolve the contents of one package Lemon Jell-O in one pint boiling water. Pour a little more than half of it into a square quart dish or mould and set away to harden. Let the other half stand in a cool place till it just begins to set, then beat it until it is light and pour it into the mould when the Jell-O already in it is cold and hard. Next take a package of Strawberry Jell-O and prepare and divide in exactly the same way. When half is too cool to melt Jell-O already in the mould, pour it in, beating the rest same as Lemon and adding it when Jell-O in mould is hard.

Jell-O is made in 7 flavors:

- Cherry, Orange, Lemon, Peach, Chocolate, Strawberry and Raspberry.

10 cents a package, at all grocers.

Illustrated Recipe Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

Jell-O received first prize gold medal at St. Louis, Portland and Jamestown Expositions.

the best of all was the making of temperance sentiment through the excellent lecture of Mrs. Moore, and the organization of a local society of the Woman's Christian Temperance Union, composed of members of the various Churches of the city. This union takes root just at a time when (if we get submission) they will have their greatest opportunity to do their most effective work. And, whether we get submission or no, the battle will more than likely be on in the county; and if we could establish the great principles for which St. Paul argued (righteousness, temperance and judgment) and as a society worthy the name we bear, we must stand equipped ready for orders. The officers of the Union are as follows:

Mrs. E. B. Adams, President; Mrs. Hallie Rhodes, First Vice-President; Miss Stella Crabb, Second Vice-President; Miss Idella Fork, Corresponding Secretary; Mrs. Annie Stepp, Recording Secretary; Miss Lula Crabb, Treasurer; Miss Ida Adams, Press Superintendent; Mrs. H. H. Wylie, Superintendent medal contest work; Mrs. T. M. Cain, Superintendent of Literature.

This is a step in the right direction, and if we will be as steadfast as the great Apostle we will ultimately establish the principles which he enumerated. W. W. ADAMS, P. C.

We cannot truly care for the individual either at home or abroad without concerning ourselves to produce a social environment which is Christian in its principles and influences.—Rev. J. Scott Liddgett, M. A.

#### BETTER THAN SPANKING.

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



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Ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions.

If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

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

Discontinuance—The paper will be stopped any when we are so notified and all arrearages are paid.

All remittances should be made by draft, postal money order or express money order or registered letters. Money forwarded in any other way is at the sender's risk. Make all money orders, drafts, etc., payable to
BLAYLOCK PUB. CO., Dallas, Texas.

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.

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 adopt 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.

DISTRICT CONFERENCE NOTICES.

- Waxahachie, Milford, 2 p. m., April 1
San Marcos, Luling, April 2
Austin, Smithville, 7:30 p. m., April 6
Georgetown, Rogers, April 21
Cuero, Hallettsville, April 27
Corsicana, Irone, 9:30 a. m., April 28
Vernon, Childress, May 5
Sherman, Whitesboro, May 6
Brenham, Chappell Hill, May 19
Beeville, Kenedy, May 11
Waco, Mart, 2:30 p. m., May 11
Sulphur Springs, Cooper, 7:30 p. m., May 11
Brownwood, Ballinger, 8 p. m., May 25
Plainview, Tulla, May 25
Dallas, Lewisville, 4 p. m., May 25
Greenville, Quintan, May 27
Abilene, Anson, May 28
Weatherford, Graham, 3 p. m., May 27
Gatesville, China Springs, 8 a. m., May 27
Decatur, Chico, May 27
Stamford, Hamlin, 9 a. m., June 19
Cleburne, Godley, June 25
McKinney, Wylie, June 25
Calvert, Lott, June 30

BISHOP E. E. HOSS VERY ILL.

Early last week Bishop Hoss was taken seriously ill, the Epworth Era says, from acute bladder trouble, and his physicians advised a serious surgical operation. He was taken at once, by his son, Dr. Sessler Hoss, to Baltimore and put in the Johns Hopkins Hospital, where the operation was performed last Monday by an eminent specialist in that line of surgery. A telegram Tuesday stated that the operation was more serious even than was apprehended, but the Bishop stood it heroically, and at last accounts was resting easy. The Bishop's illness will be heard with profound sorrow by our Texas people, and he will be remembered at a throne of grace by thousands. He is one of our most persistent workers and one of the best known men in American Methodism. His recovery will be fondly hoped for by all classes of our ministers and laymen.

MR. OUSLEY HAS FINISHED HIS MARCH THROUGH GEORGIA.

Last Sunday's issue of the Fort Worth Record contained the closing article of Mr. Clarence Ousley's series on "Prohibition in Georgia." It also contains his conclusions as to the best method of solving the evils of the liquor problem, based upon his observations in Georgia. And they do not differ much from our anticipations of them some weeks ago. He announces himself as opposed to the modern saloon, wants it eliminated by a gradual process; but regards radical efforts, like those advocated by State-wide prohibitionists, as unwise and abortive. His method contemplates a higher license, fewer saloons, shorter hours and a more rigorous enforcement of existing statutes. He thinks that less drastic measures should apply to the beer saloon than to the whiskey saloon, since the latter is the one that makes drunkenness and crime. He would close the saloon at 10 o'clock at night every night in the week, except Saturday night, and he would close saloons at 6 o'clock in the evening. Well, after all this amounts to high license for the city and prohibition for the country. It is not known by this name, but that is what it is in its last analysis. In reaching these conclusions, Mr. Ousley necessarily put State-wide prohibition in the worst light possible, and furnished much material for the encouragement of the antis. So that we are unable to see after all where we have heretofore done Mr. Ousley the injustice that he complains of. We followed him closely and answered him as he proceeded, instead of waiting for him to run his articles through a series of weeks and then answering them as a whole.

That the antis of Texas will use Mr. Ousley's articles not only against State-wide prohibition, but also against local option wherever an election is held in Texas, goes without saying it; and whether he intended these articles to be so used or not, the fact remains that this will be the use made of them by the opponents of State-wide and local prohibition; and for this reason we thought and still think that they are not for the good, but the hurt of our cause in Texas. And his reason for going to Georgia to write these articles is not satisfactory to us. He knows that Georgia prohibition is on trial, that it is in its tentative period, that its law is not yet perfected, and that any conclusions drawn from the conditions in Georgia are premature, unwise and not applicable to conditions in other localities. Therefore, we, with others, have found it necessary to combat Mr. Ousley's efforts to prejudice our cause by his flying visit and hasty observations in Georgia.

Personally we esteem him highly and have in no way tried to reflect upon his integrity. He is an honorable and upright citizen, a splendid journalist, and a man of culture, refinement and high moral ideals. His editorial in last Sunday's issue on "The Preacher in Politics," was worthy of his pungent pen, wise head and manly heart. It was a concession to the ministry and to the Church that will be appreciated by the best class of citizens in the Commonwealth. It was a true exposition of the subject treated. It is in keeping with Mr. Ousley's method when unbiased by any preconceived ideas of expediency in dealing with a question of morals.

It is only when we think he contributes his influence to something contrary to the public good that we have found it necessary to call in question his treatment of certain subjects. He is giving to North Texas a good newspaper, but he could improve its moral tone, by requiring his Austin correspondent to show less of the partisan in his reportorial work, for it is a fact that this correspondent has gone out of his way time again, as a rabid anti-prohibitionist, to do the cause of submission all the harm possible and to misrepresent the work of our temperance forces. And Mr.

Ousley could further improve the moral tone of his paper, now going into hundreds of prohibition homes, by either cutting out or toning down the offensive whiskey and beer advertisements that fill much of his space. Yet not once have we intimated that any subscriber ought to boycott the Record on account of Mr. Ousley's unfair articles from Georgia, or on account of his offensive correspondent at Austin, or on account of the brazen whiskey and beer advertisements that appear from day to day on the pages of his paper. We have treated him just as fair and just as kindly as he has treated his hosts of prohibition readers.

THE MISSION HOME.

We had the pleasure of taking dinner with the Mission Home people a few days ago—popularly known as the Rescue Home; and to inspect its work. About once a year we do this so as to keep in touch with its progress. We began our co-operation with it some twelve years ago while pastor of First Methodist Church and we have been identified with its progress all these years. At first it was a small affair under the management of the King's Daughters, and was located in a rented house in Southeast Dallas. Later on it was deemed best to put it under the management of some one of the Churches, and our Church took charge of it. Three of our Annual Conferences, under the leadership of our good women, gave to it their support. Mrs. W. H. Johnson secured, through the liberality of a good woman, the bequest of a fine piece of property for it, and a substantial building was erected for its new quarters.

Finally it grew into such proportions as that the Home Mission Board took the work under their care, and since then it has been connectional. As a result it is now one of the permanent institutions of the Church and it is doing one of the greatest works for humanity within the bounds of our Texas Methodism, though its work is extending far beyond the limits of our State. It now has some sixty-odd inmates and they are being taught the rudiments of a good education, such of them as need this training, and all of them are being prepared for usefulness in some department of domestic industry. They are required to remain in the institution long enough to get these advantages and then they are gotten into good Christian homes where they receive kind treatment. They are also brought under religious influences and most of them leave the home good Christian women with every opportunity to begin life over again and build themselves up into strong Christian womanhood.

Where is there a better work than this in operation to-day? It is just such work as Christ would heartily approve and commend were he present with us in the flesh. His gospel commends it and humanity ought to applaud it. We have never been in a more orderly, well-behaved, and delightfully regulated home for young women than this one. Mrs. Johnson has certainly built for herself a monument without intending it, and for unfortunate young womanhood she has established a haven of rest and rescue that will continue to bless the outcasts of this and coming generations. The work has so developed that larger quarters will have to be built; and as a result, forty acres of land have been purchased just beyond the city limits in Oak Cliff, lying along the Interurban railway, and quite a good fund is already on hands with which to begin new buildings of the most modern design. Mrs. Johnson is now engaged in collecting further funds for the enterprise, with assurances of success. She wants to retain the present valuable property for purposes of endowment. What an opportunity for some lover of humanity to put his shoulder to the wheel and do something worthy of the Master's cause in this connection!

Strange to say, we occasionally hear some criticism of this splendid humane institution by those who are trying to run similar enterprises here and there in Texas. Of course such criticism is

not within the limits of our Church, but by some one whose misguided zeal leads him to think that misrepresenting our Mission Home will enable him or them to build up a similar one, though on a much smaller scale. Our only reason for mentioning this matter is, that occasionally our ministers, not knowing the facts, open their Church houses to people who take advantage of the opportunity to misrepresent our work. No one of our Churches ought to be thrown open to outside people to perpetrate this sort of business. Our own work is under the direct control of our Church, and its operations are open to any of our ministers or laymen for inspection at any time, and no one has any excuse for misunderstanding the aim and purpose of the Mission Home. And no irresponsible peripatetic ought to be countenanced who engages in the questionable business of making flings at our own institutions. The Church is back of our enterprise and that is sufficient to give it the right-of-way throughout our Methodism.

GENERAL CHURCH NEWS.

Rev. James M. Mason, D. D., of the North Alabama Conference, died the 4th of Feb. At the time of his death he was presiding elder of the Montgomery District. Dr. Mason was at one time the editor of the Alabama Christian Advocate, and he was one of the leading men in his conference.

According to the announcement made by Dr. Collins Denny, the Chairman, the Book Committee of the Methodist Episcopal Church, South, will hold its next session in Dallas, beginning May 7, 1909. It will be in session a couple of days, and Dallas will give to the gentlemen a cordial welcome.

Dr. H. M. DuBose tells us that the Epworth League Board will hold its annual session in the city of Seattle at the time the International Epworth League Conference will be in session. This will take the committee to the far West, but many of them will want to attend the great conference at Seattle at that time, and it will be a convenient place to meet after all.

Dr. C. M. Bishop, of the Missouri Conference, will deliver the Cole Lectures before the Vanderbilt student body—theologues—this year. Dr. Bishop is one of the leading ministers in our Western work, a graduate of Emory and Henry College, and a nephew of Rev. Horace Bishop, D. D., of the Northwest Texas Conference.

Dr. W. F. McMurry has announced that the Church Extension Board will hold its annual session April 29 in the city of Memphis. So it seems that our connectional boards will be handed round very generally this year. This is well, for it will give our different cities an opportunity to enjoy these meetings, and it will give the members of the boards an opportunity to inspect our work in these several places.

The Nashville Advocate in its last issue, in its concluding sentence on Darwin and his work as a scientist, has this encouraging word to say for the man who practically originated the theory that our human ancestors lived in trees and walked upon all-fours: "We have nevertheless a vague impression that the Good Father will greatly surprise him by giving him a good place in heaven, with a word of warm commendation besides as one who helped men to see what a wonderful and lovely world he had made for them to live in." Maybe so, but if Darwin had any faith in Jesus Christ, if he had any confidence in the Bible, or if he had any trust in God, we are unable to find any record of it in his writings. What about Huxley, Spencer and the rest of those scientists, who, like Darwin, set the claims of religion aside as unworthy of belief because in their judgments they were incapable of demonstration? Maybe the "Good Father" will be kind enough to give them a place in heaven, too, but if so there is no need of our making such a racket over the truths of

the Bible and the old Methodist doctrines of repentance, faith, regeneration, adoption, the witness of the Spirit and the like. All we have to do is to prove to people that God has made a beautiful world for us to live in, and just let it go at that.

THE COLONIAL HILL CHURCH AND ITS OPENING.

After years of expectancy, faith and activity, the dream of our South Ervay Street congregation is realized. They are now known as our Colonial Hill congregation, for that beautiful section of the city now has that official designation. During the pastorate of Rev. W. D. Thompson, nearly two years ago, they sold their location on South Ervay and rented the old Grand Avenue Congregational Church building, on the corner of Grand Avenue and Harwood. Soon after this the splendid lot was bought where the new church now stands. A subscription was started for the enterprise. The panic came on, and but little could be done for some time. But finally the interest was renewed, and by and by the work was begun. Last year we gave an account of the cornerstone laying. Conference came, and Bro. Thompson went to McKinney and Rev. J. L. Morris came to Colonial Hill. The work continued. And now the splendid enterprise stands completed, a monument to the liberality of the congregation and to the faith and energy of Bro. Thompson and Bro. Morris, a contribution to the city and an honor to the Church and to the Master in whose name it is builded. Last Sunday the congregation found themselves within its walls, worshipping God under their own vine and fig tree. It was a happy occasion, and we congratulate the pastor and his excellent people on the splendid result.

We take the following description of the new church and the development of its enterprise from last Sunday's Daily News:

The lot is 114x200 feet. On the east end of the Boulevard frontage, the parsonage is situated. Here Rev. J. L. Morris, pastor of the Church, resides. The building is of mottled gray brick, with stone trimmings. Its style is of the modern renaissance. A moderate tower rises above the main entrance at the street corner.

A large portico with tile flooring opens into vestibules on the north and on the west sides of the main auditorium. Double doors are the entrance-ways. Memorial windows of stained glass look out upon the porch. Wide cement steps lead up to the entrance porch. The same sort of entry way, with a single wide doorway, is placed on the north side of the structure. From the southwest corner, approaching from Ervay Street, there is a way for the choir members and a rear admission into the church.

The pulpit, on a level with the main entrances, is in the center of the southern side of the auditorium. A flying partition divides the great hall into two portions, almost equal in extent, halving even the circular dais of the pulpit when it is down. Raised, it leaves the auditorium clear and to all appearances a single great room.

From all sides the floor drops steeply toward the pulpit, affording from the seats in semi-circular lines, full view of the rostrum and the speaker.

To the left of the pulpit is the choir gallery and the organ section. There the place is ready for the installation of the great pipe organ for which the contract has already been placed.

Back of the speaker's place is the doorway leading into a small passage. From this passage there is a stairway to the basement, where the heating apparatus for the steam appliance, the kitchen and the coal bin are situated and a storehouse is provided. Another stairway leads from the little passage to the gallery of the church and to the second story of the south side of the structure. Straight back, the passage goes to the pastor's roomy study.

In the second story of that part of the church behind the pulpit is a large room on the southeast side that will be used for the young men's Bible class. On the west end there is a larger room that can be thrown into one with the young men's room. These will be the reception suite. The larger room will be used by the Women's Missionary Societies and will be a place for the Sunday-school class of young women.

Under the mission room and to the right of the pastor's stand is the primary department of the Sunday-school. This will be the home of the smaller people of the Sunday-school under the direction of Mrs. E. W. Rose.

On the north and west sides of the auditorium are the galleries. Ranged in a semi-circular form, they are di-



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Sarsaparilla - let form, Hood's... liquid form. Sarsaparilla... by mail. C. L. H.

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# Pure Blood

Is certain if you take Hood's Sarsaparilla. This great medicine cures those eruptions, pimples and boils that appear at all seasons; cures scrofula sores, salt rheum or eczema; adapts itself equally well to, and also cures, dyspepsia and all stomach troubles; cures rheumatism and catarrh; cures nervous troubles, debility and that tired feeling.



**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,—no loss by evaporation, breakage, or leakage. Druggists or promptly by mail. C. I. Hood Co., Lowell, Mass.

Mrs. C. K. Tyler, Burlington, Vt., says: "The cares of a large farm, so much to do and so little health to do it with, caused almost a complete break down; blood poor and thin; no strength, little sleep. Hood's Sarsaparilla gave appetite, natural sleep, perfect health, strength to do all my work."

## PUBLISHERS' DEPARTMENT

You are giving us one of the best papers published, and it is always found on the right side of every moral question. It ought to be in every Methodist home in the State. I feel honored in having such a paper publish my scribbling for thirty-six years. Bro. I. G. John published my first in 1872. \* \* \* I have just reached my sixtieth year. Shall I see the other ten? Only God knoweth. (We have "given away" Bro. Yarbrough's age. He may object to this, but this writer has been right along with him during all the years he has been writing for and reading the Advocate, and we are glad to number him among the strongest friends the paper has had during the past three decades and more.—Publishers.)

God bless the dear old Advocate and its editor and all he is doing against the saloon and evil of every kind. I say Texas dry in 1909.

T. J. HALLMARK.  
Ratcliff, Texas.

We have usurped this from a letter to the editor:

You do not know how greatly the people of Texas appreciate your brave fight for civic righteousness. You deserve the everlasting commendation of all good people of the State.

H. A. BOAZ.  
Ft. Worth, Texas.

I will do my best to get subscribers for the Advocate.

J. C. MOORE.  
Sweetwater, Texas.

I am now making a canvass for the Advocate; send you six new subscribers and will send more.

G. S. WYATT.  
Canadian, Texas.

We succeeded in bringing up every delinquent subscription to the Advocate on this charge last year, and herewith send new subscription.

J. W. SLAGLE.  
Fairlie, Texas.

The Advocate gives full value and more. Amount and quality considered, it is the cheapest paper in Texas.

J. W. PATISON.  
Santa Anna, Texas.

Rev. S. A. Barnes, presiding elder of Abilene District, was always one of the best friends the Advocate has in Texas.

As presiding elder he is now urging his preachers on the importance of placing the paper in the homes of all Methodists—and he will succeed.

"As long as I am able I expect to have the Advocate in my home."

(MRS.) CLYDE LITTLE.  
Como, Texas.

"The Advocate is an ever welcome visitor."

REV. M. C. CHAFFEE.  
Cleburne, Texas.

"I am sixty-two years old and have been reading the Advocate ever since I first learned to read."

J. W. DOCKERY.  
Niwot, Texas.

vided into sections for Sunday-school class work, curtains or portieres separating them from each other, but leaving all with full view of the pulpit. It is declared that there is not a place in the first floor that is not in sight of the preacher.

The ceiling is of steel-colored gray. There is ornamental glass over the center of the Sunday-school room. There is a great dome with Biblical illustration in colored glass over the center of the main hall. Every part of the church is excellently lighted. It will seat 1,500 or more.

The church was erected on plans by J. E. Flanders. The builder was H. W. Link. The first earth was turned on July 13, 1908. The progress of the work has been rapid. The cost, with the pews soon to be installed, taking

"I cannot do without my Texas Christian Advocate."

MRS. W. F. STARLEY.  
San Antonio, Texas.

The Advocate comes as "a letter from home," and is full of interest to us.

C. A. CLARK.  
Albuquerque, N. M.

I want to express my appreciation again for the dear old Advocate. It is a great means of grace, for it is food to my soul. You are surely the right man in the right place. You have done more good than any other man in the State of Texas. May God's blessing and special providence be over you all the days of your life in the prayer of a humble reader of the Advocate.

(MRS.) A. WORSHAM.  
Cumby, Texas.

"I cannot do without the Advocate. It gets better every year. It is a comfort to me when I am alone to read its pages and to read pieces from preachers I used to hear preach."

MRS. M. E. THORNTON.  
Killeen, Texas.

I am pressing the Advocate, and hope to have a very large increase during the year. You are certainly giving us the best Church paper I ever read. God bless you in your work and you never get in a fight that I do not say amen to your sledge-hammer blows.

SIMEON SHAW.  
P. E. Colorado District.

The above new subscribers put the Texas Christian Advocate in the homes of my entire official board, which causes us to look for greater things in Wichita Falls.

W. T. MORROW.  
Rev. C. B. Meador is enterprising a \$25,000 church building and is "much in works," but finds time to look after the Advocate. He writes: "I will get all arrears for the Advocate. I think much of the 'great Texas Advocate.'"

"I am giving some attention to the Advocate; am its warm friend and you may expect a very material increase in its circulation in this charge."

J. A. OLD.  
Bowie, Texas.

"The State of Texas should be proud of such literature as the Texas Christian Advocate, to say nothing of our Methodism."

J. F. TORRENCE.  
Wolfe City, Texas.

"I could not afford to be without the Advocate, no, not one issue. I handed one of the Baptist ministers one of the issues of the Advocate the other day and he prized it so highly that he asked to take the paper home with him and it was given with appreciation."

D. F. SMITH.  
Cypress Mills, Texas.

"I read everything in the Advocate, including the advertisements. I can't do without it."

WM. H. MATTHEWS.  
Texarkana, Texas.

the place of the chairs now in use; the organ and all furnishing, will be \$30,000. The edifice is completed practically free from debt.

On the finance committee are Tom A. Manning, F. L. McNeny, D. M. Cameron, R. H. Shuttles and E. A. DeWitt. This committee has been untiring, and it is agreed that the work of this five, more particularly of the chairman, has made it possible to secure, almost debt free, the large, new edifice. Most of the windows are memorials, and were secured through the work of the committee.

The building committee, under whose direction the house was constructed, has on it W. H. Potts, E. W. Rose, I. H. Dillon, Charles L. Dealey and T. J. Britton. Mr. Rose, especially, has devoted much time to the supervision of

the work. His fellow-committeemen boast of his record in taking the appropriation of \$22,715, securing a number of specials in fittings and closing the work with more than \$150 still in the budget. This includes in the expense the brass door fittings, the brass railings about the gallery, the brass rods and rings for curtains and the ornamental plaster work on the front of the gallery, with the natural pine woodwork.

The South Dallas Methodist Church was organized in July, 1888. It met at first in a small frame house, a former saloon, on Akard and Beaumont. There were twelve or sixteen members. Later a small church was erected on Seagar and Snodgrass, and was blown down in 1892. The house was re-erected on Ervay and McKee. After five years the lot was sold, the house being moved to the new lot on Ervay and Corinth. This lot was sold to the Ervay Street Baptist Church, and two years ago the congregation fettered the frame church on Harwood and Grand Avenue from the Congregationalists.

It was under the pastorate of W. D. Thompson, who was two years in charge, that the active movement for the church erection, hindered by the financial flurry over the country in 1907, was revived and pushed. The lot on Ervay and Boulevard was bought for \$12,000. The parsonage was erected. The work is now almost done.

### DALLAS DISTRICT LAYMEN'S MEETING.

Rev. J. M. Peterson, presiding elder of the Dallas District, and H. E. Jackson, district leader for the district, have called the laymen of the district into a meeting on Tuesday, Feb. 23, 1909, at 10 a. m., in the First M. E. Church of this city, for the purpose of considering the Laymen's Missionary Movement. Addresses will be made by C. A. Sanford, of Sherman, conference leader; M. D. Brown, of Plano, district leader of McKinney District, and it is expected that E. G. Knight, Dan Upthegrove, Mayor Hay and other local Church leaders of this movement will make addresses covering some phase of this movement. All laymen of the district who care to attend are invited, but the lay leaders and their committees of the several local Churches are urgently invited and are expected to be on hand. Programs will be mailed to the several leaders for distribution within the next week.

### REV. SIMEON SHAW.

We take the following from the Colorado Record, and it shows that the new presiding elder out there is making an impression:

The new presiding elder, Rev. Simeon Shaw, preached his first sermon at the Methodist Church Sunday morning to a crowded house. We had heard of his great preaching before his coming to Colorado, and of the great work he has been doing throughout the district since he came, and were prepared in a measure to enjoy his masterful discourse on "Thy Kingdom Come."

He held the attention of that large congregation for an hour with his enthusiastic and glowing descriptions of what His kingdom should be among men.

At the close of the service he took a collection for missions amounting to \$500, perhaps the largest amount ever given by the Church for this cause. He had many good things to say of his district and West Texas.

This is his first work as presiding elder, but we predict he will do a great and lasting work for West Texas.

A correspondent writes: "It was a wave of the true old-time religion that swept over Coffeyville, Kan., in January, during the Biederfol revival in that city. Over one thousand adults professed conversion in the course of the three weeks' meeting. On the last Sunday evening of the campaign nearly one hundred and fifty men and women marched down the aisles to give themselves to Christ at the altar. It was something Coffeyville had never witnessed before, and the whole city was profoundly stirred."

### WEST TEXAS CHURCH EXTENSION.

Applications for donations or loans from General Board must reach me by March 1, 1909, for donations from conference boards are not acted on except at meeting of Annual Conference.

H. G. HORTON,  
Secretary,  
Seguin, Feb. 14.

## Now Ready The Latest and Best Dictionary of the Bible Complete in One Volume

EDITED BY  
JAMES HASTINGS, D.D.

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## SMITH & LAMAR,

NASHVILLE, TENN.

DALLAS, TEXAS.

## PERSONALS

We are requested to announce the marriage of Miss Nellie Williamson, of Goliad, to Mr. G. R. McDonald, of Yoakum. The happy event occurred the 6th of Feb.

Rev. J. T. Hooks, of Marshall, was a pleasant caller at this office recently. He brought his good wife here for medical treatment, and we hope she will find permanent relief from her illness.

Rev. L. A. Hanson, preacher in charge at Carrollton, gave us the benefit of a pleasant visit recently. He is starting off well on this charge, and he has been delightfully received by his people.

Rev. J. F. Holmes, of Chico, our lawyer-preacher, made us a brotherly visit the other day. He is moving off well on his charge, and he thinks he has the best band of young men on his official board of any preacher in the conference.

Rev. L. G. White, of Greenville, called pleasantly on the Advocate, recently. He is arranging to erect a beautiful church in one of the leading suburbs of that city. He has the plans already prepared, and when done it will add greatly to our work there.

Rev. C. J. Oxley, Sunday-school Secretary for the Texas Conference, passed through Dallas this week on his way to Wills Point to hold an institute, and called on the Advocate. He is busy pushing his work and he is accomplishing a great deal in that great interest.

The dear wife of Rev. C. M. Myers, of Waller, died last Saturday after a painful illness of several months. Rev. A. A. Wagon, the presiding elder, was with Brother Myers at the time of his great affliction, and he tells us that Sister Myers died in great triumph, after having borne her afflictions with patience and resignation.

Mr. T. G. Terry, long time a member of the Official Board of First Church, this city, died last week after a long and painful illness. He was a prominent man in the city, having been connected for a great many years with the public school work of Dallas. He was a life-time Methodist, a devout man, full of faith and good works. He was buried from First Church last Sunday, and a large concourse attended the services.

Rev. Thos. H. Morris, of Bryan, and his good wife have issued invitations to an annual banquet to be given at the parsonage to the Methodist men of that charge. A regular program is printed with toasts, and it will come off Feb. 25. This strikes us as a fine idea. It will bring the pastor and his

family into close touch with the laymen, and will interest these men in all the work of the Church, as outlined by their pastor.

Rev. Sam R. Hay, of the Fort Worth District, was in to see us this week. He gave a most glowing account of the progress of the work over there, and he is planning—in fact, has already planned—for a great forward movement in all the charges during the year. And on our own responsibility we may add that from various sources we hear the most flattering reports of the popularity of Bro. Hay throughout his district. Not only in the chair, but in the pulpit, he is delighting the preachers and the people.

**Medical Relief Free.**  
Dr. J. R. Willis, of Crawfordville, Ind., will mail free to all sending him their addresses a package of PANSEY COMPOUND, a pure vegetable remedy which is a positive relief for constipation, indigestion, dyspepsia, rheumatism and la grippe.

**GONE DRY.**  
Portales, N. M., has gone dry by a nice majority. We are doing things this year.

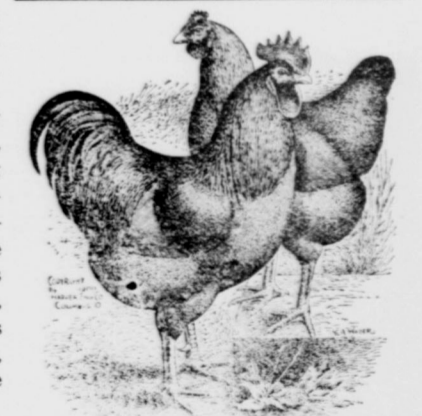
**FREE DEAFNESS CURE.**  
A remarkable offer by one of the leading ear specialists in this country, who will send two months medicine free to prove his ability to cure deafness, Head Noises and Catarrh. Address Dr. G. M. Brannan, 1249 Walnut St., Kansas City, Mo.

**IMPORTANT NOTICE.**  
Rev. J. W. Hill requests us to say that the Executive Committee of the North Texas Board of Church Extension will meet at Wesley Church, Greenville, March 16, at 2 o'clock p. m. All requests for help must be in the hands of this committee by that date, else they will fail of recognition.

### When You Leave Home

For a journey you provide your family with money to use until you return, do you not? Where are you on life's journey? Have you made the necessary provision for the voyage from which you will not return. LIFE INSURANCE will do this. Address your letter to Houston, Texas, and

### "See Swope About It!"



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Give the best results for money invested of anything, especially if you get your

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EGGS, \$3.00 for 15.

# Epworth League Department

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

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

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

### STATE LEAGUE CABINET.

President—A. K. Ragdale, Dallas.  
First Vice-President—Tom C. Swope, Houston.  
Second Vice-President—Miss Mattie Harris, Dallas.  
Third Vice-President—P. W. Horn, Houston.  
Fourth Vice-President—Dr. E. E. Hall, Austin.  
Secretary-Treasurer—Frank L. McNery, Dallas.  
Junior Superintendent—Miss Ella Mae Christopher, Arlington.  
Secretary Board of Trustees—A. J. Weeks, San Antonio.  
Syndicate Press Correspondent—Roland H. Stoker, Dallas.

### MAY DYE TYPEWRITER FUND.

The following remittances have been received since our last report, and we indulge the hope that others will follow in rapid succession and the amount asked—\$100—be completed without further delay.

The Fund.	
Previously reported	\$52.75
Senior League, McKinney	2.50
Mrs. J. L. Doggett, McKinney	.50
Dr. V. C. Littlefield, Elmendorf	2.00
Mr. and Mrs. R. J. Smith, Elmendorf	2.00
Mrs. G. Onderdonk, Nursery	1.00
<b>Total</b>	<b>\$60.75</b>

### The Letters.

Mrs. G. Onderdonk, of Nursery, writes:

"Inclosed find \$1 for the May Dye typewriter fund."

R. J. Smith, Elmendorf:

"Inclosed please find postoffice money order for \$2. from Mr. and Mrs. R. J. Smith, to be added to Miss Dye's typewriter fund. Hope it will not be long before the amount will be raised."

Dr. V. C. Littlefield, Elmendorf:

"Inclosed find \$2 for Miss May Dye. It is to go to the typewriter fund. Hope you will soon have the amount raised, and bid her God's richest blessings."

Miss Mary Ferguson, McKinney:

"Last Sunday the Senior Epworth League of our Church voted \$2.50 toward the May Dye typewriter fund, and I am inclosing check for same. Mrs. J. L. Doggett requests me to send 50c for the typewriter fund."

### ATLANTA JUNIORS.

It has been some time since you have heard from the Atlanta Juniors. We want you to know we are still flourishing. We are not as large in numbers now as last year, owing to the Senior League being organized from the original Junior League. We number about eighty-five, and think we did a great work the past year. Our devotional meetings are well attended, and have a business meeting once a month, and we average a social twice a quarter. We have special lessons on missions, and have now organized a "Mission Study Circle."

We sent \$110 for missions last year, \$50 of which was sent to the Galveston work, \$10 given for special work

**JUST ONE WORD** that word is **Tutt's**, It refers to Dr. Tutt's Liver Pills and **MEANS HEALTH.**

Are you constipated?  
Troubled with indigestion?  
Sick headache?  
Vertigo?  
Bilious?  
Insomnia?

ANY of these symptoms and many others indicate inaction of the LIVER.

**You Need**  
**Tutt's Pills**  
Take No Substitute.

in Havana, Cuba, and \$50 was given to Bishop Candler for his Cuban work. We sent \$13.50 to Orphanage at Waco, and paid \$10 on new organ for the Church. We gave presents to the children in our own town to the amount of \$6. Total raised by the League was \$215.

We use Junior Quarterlies and Era for our literature, and find them very helpful.

Our pastor, Rev. J. C. Jones, now beginning the fourth appointment here, is faithful in attendance and interest. Mrs. J. C. Jones, the Superintendent, has efficient plans for the year. Bro. E. W. King is found very helpful, and always has a heart for the young people's devotional hour.

The new officers for the year are: President, Harlan Powell; First Vice-President, Fay King; Second Vice-President, Bessie Pepper; Third Vice-President, Mr. E. W. King; Fourth Vice-President, Lena McClung; Secretary, Alice O'Neal; Treasurer, Edward King; Organist, Mattie McClung.

### CORRESPONDING SECRETARY.

### FORT WORTH LEAGUE UNION.

For a year and a half regular business, social and literary meetings have been held on the fourth Monday evening of each month, but in point of attendance, good will, and a well-rendered program, the last meeting, which was held at Central Church, Jan. 25, was second to none. Of the eleven Chapters composing the Union, eight were represented by a total of a small margin over one hundred members. Our President, Mr. Zimmerman, being absent, our Vice-President, Miss Inez McDaniel, occupied the chair.

The meeting was formally opened by singing, Scripture reading and prayer. A short business session was held, and then Rev. J. W. Caldwell, pastor of the Taylor Street Presbyterian Church, spoke on the subject of "Preparedness." He opened his remarks by saying that the Church slumbered for a long time, thinking that people were simply to be good, but that she now thought they were to do good, as well as be good, and that preparation was necessary. A sound body, a trained mind and a strong character, he said, were indispensable elements in a useful life. No one accused him of speaking "from" his text, for he spoke "on" it, and hewed to the line throughout and sent conviction to the hearts of his hearers.

A program of music, reading and song was rendered by the Central Chapter, after which the young people indulged in innocent games and social intercourse. The young ladies of the League then served ice cream and vanilla wafers, and everybody went home feeling that they had enjoyed a most profitable and delightful occasion.

The next meeting will be held at the First Church, Monday evening, Feb. 22.

### OSCAR WHYTE, Reporter.

### TRAVIS PARK EPWORTH LEAGUE CHRISTMAS SERVICE.

We have received a very tastily gotten up program of the Christmas devotional service of the Travis Park Epworth League, San Antonio, Texas, which was rendered in the main auditorium of that church on Sunday evening, Dec. 20. There were over four hundred in attendance at this service, and the Chapter did not fail to realize such a golden opportunity of getting their work before the members of the Church, as was evidenced by the splendid rendition of the various parts on the program.

The service lasted one hour and twenty minutes, and there were about a dozen young people who took part on the program. The song service was excellent, the Ladies' League Quartet rendering a very beautiful selection on the Christmastide. Mr. Ketter and Miss Rose Brack were the soloists, the former singing "Somebody Did a Golden Deed," at the close of the leader's review of "The Story of the Other Wise Man," which was most fit-

ting to the theme of the story. The service was dismissed with the prayer song by Miss Brack.

The topic of the evening was "The Song of the New Kingdom," and the song itself was given by Miss Mayne Russey. The subject was divided into three parts—"The Kingdom of Glory," by Mrs. Appleby; "The Kingdom of Peace," by Miss Sadie Cannon, and "The Kingdom of Good Will," by Mr. Benjamin Wyche. So well were these sub-topics handled by these Leaguers that their pastor, Rev. Burgin, remarked after the service was over that he "did not know before that he had so many young people in his Church that he could press into service as assistant pastors." Mr. L. E. Appleby, the Chapter President, led the service, taking for his subject a review of "The Other Wise Man."

Travis Park Church should be proud of their League, as it has grown in three months to be one of the strongest Chapters in the State. In that length of time the membership has grown from about sixty to nearly one hundred and fifty, and the attendance has increased from an average of twenty-five or thirty during the month of September to an average of over one hundred during the month of December.

### REPORTER.

### THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

In the name and fellowship of Jesus Christ, our Divine Lord and Savior, Greeting:

It is our high privilege to announce to you that the Federal Council of the Churches of Christ in America, in pursuance of the plan adopted at the Inter-Church Conference on Federation, held at Carnegie Hall, New York City, Nov. 15-21, 1905, and subsequently ratified by the several constituent bodies there represented, has now, in the city of Philadelphia, in its first meeting, Dec. 2-8, 1908, completed most harmoniously its organization and enters with the enthusiasm of conviction upon its work.

The roll of the council disclosed the fact that there were present over three hundred delegates owing allegiance to thirty-three Churches, representing over seventeen millions of communicants and in members and adherents more than half the population of the United States. The council elected as its officers for four years the Rev. Eugene R. Hendrix, D. D., LL. D., Bishop of the Methodist Episcopal Church, South, President; the Rev. E. B. Sanford, D. D., Corresponding Secretary; the Rev. Rivington D. Lord, D. D., Recording Secretary, and Mr. Alfred R. Kimball, Treasurer. The Executive Committee, upon which large responsibilities are placed, will consist of one representative from each constituent body with another member for every five hundred thousand additional Church members. Committees, each of twenty-five members, subject to the Executive Committee, were provided for on foreign missions, home missions, education and literature, temperance, family life, social service. Four branch offices in strategic centers were authorized to be established in the discretion of the Executive Committee. The committee was empowered to hold its annual meetings in different parts of the country for the promotion of the principles and practice of federation.

The Federal Council, as it became conscious of the numbers and potency of the religious forces represented in its membership, was profoundly impressed with the present opportunity for co-ordinating the Churches in the interest of wiser and larger service for America and for the Kingdom of God.

The relation of the council to present and future enterprises of the several Churches and to interdenominational movements was considered in untrammelled discussion. With utmost care the scope of its duties and the limitations of its powers were defined. Its final conclusions were reached in every instance with substantial unanimity. The wide range of topics, practical, timely, vital, which, in papers, debate and popular addresses, held the

attention of the council, revealed with startling clearness that essential unity in convictions, in aims, in sympathy, in faith, which, from the beginning of the movement toward federation, has been felt surely to underlie the hopes and activities of the Churches of Christ. Strong utterances on the relation of the Church to modern industry, to temperance, to international peace, to family life, to religious instruction, were adopted with an enthusiasm in which no distinctions of sect or of section could be detected. The advance from co-operation to federation in certain foreign mission fields was discussed with animation by experts in administration, and was emphasized with unqualified approval. The confidence that by true federation in the home land, on the frontiers and in the cities, the production of power will surely follow the reduction of waste, was on every side affirmed. The organization of State, municipal and other local federations of the Churches was described by men to whom such movements are no longer experimental. The practical possibilities of combining and concentrating by some system of federation the scattered forces of the Church for the abatement of civic and national evils, for the increased efficiency of Christian service and for the maintenance of social righteousness were set forth with convincing earnestness. The addresses at the large receptions and popular meetings, in which the broad interests of the kingdom of God were reviewed by men notable in their several departments, in missions at home and abroad, in the field of labor, in brotherhood, in evangelism, in young people's work, lifted and widened the horizon, and revealed to the keener vision the vast outreach of the redemptive purpose of Christ and the glorious enterprise to which his Church is called.

These discussions and conclusions of the council will be presented to you in the published volume of its proceedings. The larger view of the task of the whole Christian fellowship and the deeper sense of its obligation disclosed more clearly each day our fundamental unity in faith and service. There was a new zest in exalting the essentials on which we agreed without disloyalty to the distinctive tenets of the several Churches. No apology for fraternity was offered. Comity became comradeship. Fellowship increased force, and the march had the "swing of victory."

The Federal Council asks no larger blessing for the Christian Churches whose authority has constituted it than that to their remotest borders may be extended this quickened consciousness of brotherhood, and that to all their councils and congregations may come this vision of the power and progress of the Churches as, one in spirit and federated in activity, they advance on their world-wide mission in the demonstration of the Spirit and under the leadership of their redeeming and conquering Lord.

Fresh from these experiences, and convinced of these facts, we urge anew upon the several Churches the value of federative action. Federation involves no surrender of individuality, but invites co-operation in a common cause. It neither requires nor avoids a conviction concerning organic union, but provides a practicable method of co-operation and emphasizes the essential unity of the Churches. It accords with the spirit of the age and with the genius of American institutions. It gives scope and play to those personal and denominational forces which in isolation become peculiarities, but in combination produce power. While it excludes the distinctions of neither dogma nor ritual, it exalts the essential Christian life. By it the power lost in friction may be transformed into propelling force and the gospel of the kingdom become more significant to the world than can any formal expression into which, through the centuries, its wondrous tidings have been crystallized.

The Federal Council of the Churches of Christ in America, now formally organized, avows anew its belief in

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**MEAD CYCLE CO., Dept. M291 CHICAGO**

Jesus Christ as the Divine Lord and Savior. Realizing profoundly the essential oneness in Him of the Christian Churches of America, thus associated, the council desires most earnestly to promote among you "the spirit of fellowship, service and co-operation." It invokes upon you the blessing of Almighty God, that in larger measure, as you meet the tasks, immediate, startling, grave, which confront you in our American life, His will may be done in and through you. We ask the aid of your supplications that in the effort, in so far as that service may fall to us, to co-ordinate the forces of the Churches and to express to the world their common conviction and purpose, we may be ever directed by Him whom as the great head of the Church we worship and obey.

May the greater world of the present age, constantly enlarged and enriched from the resources of nature and by the energies of man, find for its redemption the larger Church, united in all its parts by its one faith in the Divine Lord and its one love for men always, everywhere, to the end that His kingdom may come and His will be done on earth even as it is in heaven.

When the standards of the gospel shall have become the rule of society, His kingdom will be here. When His spirit shall have conquered and sanctified the individual life, His will will be done. Out of the glowing heart of this new fellowship of faith, of love, of service, the Federal Council fervently appeals to the Churches to search out the common ways of united and unselfish ministry, to give sway to the holy passion for saving men, to demonstrate unanswerably, in complete surrender to their one Lord, the permanent reality of this profounder sense of unity, by eager loyalty, intense, unswerving, to the mighty purpose of salvation which brought Jesus Christ to humanity and through Him is surely lifting humanity up to God.

Committee on Correspondence: Eugene R. Hendrix, President; Elias B. Sanford, Corresponding Secretary; Frank Mason North, Chairman; Wm. H. Black, J. H. Garrison, A. J. McKelway, Shaller Matthews, George M. Pepper, George Reynolds, S. H. Walwright, George U. Welmer.

### GOOD CHANGE Coffee to Postum.

The large army of persons who have found relief from many chronic ailments by changing from coffee to Postum as a daily beverage, is growing each day.

It is only a simple question of trying it for oneself in order to know the joy of returning health as realized by an ill, young lady. She writes:

"I had been a coffee drinker nearly all my life and it affected my stomach—caused insomnia and I was seldom without a headache. I had heard about Postum and how beneficial it was, so concluded to quit coffee and try it.

"I was delighted with the change. I can now sleep well and seldom ever have headache. My stomach has gotten strong and I can eat without suffering afterwards. I think my whole system greatly benefited by Postum.

"My brother also suffered from stomach trouble while he drank coffee, but now, since using Postum, he feels so much better he would not go back to coffee for anything."

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

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

OUR METHODIST MACHINERY.

If there is any thing we love and admire it is the Methodist Church and her wonderful mechanism. It matters not what comes or what goes, every hamlet gets a preacher. Some may not get as great a one as she deserves. but more often is the case with us they get one a little better than they deserve.

New Boston to my mind has been quite fortunate for many years in this respect.

For the last three years we have had with us W. H. Vance, a young, gifted and talented minister, whose heart and soul was in his work, and with his people. Prior to Bro. Vance we had the gifted and sainted "Nelson," whose love for his flock shone as the mid-day sun. He was full of wit and humor, amid all his troubles.

Rev. Geo. Hughes, another of God's noble ambassadors, was our shepherd. He, too, has gone to his reward. And now the great Methodist machinery of the M. E. Church, South, has given us Bro. Schroeder, who comes to us from the far and lovely State of California. We are quite fortunate in getting Bro. Schroeder, for he is fitted and qualified for a better place than we are able to give him, but as we have intimated we are always getting better than we deserve, and some one else that has lost him is but our gain. We are thankful that he is the true Methodist that he is. He is ingratiating himself into the hearts of our people, and we love him because he is tender, loving and true, and is able to lead us in paths that we have not known and to make darkness light. He has two charges—New Boston and DeKalb—situated on the Texas and Pacific Railway, and we think our attendance is increasing, as our churches are comfortably full at all appointments. We are up with our assessment. Our preacher being of that noble stock of German parantage is therefore a hustler. He has, we think, visited all of his members, and made many friends of the other denominations. And again we have been blessed, for the conference returned to us Bro. Burrus, another of God's noble ambassadors. He was with us lately on his first round. Truly we are a favored people.

May God's richest blessings rest on the Methodist Church, her ways and her people, and that we will be willing to be used for the salvation of the people.

JOHN E. ANDERSON.

A WARNING. To feel tired after exertion is one thing; to feel tired before is another. Don't say the latter is laziness; it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too—and sufferers should begin taking Hood's at once. Buy a bottle today.

WEST TEXAS CONFERENCE.

Austin District—Second Round. Webberville, at Colorado Chapel, Feb. 20, 21. Cedar Park, at Cedar P., Feb. 27, 28. Manor, at Manor, March 6, 7. West Point, at Muldoon, 2:30 p. m., March 10. Weimar, at Weimar, Mar. 13, 14. LaGrange, at LaGrange, Mar. 20, 21. McDade, at Alum Creek, Mar. 27, 28. Columbus, at Columbus, Apr. 3, 4. Smithville, at Smithville, Apr. 10, 11. Walnut, at Merriltown, Apr. 17, 18. Eagle Lake, at Rock Island, Apr. 24, 25. University Church, Austin, 11 a. m., May 2. First Street, Austin, 7:30 p. m., May 2. Tenth Street, Austin, 11 a. m., May 9. South Austin, Austin, 7:30 p. m., May 9. District Conference at Smithville, April 6-9. N. B. READ, P. E.

Beeville District—Second Round. Alice, Feb. 19-21. Mathis Cir., at Skidmore, Feb. 26-28. Kenedy, at Kenedy, Mar. 4. Goliad, at Goliad, Mar. 5-7. Karnes City Cir., Charco, Mar. 12-14. Kingsville Cir., at K., Mar. 19-21. Rockport Cir., at Ingleside, Mar. 26-28. Runge, Apr. 2-4. Floresville, Apr. 9-11. Pleasanton Cir., at Fairview, Apr. 16-18. Oakville Cir., at Oakville, Apr. 23-25. Corpus Christi, May 1, 2. Sinton Cir., at Gregory, May 7-9. District Conference at Kenedy, May 11-16. A. L. SCARBOROUGH, P. E.

San Antonio District—Second Round. (In part.) Hondo, Feb. 20, 21. Devine, at Lytle, Feb. 24. Cotulla, Feb. 25. Pearsall, Feb. 26. Dilley Cir., Feb. 27, 28. West End, March 6, 7, 11 a. m. Government Hill, Mar. 6, 7, 7:30 p. m. Rock Springs, March 13, 14. Uvalde Miss., at Montell, Mar. 20, 21. Travis Park, March 27, 28, 11 a. m. Prospect Hill, Mar. 27, 28, 7:30 p. m. South Heights, April 3, 4, 11 a. m. Alamo, April 3, 4, 7:30 p. m. Moore Cir., at Tehuacana, Apr. 10, 11. Sabinal and Utopia, April 17, 18. Eagle Pass, April 23. Del Rio, April 24, 25. A. J. WEEKS, P. E.

Llano District—Second Round. Kempner, at Ogles, Feb. 20, 21. Lometa, at Lometa, Feb. 21, 22. Center City, at Pleasant G., Feb. 24. Goldthwaite, Feb. 26. Mullin, at North Brown, Feb. 27, 28. San Saba, March 6, 7. San Saba Cir., at Chappel, Mch. 13, 14. Marble Falls, March 20, 21. Center Point, March 27, 28. Kerrville, March 28, 29. Bandera, at Bandera, March 31. Boerne, at Comfort, April 3, 4. Kingsland, at Moor's, April 10, 11. Blanco, April 17, 18. Johnson City, April 24, 25. Cherokee, at Salem, May 1, 2. Willow, at Oxford, May 8, 9. THEOPHILUS LEE, P. E.

Cuero District—Second Round. Pandora, Feb. 20, 21. Nixon, at Seal's Chap., Feb. 27, 28. Lavernia, at Sutherland Springs, March 6, 7. Ganado, March 13, 14. Edna, March 15. El Campo, March 20, 21. Palacios, at Midfield, March 27, 28. Buckeye, at Markham, March 29. Cuero, March 31. Stockdale, at Caddo, April 3, 4. Leesville, at Hancock's Chap., April 6. Smiley, at Davy, April 10, 11. Port Lavaca, at Traylor, April 17, 18. Nursery, at Thomaston, April 19, 20. Shiner, at Sweet Home, April 21. Yoakum, April 24, 25. Hope, at Light's Chapel, April 26. District Conference at Hallettsville, April 27-May 3. R. A. ROWLAND, P. E.

San Marcos District—Second Round. Luling Cir., at L., Feb. 20, 21. Seguin and Mill Creek, at S., Feb. 27, 28. Staples Cir., at Harris Chapel, March 6, 7. Martindale Cir., at M., preaching at night March 7; Quarterly Conference, 3 o'clock, March 10. Gonzales, March 14, 15. Kyle and Maxwell, at K., March 20, 21. Buda Cir., at Lyton Springs, March 27, 28. District Conference and Missionary Institute will convene at Luling, April 2 and 5, inclusive. Waelder and Thompsonville, at T., April 10, 11. Lockhart, April 17, 18. Dripping Springs Cir., at Fitzhugh, April 24, 25. Harwood Cir., at Clark's Chapel, May 1, 2. Belmont Cir., at B., May 8, 9. San Marcos, May 15, 16. D. K. PORTER, P. E.

San Angelo District—Second Round. Eldorado, Feb. 20, 21. Ozona, Feb. 22. Rochelle, March 6, 7, 11 a. m. Brady, March 7, 7 p. m. Milburn, March 9, 10. Fredonia, March 13, 14. Mason, March 15, 16. Eden, March 20, 21. Paint Rock, March 27, 28. Sherwood, March 30. Sterling City, April 3, 4. San Angelo, First Church, Apr. 10, 11. Garden City, April 17, 18. Midland, April 24, 25. Junction City, May 6. Menardville, May 7. W. T. RENFRO, P. E.

TEXAS CONFERENCE.

Pittsburg District—First Round. Hughes' Springs, at H. S., Feb. 20, 21. Naples & Omaha, at O., Feb. 27, 28. R. A. BURROUGHS, P. E.

Calvert District—First Round. Wheelock, at W., Feb. 19. Jewett, at Oakwoods, Feb. 20, 21. E. L. SHETTLES, P. E.

San Augustine District—First Round. Garrison Sta., Feb. 19. Melrose, at Melrose, Feb. 20, 21. Appleby, at Smith's Ch., Feb. 26. Burke, at Diboll, Feb. 27, 28. Lufkin Sta., Feb. 28, March 1. Kenna, at K. C., March 2. Heur, at H., March 6, 7. C. A. TOWER, P. E.

Marshall District—First Round. Kellyville, at Trinity, Feb. 20, 21. Jefferson Sta., Feb. 21, 22. H. T. CUNNINGHAM, P. E.

Brenham District—First Round.

Richmond, Feb. 20, 21. Rosenberg & Wallis, Feb. 27, 28. Fulshear & Brookshire, March 6, 7. A. A. WAGNON, P. E.

Beaumont District—First Round. Cedar Bayou, at C. B., Feb. 20, 21. Saratoga and Batson, at S., Feb. 27, 28. Aldridge Miss., at Aldridge, March 3. Port Arthur, March 6, 7. D. H. HOTCHKISS, P. E.

Huntsville District—First Round. Willard Cir., at Carmona, Feb. 20, 21. Groveton Sta., Feb. 21, 22. Shepherd and Cleveland, at C., Feb. 27, 28. H. C. WILLIS, P. E.

Tyler District—First Round. Colfax, at Antioch, Feb. 20, 21. Tyler Cir., at Liberty, Feb. 24. Alba, at Golden, Feb. 27, 28. Emory, at Emory, Feb. 28, March 1. Marvin Church Tyler, March 3. Whitehouse, at Whitehouse, March 6, 7. CLYDE B. GARRETT, P. E.

Jacksonville District—First Round. Jacksonville Cir., Providence, Feb. 20, 21. Jacksonville, Feb. 21, 22. Malakoff, at Malakoff, Feb. 27, 28. ELLIS SMITH, P. E.

Pittsburg District—Second Round. Queen City, at Law's Chap., Mch. 6. Atlanta Sta., March 7, 8. Douglassville, at D., March 12. Linden, at Warren Spgs., Mch. 13, 14. Dalby Springs, at Daniel's Chapel, March 20. New Boston and DeKalb, at DeKalb, March 21, 22. Nash, at Nash, March 27, 28. Hardy Memorial, March 28, 29. Central, Texarkana, April 3, 4. Redwater, at Maud, April 10, 11. Winfield, at Bridges' Chap., Apr. 17, 18. Mt. Pleasant Sta., April 24, 25. Pittsburg Cir., at Pleasant Grove, April 30. Pittsburg Sta., May 1, 2. Winsboro, at Maple Springs, May 8, 9. Quitman, at Liberty, May 15, 16. Daingerfield, May 21. Hughes Springs, May 22, 23. Naples and Omaha, May 29, 30. R. A. BURROUGHS, P. E.

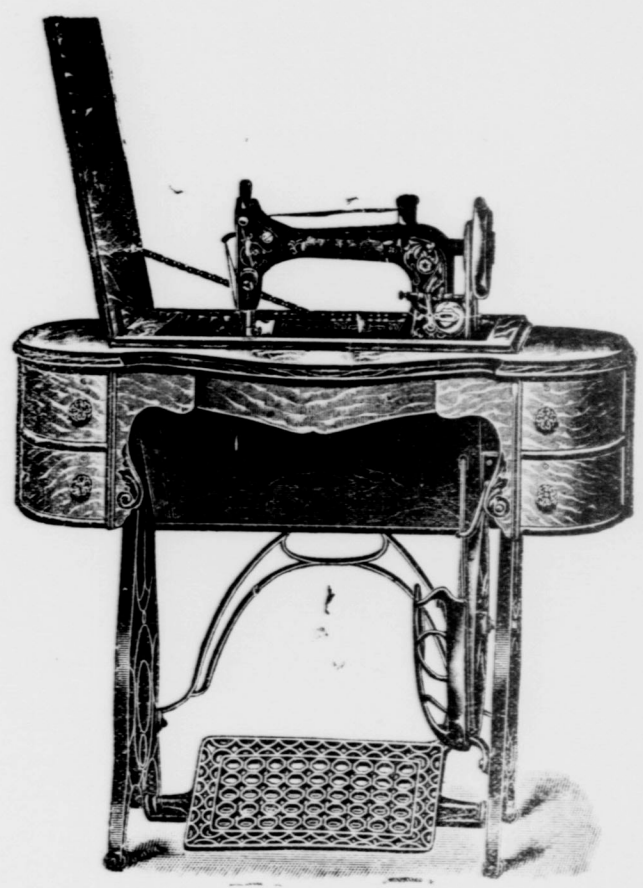
Brenham District—Second Round. Rockdale, March 13, 14. Brenham, March 20, 21. Chappell Hill, March 21, 22. Thorndale, March 27, 28. Bellville, April 3, 4. Sealy, April 4, 5. Bay City, April 10, 11. Wharton, April 12. Glen Flora, April 17, 18. Giddings, April 24, 25. Hempstead, April 4. Waller, April 5. Caldwell Miss., May 1, 2. Caldwell Sta., May 2, 3. Rosenberg, May 7. Richmond, May 8, 9. Lexington, May 15, 16. Somerville, May 22, 23. Fulshear and B., May 29, 30. The District Conference will convene at Chappell Hill May 11, 12 and 13. The opening sermon will be preached on Monday night, May 10. A. A. WAGNON, P. E.

Calvert District—Second Round. Cameron Sta., Feb. 27, 28. Hearne and Bremond, at Hearne, Feb. 28. Davilla, at Lebanon, March 6, 7. Buckholts, at Milano, March 7, 8. Petteway, at Buck's P., March 13, 14. Calvert Sta., March 14, 15. Kosse and Reagan, at R., Mch. 20, 21. Marlin Sta., March 21, 22. Travis, at Chilton, March 27, 28. Iola, at Normangee, April 3, 4. Fairfield, at Mt. Zion, April 10, 11. Teague Sta., April 11. Lott and Durango, at Pleasant Valley, April 17, 18. Rosebud Sta., April 24, 25. Centerville Sta., May 1, 2. Maysfield, at Ben A., May 8, 9. Wheelock, May 15, 16. Franklin Sta., May 16, 17. Jewett, May 22, 23. District Conference will meet at Lott, June 30, July 1, 2. E. L. SHETTLES, P. E.

Houston District—First Round. McKee, Feb. 21. Humble, Feb. 28. A meeting of the preachers of the district is called for January 19, 10 a. m., at St. Paul's. The District Stewards are asked to meet January 20, 12 o'clock, at same place. CHAS. F. SMITH, P. E.

Greenville District—First Round. Kavanaugh, Feb. 20, 21. Wesley, Feb. 21, 22. The District Conference will be held at Quinlan, May 27 to 31, beginning with the opening sermon on Thursday night, May 27, which will be preached by Rev. W. T. Harris. Committees, etc., will be announced in due time. R. G. MOOD, P. E.

The "Improved" Texas Advocate SEWING MACHINE



Description

Ball Bearing. Fully Warranted for Ten Years

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

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

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

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

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

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

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

Why Pay

Three Prices for a Sewing Machine

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

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416-418 Jackson St., Dallas, Texas.

## The Woman's Department

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

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

Mr. Underwood, in his book, "The Call of Korea," says: "A salient feature in missions has been the co-operation between the various religious bodies engaged. The two Methodist Churches work in harmony and in theological instruction in one institution. A further step toward union has been made in some stations where the Presbyterians and Methodists have united in medical and educational work and in the religious press."—Missionary Review of the World.

In the article of last week from Mrs. Carroll, First Vice-President W. H. M. Society, North Texas Conference, a mistake was made in printing the caption, crediting it to Northwest Texas Conference, instead of North Texas Conference.

### TO THE AUXILIARIES OF THE NORTHWEST TEXAS CONFERENCE W. H. M. SOCIETY.

Dear Sisters: Do you realize that this is the last month of our fiscal year, and that all reports of supplies must be in my hands by March 8? I see in the last King's Messenger where Midlothian, Salado, Clarendon, Albany, Cleburne and Milford had sent donations to our Wesley House at Dallas, but the value was not given. Please let me know soon as possible, that I may give you due credit.

MRS. C. C. ARMSTRONG,  
Superintendent of Supplies, Conference Society,  
Weatherford, Texas.

### NOTICE—CORRECTION.

The printer made me say something I did not write in last week's issue. What I did want said was: "The Making of An American" is written in story form. Buy several copies and pass them on, and at some meeting have an informal discussion of the entire book.

MRS. H. A. BOAZ,  
Superintendent Reading Course, Northwest Texas Conference.

### NOTICE.

Auxiliary Third Vice-Presidents, W. H. M. Society, Northwest Texas Conference.

Please send to me for supplies for your work, and let me urge you to send me your fourth quarter report on time. Mrs. Averitt, our former Third Vice-President, having moved out of the conference, I have been made her successor.

MRS. J. B. BISHOP,  
Third Vice-President Conference Society,  
Station A, Fort Worth, Texas.

### W. H. M. SOCIETY, WEST TEXAS CONFERENCE.

I have been your Press Superintendent for three months, during which time I have striven in many ways to get names of Auxiliary Press Superintendents. Out of 108 Auxiliaries I have received the addresses of thirteen Press Superintendents. Two have written that they are very much interested in the work. Mrs. Jennings, Press Superintendent from Travis Park Auxiliary, is bringing the bulletin before her Auxiliary in fine style, and the Travis Park Auxiliary is waking up. The time for the election of officers in Auxiliaries is drawing near, and I want you to pray over the election of your Auxiliary Press Superintendent, for I feel that this is an important office. As soon as officers are elected in each Auxiliary, please send me the name of the Press Superintendent. I would like to impress upon each Auxiliary that the bulletin sent you each month is quite an expense to your Conference Society, and if not properly used is a waste; but if used in the right manner will be a profit to an Auxiliary as well as Conference Society, as the conference will have a well-informed and equipped member

ship from which to draw its leaders. I wish each Press Superintendent to draw and talk the bulletin, and if you cant draw, hunt for pictures and place on cardboard. This is an age when much truth is taught through the eye.

Organize a Reading Circle. Take up some of the books in the Reading Course. Have a public press meeting once each month. Advertise the meeting well with papers, etc. Arrange an interesting program, taking up the chapters in the book you are reading. Have quiz on "Our Homes" and "Annual Report."

I wish each Press Superintendent would send some item of news about her Auxiliary. Wake up, my sisters, and let us make the year 1909 the best of all years. If we are slothful about our own business, let us not neglect our Father's business.

I know all will be glad to learn that our President, Mrs. Shaw, is now almost well, after a very serious illness. I feel that God has been good to her in sparing her life.

MRS. T. W. MOORE,  
Press Superintendent Conference Society,  
Seguin, Texas.

P. S.—We are building a handsome new Methodist church at Seguin, and are going to dedicate a window to Mrs. A. M. Ireland. Those who wish to contribute to this window, please send your contribution to Mrs. S. S. Beakley, Seguin, Texas. Remit at once.

MRS. T. W. MOORE.

### FROM PILOT POINT.

It has been some time since you have heard from our Foreign Missionary Society. We are still alive, and doing better work than we have for some time. We are becoming more interested in all parts of the work, and are waking up to the fact that we must do our very best to make a record this year. We take the reading course, and it has been an incentive to us to put forth more zeal and energy in every way to help in this movement. All of our dues and pledges will be sent in by the first of March. We are few in numbers, but God is with us, drawing us closer together and closer to him. We are coming to the annual meeting in the spring, and are looking forward to the meeting of our much-loved officers and staunch workers in this cause. We will bring what we can, but expect to take much home with us. May God's richest blessings be on every effort that is being made for the advancement and upbuilding of this foreign missionary work.

MRS. A. P. COSGROVE,  
President.

### TO THE AUXILIARIES OF THE WOMAN'S HOME MISSION SOCIETY OF LLANO DISTRICT.

Dear Friends and Fellow Workers: I take this means of introducing myself to you as your new District Secretary, as I am unable at present to visit every Auxiliary personally. If, however, at any time there is any service I can render by my presence, I shall be glad to do so. Kindly let me know.

We are coming to the close of another quarter, or to the end of the conference year, and I am earnestly hoping for full and prompt reports from every Auxiliary in Llano District. Owing to change of Secretaries, our report as a district last quarter was not as it should have been, and I am anxious that our district make a good name for itself this quarter. I am especially anxious for this, as I am new to the work and the workers, and do not want the official business of the district to fall behind nor the work to lag in my hands. I can make no report to the Conference Society unless each Auxiliary in Llano District feels its individual responsibility and

sends a report to me promptly by the first of March, if at all possible.

Last year some Auxiliaries reported but one quarter, several two, and two Auxiliaries not at all. We must not let our work go backward. Some auxiliaries have disbanded! If you know of any that have done so, and why, kindly let me know. If you can have any influence over any Auxiliary, use it. Keep me informed as to the special needs, and I will do my best to meet them.

Are our Auxiliaries losing interest? How can they, if the members are keeping in touch with the work through the leaflets that are issued monthly, and through the Woman's Department of the Advocate, and above all, through our own special organ of information and inspiration—"Our Homes."

This is the Lord's business; shall we be sluggards in his work? Let us be workmen that will not need to be ashamed.

Think of our opportunities and responsibilities and let us make the new year the best our district has known.

As soon as you have held your annual election of officers this month, please send names of all your officers to me or to Mrs. T. A. Brown, Conference Corresponding Secretary, Austin, Texas. Bring up your dues along all lines and do send your quarterly report to me by March 1 without fail.

MRS. BURDETT SHEPARD DAVIS,  
Cor. Sec. Llano District,  
Boerne, Texas.

### WOMAN'S FOREIGN MISSIONARY SOCIETY.

The new year, 1909, brings with it much work and heavy responsibility. The fiscal year is closing. The last quarter must meet the deficit of 1908 and the appropriations for next year's work, or disaster will overtake us. The Soochow Woman's Hospital needs enlargement, that the sick and suffering may have medical attention and surgical skill. To meet such applicants with the sad refusal, "No room for another one," is heartrending to the compassionate, and to the superintendent of the hospital is very discouraging. Without the necessary assistance, without adequate equipment, and with lack of money, who could expect glowing reports of great success?

Three young women of great merit and much enthusiasm are at the Woman's Medical College in Philadelphia preparing for the Soochow Hospital, and ten thousand dollars appropriated for additional room there looks promising; but the ten thousand dollars is not in the treasury at this time, nor have the medical students completed their course.

Conditions in Korea, as far as a woman's hospital is concerned, are less encouraging, since we have no well-equipped hospital there, and many Korean women and children are doomed to death from diseases which would yield to treatment if facilities for such were at hand. What ought to be done should be done quickly, and the treasury of the Lord's house filled to overflowing. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing," a great blessing.—Bulletin.

### W. H. M. SOCIETY OF THE NORTH TEXAS CONFERENCE.

My Dear Friends and Co-Laborers: I want to remind you that the last quarter of the fiscal year is fast coming to a close. Will it be said of you and me, "She hath done what she could?" Our new officers have been elected for the new year, and the first quarter of the new year is upon us. I want to say to the Second Vice-Presidents of auxiliaries of the W. H. M. Society, of North Texas Conference, let's tarry at the altar till we are fit for our office, for next fall at our annual meeting, when the books are opened and then closed, all the eyes of North Texas will be fastened on you and

me. Let's strive in his name to have it said, "Well done, thou good and faithful servant." I do hope each auxiliary Second Vice-President will send her report in by the first of March, and I believe you will.

I believe in the tithe system. It is the greatest financial system in existence. It is a God-given plan, and I verily believe it is every Christian's duty to use the tithe system. It is a duty of love we owe to him who loved us so much that he gave his life for us. It is a larger matter than a mere scheme to get money. In it is involved the spiritual life of the Christian and the work of God in this world. It promises to solve the problem of a man and his money by a principle which goes to the heart. We as Christian people should be glad to accept the tithe system, because it is adequate. This principle will meet the needs of the world, great as they are; then it honors God and his word; it is pre-eminently spiritual. I want to say here that it is a mistake to suppose that tithing began with the Jews tithed five hundred years before Moses, and Jacob tithed three hundred years before the giving of the law. The tithe system of finance is the only one found in the Bible. It is worthy of God, Christ and the nature of the kingdom. It is founded in law, prophets and gospels. It has God and Abraham, Jacob, Moses, the prophets and reformers of the Old Testament, and Jesus of the New Covenant as its indorsers. The greatest names of the Christian centuries have honored the tithe system. Whether the tithe is to be confined to the Jews only may be considered in another way. I am told that it is an axiom of jurisprudence that a law once enacted remains in force until it is revoked, or until the necessity which produced the law ceases. Neither of these has occurred with the tithe. Not a line in either Old or New Testament is against the tithe, but it is encouraged everywhere there is reference to it. Malachi said, when the messenger of the covenant should come that he would purify his people so that they would offer unto the Lord an offering in righteousness. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years." So, my Christian friends, let's bring all the tithes into God's storehouse. The spiritual viewpoint is, that it is a personal blessing. It is the key that opens the windows of heavenly blessings in abundance.

"Bring in the tithes of hearts and hands,  
Of toil and skill of tongue and pen  
The love that flies at my commands,  
The strength that lifts the load from men.  
Bring in the tithes of love that saves,  
Bring in the tithes of prayer and praise  
With grateful joy through all your days  
My glorious power, my boundless love."

MRS. J. F. HOLMES,  
Second Vice-President W. H. M. Society, North Texas Conference,  
Chico, Texas.

NOTES FROM VASHTI SCHOOL, THOMASVILLE, GA.

Vashti Industrial School has at present a body of students that would be hard to surpass in conduct and aspirations, the school and industrial work both being excellent.

The purpose of the institution is to give home and school advantages to homeless and friendless girls of good character. (The work is preventive.)

The Woman's Board of Home Missions supports fifty free scholarships. The enrollment at present is sixty-five, representing nearly all Southern States. The number of applicants knocking at our door for admittance is about one hundred and fifty. We have room for one hundred more girls and equipment for about forty more, but we have not the means at present for supporting additional students, although the cost is only \$25 per quarter. It seems wrong that any girl should be an outcast, deprived of an

## HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too. Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rana Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

opportunity to live a respectable life, because, perchance, she is bereft of parental protection and thrown out at a tender age on the mercies of a selfish world. Is God unjust, or does the responsibility for this wrong to childhood rest with you and me?

One thing is certain, and should be plain to all: Besides the shame of the matter, it is a wasteful policy for any community or any State to allow homeless girls to be neglected. Spend a hundred dollars a year on her education and training and she is likely to become a useful citizen. Let her go astray, through neglect, and she costs your town a thousand a year in money and a million in morals.

E. E. BISHOP,  
Superintendent.  
Per MRS. KATE SIMS,  
Press Superintendent W. H. M. Society, Northwest Texas Conference.

### FROM TRINITY, TEXAS.

The Woman's Home Mission Society is nearing the close of another year's work, and I am glad to report that our Auxiliary, which is composed of twenty-five members, is in a prosperous condition, doing good work both spiritually and financially. We are looking forward to this new year with great expectancy. With our good pastor, Rev. J. F. Carter, and his noble wife to help us, we predict that we will move forward during the year. The past year we have placed in our church a new pulpit set, valued at \$55; have repapered our parsonage and placed in it \$100 worth of furniture, which makes it very comfortable. It needs repainting on the outside, and we hope to do that this year. We have sent one box to the Rescue Home at Dallas valued at \$50. At our last business meeting we voted to have a social meeting with a free-will offering each month. We will have a nice program of some kind and light refreshments. We held our first social meeting at the home of Mrs. S. C. Holland the fourth Monday in January. We had a splendid attendance and a nice time. The main feature of the program was a list of questions from the Bible—anyone failing to answer would have to sit down, as in a spelling-match. We are to meet with Mrs. Shearman next, and will have a "Talent" or "Dollar Social." Each member is to earn one dollar during the month, and on that afternoon is to bring it and tell or read in rhyme how she earned it.

The writer had the pleasure of attending the Missionary Institute held at Crockett by Misses Davies and Head last December. It was indeed an inspiration to be with and hear those good women. May the dear Lord bless all the efforts of the soci-

ety and those who are working so faithfully for the advancement of his kingdom.

MRS. SIDNEY J. MOODY,  
President Auxiliary W. H. M. Society.

**THE MEXICAN BORDER CONFERENCE.**

By D. W. Carter.

The Mexican Border Mission Conference has just adjourned and I send you herewith the appointments and a few items of general interest.

Bishop Candler held the conference. While not perfectly well, he attended to everything with painstaking care. He is so familiar with the Spanish language that except for his longer addresses and sermons he can now dispense with an interpreter.

Notwithstanding a heavy loss of members by reason of the foolish movement among the Texas Mexicans for independence there was a net gain of nearly one hundred members. One promising young man, Earnesto Tafolla, son of the old veteran, James Tafolla, was admitted on trial. The mission assessment was paid in full.

Suitable resolutions were passed in regard to the lamented death of Prof. Primitivo A. Rodriguez, who died in San Antonio while the conference was in session. For twenty-one years he has been the official translator of the Board of Missions and has translated and edited a large number of books into Spanish. He has done more than any other single man to build up an evangelical literature in the Spanish language and we shall not easily supply his place.

He came to San Antonio seeking his health and died away from all his family.

Bro. White, pastor of our Church in Laredo, was abundant in hospitality and help in entertaining the conference. A number of the West Texas preachers visited our sessions; among them Revs. A. J. Weeks, Burgin, Hardin and Albritton, of San Antonio. Revs. F. S. Onderdonk and Lawrence Renolds of the Mexican work were also present, as was Dr. Sexton, of Houston. The next conference will meet in San Antonio.

**APPOINTMENTS.**

**San Antonio District.**

- D. W. Carter, P. E.
- San Antonio—Basilio Soto.
- Seguin—Santiago Tafolla.
- Floresville—J. P. Rodriguez, supply.
- Pearsall—Santos Romo.
- Del Rio—Antonio C. Riojas.
- Laredo—Pero Grado.
- C. P. Diaz and Earle Pass—A. R. Cardenas.
- Austin and San Marcos—A. E. Tafolla.
- Alice—P. G. Verduzco.
- Falfurrias—G. W. Miller, supply.

**Monterey District.**

- J. A. Phillips, P. E.
- Monterey, Mexican church—L. F. Castro.
- Monterey, American Church—W. F. Quillian.
- Saltillo—Julian Castro.
- Villaldama—Cenon Moraida.
- Teran—D. T. Torres.
- Camargo—J. M. Vasquez.
- Mier—F. N. Galvan.
- Rio Grande, Tex.—I. Escalante.
- Hidalgo, Tex.—M. Trevino.
- Monclova—E. Chavez.
- Allende—R. G. Farias.
- Laurens Institute—W. F. Quillian, principal; E. H. Lang, professor.
- Monterey Hospital—Dr. C. B. Hanson, superintendent; Dr. B. S. Branham, assistant.
- Colegio Ingles—Miss L. Roberts, principal; Mrs. E. B. Carney, missionary teacher.
- Laredo Seminary—Miss N. E. Holding, principal; teachers, Misses D. Holding, E. Park, A. Churchill and Mrs. McClendon.

**ROSES**

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**NOTES FROM THE FIELD.**

(Continued from page 5)

hand. They represent three counties—Bosque, Somervell and Johnson. We have a great interest in our Wednesday night prayer-meetings. The people are flocking in two and three miles from the country. Last, but not least of all, comes the pounding. Many good things are finding their way to the parsonage. This looks like the people are taking stock, don't it? We are going to make this the best year of our lives.—D. A. Moore, P. C., Feb. 14.

**Bryan.**

Our first Quarterly Conference has been held. Everything was shown to be in good shape. Bro. Willis preached a fine sermon. Bryan people are glad to be back in the Huntsville District. We have organized a flourishing Junior League with about 70 members, and have reorganized the Senior League with fine prospect for a large increase in active membership and interest. Collections for missions have been raised in full and will go to Treasurer in this month, February.—Thomas H. Morris.

**Diamond Hill.**

Last Sunday Bro. J. W. Walkup came over to our hill and commenced preaching, and how he did preach and stir things! He preached with power and hewed to the line, declaring the whole counsel of God. He is truly a revivalist. Backsliders were reclaimed, hard sinners convicted and converted and the Church revived. But just as the meeting got under headway the cold wave came and we had to quit, but the work done will abide. We now have our beautiful little church completed and paid for, but we are not a city on a hill—but a church on a hill overlooking the entire city; and we are praying and hoping for great things. We have a good pastor and a good preacher who is doing the work of the Master. Bro. Vaughn is alive to every interest of the Church. We have a good Sunday-school and a splendid prayer-meeting. Last, but not least, a W. H. M. Society that is doing a noble work. We are coming to the front.—W. C. Smith, L. E., Feb. 14.

**Wolfe City.**

I can not begin to tell you of the good things that have come to us since conference. Many tokens of love from these good people have inspired us to do our very best. We were loath to leave our old friends of the Texas Conference and our warm friends of Grace Church, Houston, but we are pleasantly situated here and hard at work. We have had several valuable accessions to our Church since conference. We speak of this because this town, with many others in North Texas, has suffered the loss of many good people, as they moved West. We have also lost a few of our most consecrated members by death since conference. Every department of our Church work is full of life and increasing in interest. We have organized a splendid Senior League and a Juvenile Society. Our Sunday-school is increasing in attendance every Sunday. We have a special committee at work seeking the children. We have arranged to have a monthly business meeting of our Sunday-school. Our finances are well up. Everything is hopeful. Our revival begins March 7. We will be assisted by Rev. A. P. Lowrey and wife, of Fort Worth, Tex. We have a live presiding elder. Bro. Mood is appreciated by the preachers and by the people. We have organized our laymen according to the plan of the "Laymen's Missionary Movement." Held a laymen's service one Sunday night, which was a great success. L. A. Dowlen is our efficient lay leader. He, with the committee, will take charge of the conference assessments and thus relieve their pastor considerably. They have already raised in cash a goodly amount of the assessment.—J. W. Mayne, Feb. 16.

**Celeste and Lane.**

Since my return to this charge for the second year several important things have happened. First, we were very cordially received, and on Thanksgiving night the good people of Lane Church gave us a substantial pounding, which was very much appreciated. While the people of Celeste have not regularly pounded us, several substantial tokens of appreciation have come to the parsonage. The second important thing come on Dec. 17, which was another nine pound boy—"red headed"—with a fine set of Methodist lungs on him. The third important event was our first Quarterly Conference occasion on 7th and 8th inst. It was one of the best I have ever attended. Bro. Mood gave attention to the spiritual as well as the financial interest. He completely captured my people. Everything showed some progress. Sunday-schools better organized than ever before, Leagues doing well, Home Mission Society working hard, have put about \$25 worth of furnishings in the parsonage since conference; and last, but not least, one of the best officials boards any preacher ever had. Salary raised \$100 and overpaid to date. Also have paid the Orphanage and will pay the missions before March closes. We will enter our revival in a few weeks and am expecting the best of my life, and will appreciate your prayers.—R. B. Moreland, P. C.

**Eastland.**

We are making steady advance in Eastland Station; have received 25 members since conference. Congregations increasing. A live Junior League of fifty members, with Miss Maud Canafax, superintendent. A live Woman's Home Mission Society, which has had an increase of 10 ladies in the last month. Our Sunday-school is growing nicely; our prayer-meetings increasing. We have from 30 to 100 present every Wednesday night. We have a new \$1500 parsonage nearly completed, with a new yard fence and barn. We have a real live committee, who have pushed this noble enterprise to success. We will doubtless move into this beautiful modern house in ten days. Our good women will furnish the house anew. We serve a good people.—C. S. Cameron, Feb. 13.

**Granger and Jonah.**

Our first Quarterly Conference for Granger and Jonah was held Saturday, 3 p. m., Feb. 6, in the Methodist Church in Granger, with every one of the stewards present and ready to make the occasion a success, which they did in a way worthy of the claims of the Church upon them. We have a Board of Stewards that any pastor would be proud to work with. The business of the quarter had been well attended to and the report from Jonah was very full and Granger at high water mark. God bless these busy business men; they bring things to pass. We have built one of the nicest, most convenient parsonage in the conference and moved into it, all in two months. The good people of Granger deserve all kinds of praise for this prompt act. I have built many parsonages and churches, but never in so short a time on coming to a new work. Then our noble women of the Home Mission put their hands together and the work of furnishing was performed at once, and now we are in for a great year of spiritual things, and Bro. Vaughn, our much-esteemed and worthy presiding elder, has struck the keynote on that line at our preachers' meeting and in our Quarterly Conference. Bro. Vaughan came and labored, and the Lord blessed his preaching, and we knew he did good, because we experienced the presence of the Holy Spirit in the five sermons he preached for us. We were loath to part with him, and look forward to his second coming with pleasure. May the Lord bless Georgetown District with a great revival this year, and verily I believe he is going to begin the district revival, or rather has already begun it in Bro. Vaughan's

heart. May every pastor, official member and layman catch the fire and make this year noted for its spiritual progress in the salvation of men and women.—N. E. Gardner, Feb. 13.

**Alamogordo, N. M.**

Our second pounding came Dec. 24. It was gotten up by the ladies of the W. H. M. Society, and as a matter of course it was well done. This society is very much alive, and is proving its faith by its work. We began revival meeting in our Church Jan. 20 and closed Jan. 31. Rev. J. W. Akins, of Birmingham, Ala., came to us the third day of the meeting and remained until the close, doing all the preaching, which was well done. He preaches the old-time gospel with the old-time power. We had about 35 conversions and 45 additions to the M. E. Church, South, and five additions to the Presbyterian Church. Many Church members who had become indifferent were revived. I trust that this meeting is only the beginning of a great spiritual awakening in Alamogordo. Our Church is making wonderful progress throughout the Territory. The Church had better keep its eyes on New Mexico Annual Conference. We are liable to do some surprising things out here. Watch us.—W. V. Teer, Feb. 12.

**Axtell.**

Our first Quarterly Conference was held February 10, Revs. Nelms and Porter preaching at 11 and 3 o'clock. We invited our audience back for the regular Wednesday night prayer service, and for the want of a better sermon than the day sermon we read Peter's sermon on "Pentecost." The result was 12 converts—twice the number on previous Wednesday night. We held cottage prayer-meeting at night. Sunday evening he held cottage meeting and had six converts and two reclamations in one home. We have taken six members into the Methodist Church by vows and three by letter. Have some for other Churches. We have had about 25 conversions in the last week. We mean to keep up a steady 365-day revival. Many Christians are shouting praises to their Redeemer. Brethren, pray that our number may again double next Wednesday night, which would be 24 converts for the single night. The people began about three weeks ago to pound us and still pound us. As we have no Methodist Church on this work, and as the conference offers no help, we take this opportunity to ask every pastor who reads this to give us a small donation from their Church, or tell us a plan to raise it. It only means a few dollars from each Church, which means only a few cents from each member. Write me at once, stating you are at least in sympathy with the cause. I have a family—salary \$400 maybe—and I promised \$100 on the church. Can you give me \$1.—E. M. Edwards, P. C., Feb. 12.

**MY BRETHREN AND FRIENDS OF THE TEXAS CONFERENCE.**

In answer to your letters of love and inquiry, I answer: My love for the Texas Conference has not abated. I long to be with you in the work of our Christ. For fourteen months and more I have not been able to preach. When I read in the Advocate of your battle and victories it sets my soul afire. In 1857 I began my ministry. From that time until a little over a year ago it was kept up. While superannuated I preached nearly every Sunday. 'Tis a trial to hang up by the wall and rust out. My health is much better now, and I hope to be in the army again soon. Brethren, pray for me; write to me. You can not realize how bereft an old preacher feels. Yours brother,  
R. W. THOMPSON.  
391 Ervay Street, Dallas, Texas.

**CHURCH DEDICATION.**

Bishop Seth Ward, D. D., will dedicate our church at Jewett Sunday, March 21, 1909. All former pastors are cordially invited to be present.  
J. R. MURRAY, Pastor.

**A WOMAN FLORIST**  
**6 Hardy Everblooming 25c**  
**Roses** On their own roots ALL WILL BLOOM THIS SUMMER

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Enchantress, white and buff.  
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6 Carnations the "Daisy"  
Flower, all colors, 25c.  
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**TO THE PASTORS OF NORTH TEXAS CONFERENCE.**

Dear Brethren: Information which comes to me from Nashville, of the needs as well as the opportunities of our General Board of Missions, inspires this appeal to each of you to pay your assessment for foreign missions by the first of April. Brethren, your Board needs the money and must have it if we are to advance in our work. In discussing this matter in every Quarterly Conference in the Dallas District save one, I have not found a layman but who favored paying it now. Brethren, we presiding elders and pastors are not free from the responsibility of failure unless we give our people an opportunity to pay this assessment, and I believe they will pay it if urged to do so. The weakest charge in Dallas District has paid the foreign mission, Bishop and Orphanage assessments in full. I make this appeal in the name of our Lord, for the glory of His cause and the honor of our Church.  
J. M. PETERSON,  
Con. Mis. Sec.

**MARRIED.**

- McDonald-Williamson.—At the residence of the bride's mother, Mrs. Dora Williamson, in Goliad, Texas, Mr. G. R. McDonald to Miss Nellie Williamson, Feb. 6, 1909, at 7:30 p. m., Rev. J. W. Black officiating.
- Brock-Rosco.—At the parsonage in many friends, Mr. Arthur Brock and Thornton, Texas, in the presence of Miss Bertha Rosco, February 7, 1909, Rev. J. O. Jordan officiating.
- Isbell-Yarbrough.—In the buggy, three miles east of Benjamin, Texas, January 19, 1909, Mr. Will Isbell, of Goree, Knox Co., and Miss Lela Yarbrough, of Benjamin, Texas, Rev. M. D. Hill officiating.
- Ausburn-Gulick.—At residence of Dr. G. F. Thomason, Vera, Texas, Feb. 14, 1909, at 1 o'clock p. m., Mr. Floyd Ausburn and Miss Katie Gulick, Rev. M. D. Hill officiating.

**"The Blood is The Life."**

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

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

You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, the same being attested as correct under oath. Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels.

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.

MIDDLETON.—Another loved one gone to rest. On July 11, 1908, death visited the old Middleton ranch near Rock Vale, Burnet County, and tore from the hearts of loved ones the youngest son of A. and Lou Middleton, one of the oldest families in this community. Rob was born in this State, July 12, 1870, coming to this county when a child 5 years old with his parents, who improved the place which since then has been his home. Jan. 18, 1903, he and Miss Effie Hale were quietly married at Round Mountain, the home town of the bride. Three bright, sunny-faced boys blessed this union. Rob was a devoted husband, loving father, affectionate brother and obedient son. Owing to his bright face and sunny disposition, every one who knew him loved and admired him, and never was one missed more from home or society than he. For more than two years he had suffered from tuberculosis, which developed from a severe attack of la grippe and catarrh. Everything that human skill could do was done, but to no avail. Nothing could stay the deadly germ that day by day sapped the life blood of a strong and stalwart man. After all medical power was exhausted he traveled by private conveyance all through West Texas, going to El Paso, then back to Alpine, where they laid to rest the blue-eyed babe, who died of pneumonia at the age of 3 months. From El Paso to Alpine he gradually gained strength and was much improved, but took a severe cold, which hastened his death. On seeing the end was near, his last wish was to be brought back home, where he might spend his last moments with friends and loved ones, amid the old scenes of happy childhood, and just ten days after reaching the ranch his spirit took its flight to a world beyond. His body was laid to rest in the home cemetery, by the side of three newly made graves, which contain the bodies of father, mother and sister. He often expressed a desire to be free from the awful torture that he suffered, and among his last words were a perfect hope and simple trust in Christ, that all was well and he was anxious and ready to go. His faithful wife underwent more trials and hardships than a human mind can imagine, but was devoted to the last, sparing no effort for his comfort. May her sorrow result in a blessing for herself and the two children left to her care, and at last there be a reunited family in that world where sorrow is not known.

ONE WHO KNEW HIM.

GANN.—Mrs. Julia Gann (nee Prater) was born in Alabama, October 28, 1891; came to Navarro County, Texas, with her parents when one year old; was married to George Gann June 7, 1908, with whom she lived happily until February 1, 1909, when God said: "It is enough, come up higher." Julia never made any public profession of religion, but her mother talked with her sometime before she died in regard to her future hope, and while she was sick she was heard to clap her hands and praise her Lord. So she left every evidence that she was going to that home not made with hands. We would say to her heart-broken husband and father, mother, brothers and sisters, weep not as those who have no hope, for some day, if we are faithful, we will see Julia in that home where all tears will be wiped away, where there is no death, neither sorrow nor crying. The burial service was preached by their pastor, Bro. Watts, after which we laid her body to rest in the Dresden Cemetery to await the resurrection of the just, and what a happy meeting that will be! J. R. BREEDLOVE, Purdon, Texas.

PIERCE.—Died at her home near Lindale, Texas, Mrs. Donie Pierce, wife of Capt. Riley W. Pierce, deceased. Mrs. Pierce was born in DeKalb, Miss., June 19, 1836, and died January 15, 1909. She had borne the storm and stress of a long life, and in all its varied duties and responsibilities proved herself worthy her trust. Bravely and patiently she had met the obligations of wife, mother and friend. Trusting always in the promise of a loving Savior, who, when her frail body could no longer sustain the burdens, sent his angel to bear her spirit to that "far city." One of the strongest characteristics of her nature was her love of home. Many years ago, when her husband left their home in Mississippi and enlisted in the Con-

federate Army, she told him if she lived she would keep the home for him, and though the enemy swept over it like a storm, destroying much of its wealth and beauty, the old home was left, and she was there to welcome him when he returned, a worn and wounded soldier. After the war that home was exchanged for one in Texas, but the same pure home spirit was here cheering and keeping the hearthstone bright for her loved ones. At last, when she was left alone in that old home, many inducements were offered her by her loving children to share their home, but she gently but firmly refused to leave the hallowed spot made dear by loving associations, always saying that she could not leave her home and here the angel found her—old and worn with the conflict, but bravely and faithfully standing at her post of duty. With more than earthly joy she heard the heavenly message, "Come home," and left her earthly tabernacle for an heavenly home, whose Maker and Builder is God, there to await the home-coming of her children. HER FRIEND.

WALTZ.—Mrs. Margaret E. Waltz, wife of W. J. Waltz, deceased, was born in Wythe County, Virginia, Aug. 11, 1845, and died January 30, 1909, at the home of her son, Glen Waltz, Camden, Texas. Sister Waltz was the daughter of Rev. S. F. Dawson, a Baptist minister; was married to W. J. Waltz in 1866. To this union were born six children—five boys and one girl; one preceded them to heaven. Sister Waltz joined the Presbyterian Church at the age of fourteen and lived a consistent Christian. She joined the Methodist Church in 1903 and was a member till her death. She was a constant sufferer for several years, but bore her suffering patiently. After the death of Bro. Waltz she seemed to gradually give way physically till her spirit took its leave of the body to be with Christ. Her voice is not heard, but her influence is immortalized in the life of her children. Truly such characters are the salt of the earth, the light of the world. Weep not, dear children, but live the life that mamma lived, and the end will be like hers.

W. R. ARNOLD.

ALLRED.—Mrs. Sarah Beulah Allred (nee Shelley) was born July 11, 1881; was married to J. G. Allred in 1909, and died Feb. 2, 1909, at the home of her father, Bro. E. M. Shelley, of Round Mountain, Texas. She told her mother she was not afraid to go. She united with the Methodist Episcopal Church, South, when 7 years old, but became dissatisfied with her experience, and while attending a meeting she was gloriously converted, and since that time the way was clear to her. The sacred communion that makes home the paradise of fond hearts is broken. How sad that death should shut the book and close its pages. She had given her heart to God and He was her constant friend. Lovely in life, peaceful in the quiet sleep of death, and blessed in eternity. We can say to the bereaved loved ones and friends to look to Christ, who hath said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We pray God's blessings upon the broken-hearted husband and the little motherless boy, the grief-stricken parents, brothers and sisters. Her pastor, W. A. HART, Johnson City, Tex.

BRADFORD.—Little Willie Bayless Bradford died February 1, 1909. This sweet little boy was hardly two years old. He was bright and fine looking—the pet of the home. He came into the home only for a short stay. When all hearts were centered upon him, and their love and affection were entwined around him, and they could not spare him from the home, then it was that God took him to a better home high up in heaven. Good by, sweet little namesake; we will meet you again in that land where good-bys will never be heard and where farewells are forever unknown. Father, mother, sisters and brothers, look up to God, who doeth all things well. Prepare to meet your sweet baby again. Jesus said: "Suffer the little children to come unto me, for of such is the kingdom of heaven." W. B. BAYLESS, Pastor, Aubrey, Texas.

KIKER.—Born November 22, 1908, and died December 3, 1908, little son of T. O. and M. W. Kiker. Yes, 'twas only a baby life, and yet how he had entwined himself around the hearts of his loving parents. But weep not, dear parents, for God knows best. He wanted another angel in his happy band, so he called your darling baby there with him, where he will watch and wait to welcome your coming. May God's richest blessing rest upon the grief-stricken parents. D. C. ELLIS, Harbin, Texas.

WALTON.—Mrs. Jay Walton (nee Curbo) was born September 9, 1883. She was converted and joined the M. E. Church, South, at the age of thirteen. She was happily married to Montie Walton December 24, 1905, and died January 24, 1909. When Sister Walton fell "asleep in Jesus" this world lost a good woman. Joining the Church in early life, she responded gladly to every call of God and the Church, and was faithful to the end. But it was her life in the home that was admired most. Her devotion to her husband, her father and mother, brothers and sisters and her husband's family was such that no service was too hard and no sacrifice too great for her to make for them. And when any of these loved ones was sick and in need of tender, devoted hands to minister unto them, "Miss Jay" was called upon, and always responded. It was here where her life shone out in all its beauty and where she glorified God most. How sad that death should close up such a beautiful life so soon. This broken record of a short but happy life is the stainless legacy left to sorrowing hearts by the death of our beloved sister. We weep for her, but not as those who have no hope. Her last sickness was long and lingering, but she was patient, only desiring that the will of the Lord be done. Just at the close of the holy Sabbath day she closed her eyes in death and passed into that land where Sabbaths never end. She was lovely in life, peaceful in the quiet sleep of death and she is blessed in eternity. At the funeral held in the Methodist Church at Carlton, Texas, the tears flowed not only for the beloved dead, but for the bereaved husband, father, mother, brothers and sisters. May the Lord who doeth all things well comfort the hearts of the bereaved. C. E. GALLAGHER.

ADAMS.—William Adams was born forty-two years ago in Ohio; died in Barstow, Texas, Dec. 3, 1908—the date of a brief, unassuming and beautiful life, giving its offering of true love and leaving the sweet incense of an unselfish life. Not even the best chosen words will ever tell the influence of his quiet godliness. I first met Will Adams about five years ago, and he then impressed me as an unassuming gentleman of the very highest type. For the last five years I have been more intimately acquainted with him as a kinsman by marriage. His piety was of that steadfast sort that knew naught of self-glory, but shone silently and unobtrusively. His love and unselfishness were so gentle and unobtrusive that they did not appear to be the result of great effort, but as much a part of him as his ever-patient smile. We all feel now that he must have felt for months before his demise that the end was drawing near, and so calmly, patiently, untriflingly, he made provision for her who was left sitting in the shadow of great sorrow. He died about three weeks after the birth of his first-born, a son. Only one brother was present at his death, but no brother could have left behind a rarer fragrance of goodness than he left in the hearts of those who had become his kindred by the marriage bond. We bid him "farewell," but the redeemed in that fair home to which he journeyed greet him with a joyous "all hail." May the good God in whom he trusted and whom he served in humility, comfort the lonely mate waiting in tears, and guide the darling boy in the same modest ways of loving, self-sacrifice that makes his father's memory a sweet incense and a blessed benediction. JOEL F. HEDGEPEETH, (His Brother-in-Law.)

KING.—Sister Susan E. King (nee Merchant) was born January 14, 1832, and departed this life January 19, 1909, lacking but four days of being seventy-seven years old. She was married four times, the last time to John King, who survives her. She left four living children. She was converted in early life and joined the Baptist Church, but twelve years ago she joined the Methodist Church. Though her life was often filled with pain and discomfort, yet she carried good cheer to many. As she neared the end she had a premonition of its coming and made preparation. Her going brought heavy sorrow to loving ones and friends, but with the lesson of her life we all wait patiently for the saints ingathering when we shall greet her. Loved ones, be comforted, for God is leading the way. J. N. VINCENT.

CARR.—Emanuel Carr, aged 74 years, died at his home in Leesville, Texas, Jan. 28, 1909. He leaves a wife and five children and many near relatives to mourn their loss. Probably no man was ever better known or more universally loved in his own community. He came to Leesville in an early day. Had lived a quiet, simple life, commanding the respect and admiration of all who knew him, for his

true moral character. He was a man of convictions and of courage to stand by them. He became a member of the Methodist Episcopal Church, South, in early life, and had been a faithful member of the same ever since. As nearly as any man, he lived up to the Golden Rule in all things, doing unto others as he would that they should do unto him. We can not see him any more in the flesh, but the life of Christian courage and fidelity will continue to live in our community and to be seen in the lives of his family and neighbors. We can not be with him any more in this world, but if we live by the same faith that he lived by we shall be with him in the better world. May the Lord strengthen and comfort the heart of his dear wife and other loved ones and help them always to remember that the dead in Christ shall live again, and that the spirit has only returned to the God who gave it. L. C. LILLY, P. C., Leesville, Texas.

WIGGINS.—David A. Wiggins was born May 20, 1845, in Alexandria, La. In 1869 he moved to Montgomery County, Texas. Here he joined the M. E. Church, South, somewhere in the early 70's; moved to Goose Creek in 1879, where he has lived until God called him to his everlasting reward. A true man, a devoted father, a Christian character. He leaves a son and two daughters to mourn. Our ranks have been broken and we feel the loss of a truly good man. He was loyal to God and his Church; a lover of souls and a living example of piety. To the dear ones, grieve not, for your father is now reaping the harvest of life and joy. He lived in the conscious knowledge of a present helper, and therefore is enjoying a well-spent life. Look up and on till the summons calls for you to surrender this earthly home, and if faithful will live forever more in glory. Follow in his steps and at last you will safely anchor in the haven of eternal repose. Cast on Jesus your every care and don't forget to pray. J. W. CULLEN.

MRS. AMARILLA EMBREE.

The pioneers of Methodism are passing away. In the early morning of January 20, 1909, Mrs. Amarilla Embree entered into the joy of her Lord. A long and useful life thus closed without a cloud to obscure the vision of that bright world to which she has gone. Our departed sister in Christ was the daughter of the Rev. Richard and Bethenia Phelps; born in Cumberland County, near Burksville, Kentucky, July 23, 1830. In her eleventh year she was born again of the Holy Spirit and united with the Methodist Church. On October 23, 1844, she was united in marriage with Elisha Embree. After three years they removed to the State of Arkansas, and after a brief residence there, they came to Texas and settled in Bastrop County for a year, and from thence to Bell County in 1852, and located on a farm four miles northeast of Belton, where the children grew to maturity. Seven children were born to them, six of whom are living and all were present at her bedside when the end came. On September 17, 1884, the husband died and she left the farm for a modest home in Belton, which she called her own, but most of the time has been spent in the homes of her children, who vied with each other for the privilege of entertaining their mother. Her presence was a benediction to any family or circle where she moved. Having twice been her pastor, and after an intimate acquaintance of twenty-six years, I do not hesitate to say I have never known a better woman. The traits woven into the fabric of her character were the most beautiful and best possible to human nature. She inherited a cheerful spirit. There was nothing morose or gloomy in her disposition. She loved company and was given to hospitality. Hers was a Christian home and only refined pleasures were indulged therein, but they were none the less enjoyed by her welcome guests. Sister Embree lived a life of faith in God, which kept her soul in perfect peace. At the time of her marriage her husband was very fond of worldly amusements, and her heart was set on his conversion, and for this she prayed unceasingly. Years passed without the answer to her prayers, but she prayed on, never doubting that her desire would be given her. A campmeeting was held at Rocky Ford, near her home sometime in the fifties, and to that she looked forward as the time when he should be saved. She proposed to him that they should camp, but he objected, as his crop needed attention. With a firm faith in God she made all necessary preparation, and when the morning came for the meeting to begin, she quietly said to him, "I am ready to go into camp. Please have the wagon brought up and I will go with the family and you can come on." They went and he soon followed and conviction seized him and he surrendered himself to God. Faith had triumphed and there was joy in the presence of the angels and there was rejoicing upon earth.

DYSPEPSIA.

Geo. S. Scally, of 75 Nassau Street, New York, says: "For years I have been troubled with rheumatism and dyspepsia, and I came to the conclusion to try your pills. I immediately found great relief from their use; I feel like a new man since I commenced taking them, and would not now be without them. The drowsy, sleepy feeling I used to have has entirely disappeared. The dyspepsia has left me, and my rheumatism is gone entirely. I am satisfied if anyone so afflicted will give Radway's Pills a trial they will surely cure them, for I believe it all comes from the system being out of order—the liver not doing its work."

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Be sure to get "Radway's" and see that the name is on what you buy.

expressed in shouts of praise. The same faith claimed the children and one by one, they came into the ark of salvation. Bro. Embree gave the land upon which the Rock Ford Church was built and contributed largely to its erection forty years ago, which is still in use. Scores have been converted there. His home has sheltered many of the itinerant preachers on the circuit, and he contributed liberally to their support, and to the institutions of the Church. For several years past Sister Embree has been in feeble health, but she never murmured nor complained. Four days before the end came she spent the day with her dear friend, Mrs. Tyler, and had a slight chill, but no one thought it serious, but the frail body yielded to the attack; the silver cord was loosed, the wheel was broken at the cistern, and her happy spirit winged its way to her long-sought home. As the sun sank to its setting in the west, on Wednesday evening, after a funeral sermon by the writer, in accordance with her wish, often expressed, we laid her to rest beside the companion of her youth in Belton Cemetery, to sleep until the resurrection morning shall break upon the mountains. One of the last words she spoke, while yet conscious, was "glory." It was the foretaste of that far more exceeding and eternal weight of glory which is her portion now and evermore shall be. Amen. H. A. BOURLAND.

HORTON.—Mrs. Perry Ann Horton (nee Simpson), daughter of Mr Perry and Ann Simpson, of Cherokee County, Texas, was born in 1855 and departed this life January 23, 1909, aged 54 years. She was married to John Horton. Of this union there were ten children born—three boys and seven girls. Of this number seven remain—two boys and five girls. She professed religion in 1874 and joined the M. E. Church, South, and continued a member until God called her to the Church above. She spent her entire life in the community in which she was born, and won a host of friends. All who knew her call her blessed. She called her children to her and told them that she was going

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home and her in heavy rest in the Church, who conducted I presence of and relative look up thru late her life and by and again when parting.

MIDDLEB Mr. and was born was never was intense, care, the ti haps the nic the night of experienced soul now d pain and su parents are pect a glad

JONES.— Franklin Co 1849, and de 1908. He p the age of fi M. E. Chur preach in l local preach went to the preached to he was mar 1872. Unto children—ot He leaves several gra battle. Ma long sustain has fallen. hard to give God's will, miss him g funeral on laid him to tery to awi ing. May served so dust to eve loved ones, dead, but s to find him

JONES.— November 1 as in 1870, joined the of which he until his de retained str days before pretentious, justice and were many there was him. A lit life compa going left they are re was very a seldom m though he and was se were his g the unsave class leader, we sorely J Arthur son daughter, 3 Col., who w Surely his

Don't think your losses. GI Hood's Sarsapa

NORTHW

Waco Mt. Calm, 2

Gatesvill Evant, at B Hamilton S Pearl, Feb.

Stamfor Pinkerton, Goree, at ( Bonnerston,

Cleburne Burleson, F Godley, Fel

Fort Wor Smithfield, Grapevine,

Dublin Cisco Mis., Cisco Sta., Carbon, Fe

Weatherf Throckmor 20, 21. Davis, Mis.



home and had them promise to meet her in heaven. We laid her body to rest in the cemetery at Friendship Church, where she was converted. We conducted her burial service in the presence of a host of weeping friends and relatives. Husband and children, look up through your tears and emulate her life, put your trust in Jesus and by and by you will meet mamma again where there will be no more parting. G. W. TROTTER, L. D.

MIDDLEBROOKS.—Oliver, son of Mr. and Mrs. Atticus Middlebrooks, was born June 30, 1905. The child was never well. His suffering at times was intense. Having been a constant care, the ties of affection were perhaps the more tightly drawn. But on the night of Jan. 25, 1909, little Oliver experienced his last physical pain. His soul now dwells in that land where pain and suffering are unknown. The parents are devoted Christians and expect a glad reunion by-and-by. O. T. COOPER.

JONES.—W. E. Jones was born in Franklin County, Tennessee, April 12, 1849, and departed this life August 14, 1908. He professed faith in Christ at the age of fifteen years, and joined the M. E. Church, South; was licensed to preach in 1872 and preached as a local preacher twenty-six years, then went to the Protestant Methodist and preached ten years. In that Church he was married to Nancy Childress in 1872. Unto this union were born two children—one son and one daughter. He leaves a wife, two children and several grandchildren to fight life's battle. May the God he served so long sustain them. Truly a good man has fallen. He died at his post. It is hard to give him up, but we submit to God's will. Emblem neighborhood will miss him greatly. We preached his funeral on the 15th of August and laid him to rest in the Emblem Cemetery to await the resurrection morning. May the God he loved and served so long raise his crumbling dust to everlasting life. Weep not, loved ones, pa and grandpa is not dead, but sleepeth. You know where to find him. J. W. EVANS, L. D.

JONES.—Thomas Jones was born November 3, 1833, and moved to Texas in 1870. He was converted and joined the Methodist Church in 1880, of which he was a consistent member until his death, January 26, 1909. He retained strong bodily vigor until a few days before death. As a man he was unpretentious, but a strong advocate of justice and righteousness. His friends were many, and wherever he went there was an air of goodness with him. A little over two years ago his life companion went away and her going left him very lonely, but now they are reunited. As a Christian he was very active and zealous. He very seldom missed a prayer-meeting, though he lived eight miles away, and was seventy-five years old. Many were his good deeds. His interest in the unsaved was unceasing. He was class leader of the Clyde Church, and we sorely miss him. He left one son, Arthur Jones, of Clyde, and one daughter, Mrs. J. J. Scott, of Boyero, Col., who were with him in his illness. Surely his is a rich reward. J. N. VINCENT.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

**NORTHWEST TEX. CONFERENCE**

**Waco District—First Round.**  
Mt. Calm, at Mt. Calm, Feb. 20, 21.  
W. L. NELMS, P. E.

**Gatesville District—First Round.**  
Evant, at Blue Ridge, Feb. 20, 21.  
Hamilton Sta., Feb. 21, 22.  
Pearl, Feb. 27, 28.  
J. M. SHERMAN, P. E.

**Stamford District—First Round.**  
Pinkerton, at P., Feb. 19.  
Goree, at Goree, Feb. 20, 21.  
Bonnerton, at B., Feb. 27, 28.  
J. T. GRISWOLD, P. E.

**Cleburne District—First Round.**  
Burlison, Feb. 20, 21.  
Godley, Feb. 27, 28.  
E. A. SMITH, P. E.

**Fort Worth District—First Round.**  
Smithfield, Feb. 20, 21.  
Grapevine, Feb. 27, 28.  
SAM R. HAY, P. E.

**Dublin District—First Round.**  
Cisco Mis., at C., Feb. 20, at 11 a. m.  
Cisco Sta., Feb. 20, 21.  
Carbon, Feb. 27, 28.  
J. G. PUTMAN, P. E.

**Weatherford District—First Round.**  
Throckmorton, at Throckmorton, Feb. 20, 21.  
Davis, Feb. 21, 22.  
M. K. LITTLE, P. E.

**Weatherford District—Second Round.**  
Weatherford, 1st Church, Feb. 27, 28.  
Weatherford Cir., at Godfrey's C., March 2.  
Weatherford, Coutts Memorial, Mch. 4.  
Springtown, at Agness, March 6, 7.  
Millsap, at Willow Pond, March 10.  
Strawn, at Caddo, March 13, 14.  
Gordon, at Mingus, March 15.  
Thurber, March 16.  
Santo, at Elm Grove, March 17.  
Ranger, at Pleasant Grove, Mch. 20, 21.  
Aledo, at Benbrook, March 27, 28.  
Breckenridge, at Pisgah, April 3, 4.  
Crystal Falls, at Baker, April 6.  
Wayland, at Aker, April 8.  
Peaster, at Poolville, April 10, 11.  
Whitt, at Garner, April 12.  
Mineral Wells, April 17, 18.  
Graford, at Oran, April 19.  
Graham Miss., April 24, 25.  
Graham Sta., April 25, 26.  
Farmer, April 27.  
Eliasville, April 29.  
Throckmorton, May 1, 2.  
Davis Miss., May 2, 3.  
M. K. LITTLE, P. E.

**Corsicana District—Second Round.**  
Blooming Grove, at B. G., Feb. 14.  
Rice, at Tupelo, Feb. 20, 21.  
Mexia Cir., at Shiloh, 11 a. m., Feb. 27, 28.  
Mexia Sta., at Mexia, 7:30, Feb. 27, 28.  
Wortham, at Woodland, March 7.  
Frost, at McCord, March 13, 14.  
Irene, at Emmett, March 14, 15.  
Brandon, at Bynum, March 20, 21.  
Dawson, at Harmony, March 28, 29.  
Purdon, at Dresden, March 31.  
Corsicana Cir., at Pleasant G., April 3.  
Eleventh Avenue, at Eleventh Avenue, April 3, 4.  
First Church, at 1st Ch., April 4, 5.  
Groesbeck, at G., 7:30, April 9.  
Horn Hill, at Big Hill, April 10, 11.  
Thornton, at Locust Grove, Apr. 11, 12.  
Kirk, at Ben Hur, April 13.  
Richland, at Grape Creek, April 17, 18.  
Kerens, at Bazette, April 20.  
Barry, at Cryer Creek, April 22.  
Munger, at Callina, April 24, 25.  
Coolidge, at Coolidge, April 24, 25.  
The District Conference will convene in Irene, Wednesday, April 28, at 9:30 a. m. HORACE BISHOP, P. E.

**Waxahachie District—Second Round.**  
Palmer, at Trumble, Feb. 20, 21.  
Ennis, Feb. 21, 22.  
Alma, at Bardwell, Feb. 27, 28.  
Hillsboro, 1st Ch., March 7, 8.  
Ferris, March 13, 14.  
Hillsboro, Line St., March 21, 22.  
Britton, at Britton, March 27, 28.  
Maypearl, at Maypearl, April 3, 4.  
Lillian, at Cahill, April 10, 11.  
Ovilla, at Onward, April 17, 18.  
Midlothian, April 18, 19.  
Venus, at Mountain Peak, Apr. 24, 25.  
Bethel, April 25, 26.  
Lovell, at Berry's Chap., May 1, 2.  
Milford, at Derr's Chapel, May 2, 3.  
Red Oak, at Boyce, May 8, 9.  
T. S. ARMSTRONG, P. E.

**Colorado District—Second Round.**  
(Corrected.)  
Roscoe and Loraine, L., Feb. 21, 22.  
Lorraine Mis., Champion, Feb. 20-22.  
Westbrook, Cuthbert, Feb. 26-28.  
Conahama, Center P., Feb. 28, March 1.  
Big Springs Mis., Moores, March 3-7.  
Big Springs Sta., March 7, 8.  
Hermleigh, Fairview, March 12-14.  
Camp Springs, C. S., March 14, 15.  
Snyder Mis., Mt. Lion, March 19-21.  
Snyder Sta., March 21, 22.  
Clairmont, March 26-28.  
Gail, Gail, April 2-4.  
Fluvanna, F., April 4, 5.  
Stanton, April 10, 11.  
Stanton Mis., Slaughter, April 11-13.  
Lamesa, Mullins, April 15-19.  
Seminole, Shafter, April 23-26.  
Colorado Mis., April 30-May 2.  
Colorado Sta., May 2, 3.  
Dunn, May 8, 9.  
SIMEON SHAW, P. E.

**Georgetown District—Second Round.**  
Bruceville and Eddy, B., Feb. 20, 21.  
Glorietta Mis., Heidenheimer, 3 p. m., Feb. 24.  
Troy, at Pendleton, Feb. 27, 28.  
Salado, at Bell Plains, March 6, 7.  
North Georgia, Goodville, Mar. 13, 14.  
Holland, Wilson Valley, 3 p. m., Mar. 17.  
Belton Sta., March 20, 21.  
Taylor Sta., March 27, 28.  
Hutto, Robinson Ch., March 28, 29.  
Temple, 7th St., April 3, 4.  
Temple Sta., April 4, 5.  
Moody Sta., Apr. 6, 7.  
Granger, Jonah, April 10, 11.  
Georgetown Sta., April 11, 12.  
Bartlett Sta., April 14, 15.  
Florence Cir., Wesley Ch., April 18, 19.  
District Conference at Rogers, April 21-23.  
Rogers Sta., April 24, 25.  
W. H. VAUGHAN, P. E.

**Plainview District—Second Round.**  
Kress, at Liberty, Feb. 27, 28.  
Tulia, Feb. 29.  
Hale Center, at Pierce's Chapel, March 6, 7.  
Floydada Sta., March 10.  
Bovina, at B., March 13, 14.  
Hereford Sta., March 15.  
Lockney, at Harmony, March 20, 21.  
Lubbock, March 27, 28.  
Matador, at White Flat, April 3, 4.

Dickens, at Cottonwood, April 6.  
Gomez, at Plains, April 10, 11.  
Brownfield, at Meadow, April 13.  
Barton, April 15.  
Emma, at Estacado, April 17, 18.  
Tahoka Sta., April 24, 25.  
Post City, April 27.  
Turkey, May 1, 2.  
Silverton, May 4.  
Hereford Mission, May 8, 9.  
Wildorado, May 11.  
Diamitt, May 15, 16.  
Plainview Sta., May 22, 23.  
District Conference will convene in Tulia Tuesday night, May 25, and adjourn Friday night following. In addition to the usual delegates, we want five laymen elected from each charge to the Laymen's Rally which will be held during District Conference.  
Following are the committees for the Plainview District Conference:  
For License—T. S. Barcus, R. L. Jameson, P. E. Riley.  
Recommendations for Admission—J. W. Story, J. E. Stephens, Ben Hardy.  
For Deacon's Orders—V. H. Trammell, J. A. Laney, C. D. Pipkin.  
Elder's Orders—A. H. Hussey, B. T. Sharp, W. P. Edwards.  
G. S. HARDY, P. E.

**Vernon District—Second Round.**  
Chillicothe Station, Feb. 20, 21.  
Tolbert, at Bells, Feb. 24.  
Crowell Mission, Feb. 27, 28.  
Vernon Mis., at Wesley Chapel, March 6, 7.  
Quanah Station, March 10.  
Kirkland, March 13, 14.  
Paducah, at Dunlap, March 19.  
Guthrie, at Plainview, March 20, 21.  
Spring Creek, March 27, 28.  
Olney, at Olney, March 29.  
Quail, at Quail, April 3, 4.  
Wellington Mis., at Fresno, April 10.  
Wellington Station, April 10, 11.  
Childress Mis., at Carey, April 17.  
Childress Station, April 17, 18.  
Seymour Mission, April 23.  
Seymour Station, April 24, 25.  
Crowell Station, April 28.  
Vera, May 1, 2.  
Estelline, May 4.  
A District Missionary Institute and Layman's Rally will be held at Quanah February 16-18.  
The District Conference will be held at Childress, May 5-9.  
J. H. STEWART, P. E.

**Cleburne District—Second Round.**  
In Part  
Cleburne, Brazos Ave., March 7, 25.  
Cleburne, Anglin St., March 14, 24.  
Itasca, March 20, 21.  
Grandview Cir., Bethany, March 27, 28.  
Alvarado, March 28, 29.  
Covington, at C., April 3, 4.  
Morgan, at Kopperl, April 6.  
Cleburne, Main St., April 11, 28.  
Granbury Miss., Post Oak, April 17, 18.  
Granbury Sta., April 18, 19.  
Cresson, at Acton, April 20.  
Grandview Sta., April 24, 25.  
Sunday-school and Epworth League Conference at Morgan, May 7-9.  
District Conference at Godley, June 25-28.  
E. A. SMITH, P. E.

**Stamford District—Second Round.**  
Aspermont Sta., March 6, 7.  
Aspermont Miss., March 6, 7.  
Royston, at Pleasant V., March 13, 14.  
Rotan, at Dowell, March 14, 15.  
Hitson, at Mt. Zion, March 19, 20.  
Hamlin Sta., March 20, 21.  
McCauley and Silvester, at Silvester, March 27, 28.  
Stamford Miss., at Corinth, Apr. 3, 4.  
West Stamford and Liberty, at L., April 10, 11.  
Stamford Sta., April 11, 12.  
Avoca, at Bethel, April 17, 18.  
Haskell Miss., at Sagerton, Apr. 24, 25.  
Weinert, at Pleasant View, May 1, 2.  
Haskell Sta., May 2, 3.  
Tuxedo, at Fairview, May 8, 9.  
Pinkerton, May 15, 16.  
Rule, at Rochester, May 16, 17.  
Knox City, at League, May 18.  
Munday Sta., May 22.  
Goree, May 29, 30.  
Bomarton, May 31.  
The District Conference will meet at Hamlin at 9 o'clock a. m. June 19.  
J. T. GRISWOLD, P. E.

**Brownwood District—Second Round.**  
Coleman Sta., Feb. 20-21.  
Winter's Cir., at Pumphrey, 10 a. m., Friday, March 5.  
Wingate Cir., at Spring Creek, March 6-7.  
Blackwell Cir., at Slater's Chapel, 10 a. m., Tuesday, March 9.  
Robert Lee Cir., at Sanco, 10 a. m., Thursday, March 11.  
Bronte Cir., at Norton, March 13-14.  
May Cir., at Green's Ch., 10 a. m., Thursday, March 18.  
Pioneer Cir., at Pleasant Valley, March 20-21.  
Rising Star Sta., March 21-22.  
Sipe Springs Cir., at Beattie, 10 a. m., Wednesday, March 24.  
Talpa Cir., at Norwood, March 27-28.  
Indian Creek Cir., at Zephyr, 10 a. m., Wednesday, March 31.  
Comanche Cir., at Indian Creek, 10 a. m., Friday, April 2, and 11 a. m., Sunday, April 4.  
Gustine Cir., at Hebron, 10 a. m., Saturday, April 3.  
Comanche Sta., 8 p. m., Monday, April 5.

**Blanket Sta., 8 p. m., Tuesday, April 6.**  
Colman Cir., at Blanket, 10 a. m., April 10-11.  
Valera Cir., at Milligan, 10 a. m., Saturday, April 17.  
Santa Anna Cir., at Santa Anna, April 18-19.  
Bangs Cir., at Salt Branch, April 24-25.  
Brownwood Sta., April 25-26.  
J. A. WHITEHURST, P. E.

**Abilene District—Second Round.**  
Putnam, at P., Feb. 20, 21.  
Baird, Feb. 22.  
Nugent, at Hawley, Feb. 27, 28.  
Anson, March 6, 7.  
Clyde, at Potosa, March 13, 14.  
Truby, at Comper, March 20, 21.  
Lawn, at Lemon's Gap, March 27, 28.  
Albany, April 3, 4.  
Caps, at Caps, April 10, 11.  
Nubia, at Elm Grove, April 17, 18.  
Tye, at Rock Crossing, Apr. 24, 25.  
Escota, at Newman, May 1, 2.  
Dudley, at Eldmade, May 8, 9.  
Cross Plains, at Dressy, May 15, 16.  
Sabanno, May 16, 17.  
Moran, May 18, 19.  
District Conference at Anson, May 28-31.  
GUS BARNES, P. E.

**Gatesville District—Second Round.**  
Valley Mills, at Lane's Chapel, March 5, 11 a. m.  
McGregor Sta., March 6, 7.  
Oglesby Charge, at O., Mar. 13, 14.  
Meridian Mis., at Grapevine, March 20, 21, at 3 p. m.  
Meridian Sta., March 21, 22.  
Clifton Station, March 27, 28.  
Killeen Sta., April 3, 4.  
Nolanville Mis., at Brookhaven, April 10, 11.  
Jonesboro, at Jonesboro, April 16, at 11 a. m.  
Evant Cir., April 17, 18.  
Hamilton Cir., April 19, at 8 p. m.  
Gatesville Cir., at Rowlin's Chapel, April 24, 25, at 11 a. m.  
Gatesville Sta., April 25, at 8 p. m. and Monday, 9 a. m.  
Turnersville, at Mt. Zion, May 1, 2.  
Pearl, May 8, 9.  
Copperas Cove, May 15, 16; will meet Bro. M. Mills' people one hour.  
Fairy and Lanham, at Fairy, May 22, 23.  
Crawford, at Compton, May 26, 11 a. m.  
China Springs, at Mill's Chapel, May 27, 11 a. m.  
The Gatesville District Conference will convene at China Springs, Friday morning, May 27, 8 a. m. There will be preaching on Thursday night, 8 p. m., by Rev. B. A. Evans.  
The District Conference will last over the fifth Sunday in May.  
JAMES M. SHERMAN, P. E.

**NORTH TEXAS CONFERENCE.**

**Sherman District—Second Round.**  
Key Memorial Sta., Feb. 17-21.  
Howe Cir., at Gunter, Feb. 27, 28.  
Van Alstyne Sta., March 3-7.  
Travis Street Sta., March 10-14.  
Bells Cir., at Everhart, March 20, 21.  
Whitewright Sta., March 24-28.  
Tom Bean Cir., at Cedar, April 2-4.  
Trinity and Preston, at Trinity, April 11, 12.  
Waples Memorial Sta., April 14-15.  
Pottsboro Sta., April 21-25.  
Southmayde Cir., at Hagarman, May 1, 2.  
Whitesboro Sta., May 5-10.  
Sadler Miss., at Dixie, May 15, 16.  
Pecan and Friendship, at Pecan, May 22, 23.  
District Conference will be held in Whitesboro, May 6-10.  
C. M. HARLESS, P. E.

**Decatur District—Second Round.**  
Decatur Sta., Feb. 28, 29.  
Rhame, March 6.  
Paradise, March 7, 8.  
Greenwood, March 13.  
Alvord, March 14, 15.  
Willow Point, March 20, 21.  
Boyd and Garvin, March 21, 22.  
Argyle, March 27, 28.  
Jacksboro Sta., April 3, 4.  
Chico Sta., April 10, 11.  
Chico Cir., April 17, 18.  
Ponder and Krum, April 24, 25.  
Justin, April 25, 26.  
Decatur Cir., May 1, 2.  
Bryson, May 8, 9.  
Bridgeport, May 15, 16.  
Mexican Miss., May 17.  
Oak Dale, May 22, 23.  
District Conference at Chico, May 27-30.  
L. S. BARTON, P. E.

**Sulphur Springs Dist.—Second Round.**  
Winnshoro Sta., Feb. 20, 21.  
Como Cir., at Pine Forest, Feb. 27, 28.  
Brashear Cir., at Bonanza, March 6, 7.  
Purley Cir., at Picton, March 13, 14.  
Cumby Cir., at Cumby, March 20, 21.  
Pecan Gap and Ben Franklin, at Ben Franklin, March 27, 28.  
Mt. Vernon Cir., at Weaver, April 3, 4.  
South Franklin Miss., at Holmes Chap., April 10, 11.  
Hagansport Miss., at Prairie View, April 17, 18.  
Sulphur Springs Sta., April 24, 25.  
Sulphur Bluff Cir., at Sulphur Bluff, May 1, 2.  
Lake Creek Cir., at Brusny Mound, May 8.

Cooper Sta., May 9, 10.  
Klondike Cir., May 15.  
Yowell Cir., May 15.  
Riley Springs Cir., May 22, 23.  
District Conference will meet at Cooper, May 11, 7:30 p. m., to May 14.  
W. D. MOUNTCASTLE, P. E.

**McKinney District—Second Round.**  
McKinney Sta., Feb. 27, 28.  
Prosper Cir., at Zion, March 6, 7.  
Allen Cir., at Whitits Grove, Mch. 13, 14.  
Plano Sta., March 14, 15.  
Renner Cir., at Frankfort, Mch. 20, 21.  
Frisco Cir., at Lebanon, March 27, 28.  
Farmersville Sta., April 3, 4.  
Princeton Cir., at V. G., April 10, 11.  
Nevada Sta., April 17, 18.  
Josephine, at Copeville, Apr. 24, 25.  
Farmers Branch and Carrollton, at F. B., May 1, 2.  
Wylie Cir., at St. Paul's, May 8, 9.  
Weston Cir., at Roseland, May 15, 16.  
Celina Sta., May 16, 17.  
Blue Ridge Cir., at Henslee Ch., May 22, 23.  
Anna Cir., at Melissa, May 29, 30.  
District Conference will convene at Wylie, June 25.  
J. F. PIERCE, P. E.

**Dallas District—Second Round.**  
(Corrected.)  
Ervey, 11 a. m., Feb. 28.  
Trinity, 7:30 p. m., Feb. 28.  
Lewisville, March 5-7.  
Fairland, 7:30 p. m., March 7.  
Grand Prairie, at Bethel, Mar. 13, 14.  
West Dallas, 7:30 p. m., March 14.  
First Church, 11 a. m., March 21.  
Grace Church, 7:30 p. m., March 21.  
Cedar Hill and Duncanville, at Duncanville, March 27, 28.  
Wesley Chap., 7:30 p. m., Mch. 28.  
Oak Lawn, 11 a. m., April 4.  
Oak Cliff, 7:30 p. m., April 4.  
Lancaster, April 10, 11.  
Trinity Church, 11 a. m., April 18.  
Ervey Church, 7:30 p. m., April 18.  
Cochran Cir., at Cochran, April 24, 25.  
Forest Ave., 8 p. m., April 25.  
Wheatland, May 1, 2.  
Grace Church, 11 a. m., May 9.  
First Church, 8 p. m., May 9.  
Oak Cliff, 11 a. m., May 16.  
Oak Lawn, 8 p. m., May 16.  
Hutchins and Wilmer, at Hutchins, May 22, 23.  
Let no pastor in Dallas District fail to have his foreign missionary claim by March 15. Delegates to the District Conference elected this round. The District Conference will be held at Lewisville, May 25-27. Opening session 4 p. m., May 25.  
J. M. PETERSON, P. E.

**Paris District—First Round.**  
Bagwell Mis., at Robbinsville, Feb. 20, 21.  
Lamar Avenue, Feb. 28, March 1.  
Centenary, Feb. 28-March 1.  
JNO. M. SWEETON, P. E.

**Greenville District—First Round.**  
Commerce Mission, Feb. 20, 21.  
Commerce Station, Feb. 21, 22.  
R. G. MOOD, P. E.

**Bonham District—First Round.**  
Lodonia Sta., Feb. 20, 21.  
South Bonham and Savoy, Feb. 27, 28.  
Dodd City Cir., Mar. 6, 7.  
Honey Grove Sta., March 13, 14.  
J. B. GOBER, P. E.

**McKinney District—First Round.**  
Wylie Cir., Feb. 20, 21.  
J. F. PIERCE, P. E.

**Decatur District—First Round.**  
Oakdale Cir., Feb. 20, 21.  
Bryson, Feb. 27, 28.  
L. S. BARTON, P. E.

**Bowie District—First Round.**  
Bonita Cir., Feb. 20, 21.  
Henrietta Mis., at Willow, Feb. 27, 28.  
Henrietta Sta., Feb. 28, March 1.  
Bowie Mis., at Stoneburg, March 6, 7.  
JNO. E. ROACH, P. E.

**Terrell District—First Round.**  
Pleasant Mound Cir., at P. M., Feb. 20, 21.  
Mesquite Cir., at Mesquite, Feb. 27, 28.  
Chisholm Cir., at Chisholm, Mar. 6, 7.  
College Mound, at C. M., Mar. 13, 14.  
Terrell Sta., Mar. 21, 22.  
M. L. HAMILTON, P. E.

**NEW MEXICO CONFERENCE.**

**El Paso District—Second Round.**  
Carrizzo, Feb. 20, 21.  
Roswell, Mar. 6, 7.  
Hagerman, Mar. 10.  
Dexter, at Lake Arthur, Mar. 13, 14.  
Hope, Mar. 20, 21.  
Artesia, Mar. 21, 22.  
Dayton & Lakewood, Mar. 27, 28.  
Carlsbad, Apr. 3, 4.  
Malaga, Apr. 4, 5.  
El Paso, Trinity, Apr. 6.  
J. B. COCHRAN, P. E.

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

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**THE SUNDAY SERVICE.**

I hold that ritualism is the root of evil in the Catholic and in the Episcopal Churches. From an old-style Methodist viewpoint the membership of these two Churches are very worldly in their conduct. Outside of the church building they can not be distinguished from worldlings.

I am told that many saloon keepers are Catholics. I learn from the papers, by reading the society page, that Episcopal Church schools, under the supervision of the Church, give balls. I am sorry to chronicle the fact that some Methodist Church schools have so far given way to worldliness as to allow attendance upon theaters certain nights. Now, in the two Churches in which there is no line drawn between the world and the Church in social matters of decent kind, we must discover the fostering cause of this condition. To say that it is found in the broadness and liberality of the Church does not answer.

The Catholic and the Episcopalian has offered to him most excellent instruction, both in his prayer book and in the sermon. I have lately read with profit a book of sermons by Cardinal Gibbons. With some omissions and alterations they would be very good sermons in a Methodist pulpit. I have a set of commentaries by Church of England men. The teaching is as good as that of Adam Clarke.

Read this prayer: "Do Thou prepare my soul to receive Thy grace; fix my mind on Thee; wash away in Thy precious blood all the sins of which Thou seest me guilty; I hate them for the love of Thee, and most humbly beg pardon for them. Grant, O sweet Jesus, that uniting my intentions to Thine, I may spend my whole life for Thy glory as Thou didst give Thy life for the saving of my soul."

That prayer would find a profound response in any Christian heart. It is taken from a Catholic book. In all Christian literature, where there is a deeper devotion than that found in "Imitation of Christ," a book made up of many instructions in the art of living a holy life, and from an ardent Catholic? I am persuaded, also, that the Episcopal and Catholic clergy (of course, with exceptions, as in other Churches) are a body of men honest in their devotions and genuine in their professions. A layman of the Catholic Church once said to me: "We have many wicked men in the Church. The policy is to hold them and keep them under restraint."

I am firmly convinced that the worldliness so manifest in these two Churches is fostered and perpetuated by ritualism. It comes about in this way: That beautiful prayer quoted above, when read out of a book every Sunday morning, soon becomes a mere formula to be gone through with, and ceases to stir the soul and bring repentance, faith and consecration. The ritualistic service, repeated Sunday after Sunday, becomes in like manner a form of worship that may easily be repeated without emotion or any religious exercise of soul. The going through with the service, however, becomes a sedative to the conscience, so that the taking part in the responsive service Sunday after Sunday satisfies the mind, although the repeating of the same things Sunday after Sunday reduces them to mere formulas of worship without a real response in the soul. The sermon is an unimportant part of the service, because the mind is satiated with the use of the liturgy before the sermon comes. The tendency is to finally come to consider the use of the liturgy a satisfaction for the deficiencies and sins of the past week. The next step is to adopt the liberal view that just so one goes to Church and performs his part reverently in the service, he may do as he pleases the rest of the day and week. And thus worldly living and devout liturgical service go hand in hand. Worldly-minded Church people call for a service—not preaching. Preaching—gospel preaching—is the very thing they do not wish. Service, however, in which they may take a responsive part, without committing themselves either to quit sin or to lead a holy life, is very pleasing to them.

It would, I think, be an interesting study to a pastor to find out whether his members who indorse the so-called new order of worship attend the theater. J. E. HARRISON.

**Greenville District—Second Round.**  
Quinlan Mis., at Quinlan, Feb. 27, 28.  
Fairlie Cir., at Wesley Ch., Mar. 6, 7.  
Greenville Mis., at Shady Grove, Mar. 13, 14.  
Leonard and Orange Grove, at Orange Grove, Mar. 20, 21.  
Wolfe City, at Wolfe City, Mar. 27, 28.  
Lone Oak Cir., at Lone Oak, April 3, 4.  
Lee Street and Jones-Bethel, at Jones-Bethel, Apr. 10, 11.  
Campbell Cir., at Caney, Apr. 17, 18.  
Floyd Cir., at Caddo Mills, Apr. 24, 25.  
Merit Cir., at Harrel's Ch., May 1, 2.  
Wesley Sta., May 8, 9.  
Commerce Mis., at Center Ch., May 15, 16.  
Commerce Sta., May 22, 23.  
Kingston Mis., White Rock, June 5, 6.  
Kavanaugh Sta., June 13, 14.  
Celeste and Lane, Celeste, June 20, 21.  
District Conference will be held at Quinlan, May 27-31, beginning with the opening sermon on Thursday night, May 27, to be preached by Rev. W. T. Harris.

Committees of Examination as follows:  
License to Preach—E. B. Thompson, J. W. Mayne, H. B. Day.  
Admission on Trial—W. L. Clifton, J. W. Beckham, J. A. Thomas.  
Deacon's Orders—A. W. Gibson, H. K. Agee, C. I. McWhirter.  
Elder's Orders—B. H. Bounds, E. R. Bares, C. W. Jacobs.

R. G. MOOD, P. E.

**IMPORTANT NOTICE.**

The preachers of the North Texas Conference will remember that at our last session we adopted a resolution to open our pulpits to Rev. Cullum H. Booth, or his representative, in the interest of our University Church at Austin, Tex.

The building and completion of a handsome and commodious church ad-

acent to our State University, where the Methodist students of that great institution may be properly shepherded, should appeal to every intelligent Methodist in the State.

I trust, therefore, that all our preachers will give Bro. Booth, our pastor at that place, not only the "glad hand" and the "open door," but an open pocket book as well. The second Sunday in March has been set aside as the day upon which this general interest is to be brought before us.

J. W. HILL,  
President of the Board of Church Extension of North Texas Conference.

**GATESVILLE DISTRICT.**

Preachers' Meeting and Missionary Institute to convene at Hamilton, Texas, Feb. 23-25, 1909. Brethren to be on time many will have to come on Monday. We cordially invite you to bring your wives and children. Our doors are open to all agents and representatives of our schools. The editor of the Texas Christian Advocate will be gladly welcomed. Ample arrangements to take care of your horses and automobiles. Urge your laymen to attend. GEO. F. CAMPBELL.

**TO EVERY PREACHER IN TEXAS.**

The publishers, Smith & Lamar, are contemplating a new edition of the Hymnal. Now is our chance. Write and beg them to clear up some of the confusions in the old edition by the following:

1. Number the Psalms in plain figures, not in Roman letters, as at present.
2. Print the "Order of Worship" at the front of both word and music editions.
3. Print the index last of all, and not banked away in the book as at present in both editions.
4. Print the music of the "Gloria Patria" in the "Order of Worship," for the convenience of inexperienced organists.

These changes will greatly "civilize" our Hymnal and add to the pleasure of worship. C. H. BUCHANAN.

**WHO WILL HELP C. E. BROWN?**

In a recent issue of the Advocate Rev. C. E. Brown had an article on the superannuate home work. His plan, as outlined in that article, is that each pastor in the Northwest Texas Conference obligate himself or his charge to pay this year an amount ranging from \$5 to \$20, according to the ability of the charge. This will enable Brother Brown to secure three homes, which are very much needed just now. Brethren, any of us can raise that amount of money. Five minutes' talk will explain the cause, then pass the baskets, and the money is secured and nobody is hurt. Let's do it. Drop a card to Brown at Fort Worth, Route 4, telling him you will. W. B. ANDREWS.

**CALVERT DISTRICT.**

The Missionary Institute and Pastors' Conference will meet at Calvert Tuesday, 3:30 p. m., March 2. Tuesday afternoon will be an informal pastors' meeting. Opening sermon, 7:30 p. m., by Rev. T. M. Brownlee. Bishop Ward will be with us, preaching Wednesday evening at 7:30 and Thursday at 11 a. m. We expect every pastor to be present unless providentially hindered. E. L. SHETTLES, P. E.

**DON'T BE MISLED.**

The retail druggists of this country, as a class, are noted for their high standard of intelligence and honorable dealing, but it is a well known fact that occasionally you will find one who will try to sell you something else when you call for a remedy of established reputation. He forgets that your health is more important than his pocket-book. For example, when you ask for Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy, don't let any druggist, drug clerk or store-keeper persuade you into buying something else in its place. Every time he succeeds in selling you a worthless substitute he makes more profit, but you are humbugged at the expense of your health. For many years the people have watched with much interest the remarkable record maintained by Dr. Kilmer's Swamp-Root. From the very beginning, the proprietors had so much confidence in it that they invited every one to send for a free sample bottle, so that people could judge of its great curative value in even the most distressing cases of kidney, liver and bladder troubles. On another page of this paper you will find a few of the letters, prompted by feelings of heartfelt gratitude, that are constantly coming to Dr. Kilmer & Company. No one can doubt such sincere and honest testimony. Swamp-Root is prepared only by Dr. Kilmer & Co. Laboratories, Binghamton, N. Y.—Don't experiment—If you need a medicine, you should have the best.

**CHANGE IN ADDRESS.**

Notice my address is now Sunset, Texas, instead Fruitland, as appears in minutes of the North Texas Conference. We have moved the parsonage to this place.

CHAS. N. SMITH.

**DISTRICT PARSONAGE LOCATED AT MARSHALL.**

Mr. R. M. Kelley, of Longview, and Mr. H. L. Griffin, of Henderson, were here yesterday. These gentlemen, with R. R. Ramsey, of this city, are the trustees for the district parsonage of the Marshall District, Methodist Episcopal Church, South. They spent the afternoon and evening with the local committee, and Rev. H. T. Cunningham, presiding elder of the district, in looking at property with a view of buying here. No selection has yet been made, but it was unanimously agreed that the district parsonage should be located in Marshall. The local committee are P. G. Whaley, W. T. Twyman, W. T. Cooke, J. F. Davis and M. M. Barnes. They are to decide upon a suitable property, either improved or unimproved, and make their report to the trustees within a few days.—Marshall Messenger, Feb. 11.

**UNANSWERED LETTERS.**

- Jan. 30.—G. S. Wyatt, subs. W. M. Lane, sub. J. W. Sharp, sub. B. S. Crow, sub. M. L. Latham, subs; 2 cards. M. C. Dickson, subs. O. S. Thomas, sub. J. A. King, sub.
- Feb. 1.—W. S. P. McCullough, sub. has attention. G. J. Irvin, sub. J. M. Barcus, sub. L. A. Clark, sub. O. T. Rogers, subs. B. H. Bounds, subs J. H. Watts, sub. M. J. Allen, subs. R. N. Nation, subs. W. B. Bayless, sub. Feb. 2.—W. C. Childress, sub.
- Feb. 3.—A. E. Carraway, sub. W. B. Vaughn, change. J. W. Goodwin, subs. L. E. Booth, sub. S. W. Turner, sub. R. L. Patterson, sub. P. M. Riley, sub. J. T. Tracy, sub. and trial subs. B. F. Allsup, sub. V. A. Godbey, sub. G. S. Wyatt, subs.
- Feb. 4.—J. F. Bilbro, sub. W. B. Vaughn, sub. R. F. Brown, sub. G. H. Phair, subs. A. E. Carraway, subs. O. S. Thomas, subs. S. E. Pritchett, subs. R. D. Moore, sub. G. V. Ridley, change. R. B. Moreland, sub. S. C. Riddle, sub. C. L. Bounds, sub. P. H. Willis, sub. H. D. Knickerbocker, subs. R. F. Dunn, sub. J. F. Sherwood, sub. F. A. Bond, sub. C. H. Adams, subs. J. D. Young, sub.
- Feb. 5.—G. W. Kincheloe, sub. J. F. Webb, sub. G. S. Wyatt, subs. I. M. Bryce, subs. J. E. Morgan, subs. W. L. Brandon, sub. C. H. Hightower, sub. W. D. White, sub. C. M. Myers, sub. A. E. Carraway, sub. E. G. Roberts, subs. L. G. Rogers, subs.
- Feb. 8.—W. W. Clark, sub. R. A. Waltrip, sub. R. F. Dunn, sub. H. H. Vaughan, subs. L. L. Naugle, subs; 2 cards. Jas. Campbell, sub. H. M. Glass, sub. V. A. Godley, sub. B. W. Dodson, sub; sub has attention. J. H. Chambliss, subs. M. J. Allen, subs. Z. L. Howell, sub has attention. E. P. Swindall, subs. K. S. Van Zandt, sub. C. A. Evans, subs.

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Feb. 3.—A. E. Carraway, sub. W. B. Vaughn, change. J. W. Goodwin, subs. L. E. Booth, sub. S. W. Turner, sub. R. L. Patterson, sub. P. M. Riley, sub. J. T. Tracy, sub. and trial subs. B. F. Allsup, sub. V. A. Godbey, sub. G. S. Wyatt, subs.

Feb. 4.—J. F. Bilbro, sub. W. B. Vaughn, sub. R. F. Brown, sub. G. H. Phair, subs. A. E. Carraway, subs. O. S. Thomas, subs. S. E. Pritchett, subs. R. D. Moore, sub. G. V. Ridley, change. R. B. Moreland, sub. S. C. Riddle, sub. C. L. Bounds, sub. P. H. Willis, sub. H. D. Knickerbocker, subs. R. F. Dunn, sub. J. F. Sherwood, sub. F. A. Bond, sub. C. H. Adams, subs. J. D. Young, sub.

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**A PRESIDENT WANTED**  
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