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EDITORIAL

Cities and the City Church in Our Modern Civilization

BY BISHOP SETH WARD, D. D.

Our attention has been much directed in these recent years to the city aspect of our modern civilization. I have been reminded that in the beginning of the last century there was not one great city in the Western world, and there were not more than six having a population of as much as 8,000. Now, of the five largest cities in the world we have two, and the two have an aggregate population greater than the entire population of our Nation at the beginning of the last century. Instead of six cities, we have something more than 540 having 8,000 or more population, and the 540 have an aggregate population of some 28,000,000, approximately one-third of the population of the entire country.

If the present rate of increase continues for a few years, and there is no evidence of a marked change, it will not be a great while before a majority of the people of the United States will be urban rather than rural, and what is true of the Western world is true measurably of the Eastern world. The cities are growing. The application of steam and electric power to machinery for the purpose of manufacture and transportation has made possible, indeed has made inevitable, this manifestation of the social impulses and tendencies of the human race.

The city is an aggregation of great forces. Our greatest wealth is in our cities. Our best educational advantages are in the cities. Our most influential press issues from the cities. Our great corporations and our labor unions are domiciled in the cities. The largest theaters, and the largest saloons, and the largest Churches are in the cities. Our strongest men are in the cities. Our most successful business men, our most brilliant lawyers, our most skillful physicians, our ablest teachers, sooner or later are drawn to our largest towns or cities. Our cities are aggregations of the greatest forces of our age, whether they be forces for good or for evil.

The fact that we have this gathering of tremendous forces in these large and rapidly increasing cities, the fact that we have these forces, makes the cities difficult of control, but when controlled makes them tremendous agencies for good or for ill.

Gentlemen, I'm sure you have recognized the fact of the marvelous growth of the city. I am not sure that any one of us has really grasped the significance of that fact, or that we have begun to understand the relation that this fact must have to the development of civilization in this and the succeeding centuries. The city is a great fact and must be a great factor in our modern civilization. The growth of the Church is also one of the marked features of our modern life, a growth not so generally recognized, perhaps, and yet scarcely, if at all, less marked or less signifi-

cant than the increase in the population of the Republic.

In 1850 there were 3,500,000 communicants of the several Protestant communions in this country. Figures just issuing from a trustworthy source show that there are now something more than 21,000,000 communicants of the Protestant communions in the United States. Since 1850 the population of the Republic has increased a little less than fourfold. But during the same period the communicants of the Protestant Churches have increased a little more than sixfold. While the Church has kept pace in its growth with the growth of our cities, it has outstripped the Republic itself, if we may judge by the increased number of communicants enrolled in these Churches today. The increase in the membership of the Churches of America in the last eighteen years, and I include in these figures the Catholic Church, the increase has been 13,600,000, or a growth of 66 per cent. And during the same time there has been a growth of 49 per cent in Church edifices and in ordained ministers, but I venture to say that the figures that indicate the increased number of communicants enrolled in Protestant Churches of America do not adequately represent the growth of Protestant Christianity in these recent years. In the Church's power to command, in the excellence of her educational work, in the quality and quantity of her literature, in her social influence and most of all in her moral power, the growth of the Church is in advance of that indicated by the mere number of communicants enrolled upon her Church books. The moral power that now exists in the sentiment of the world is a creation of the Christian Churches. (Amen.) And the evils that are being left behind in society's onward march, and society's march is onward, are being left because the Church has created a sufficiently powerful moral sentiment to put them out.

The Church, like a city, stands for certain different forces, but those forces are unlike those for which the city stands. The Church, first of all, is the advocate of truth. The Church is the constant envoy of righteousness. The Church is the leader of every movement that is for moral progress. Though we are deeply conscious of the fact that in our Church life and in our private life we are falling very far short of our ideals, we are not what we ought to be as a Church by a great deal, but after we have made due allowance for our weaknesses, the Church of God is the greatest exponent in this world of the great doctrine of human brotherhood. And most of all, the Church is the messenger of God's grace to the sin and need of this world. That is her chief mission to men, and standing as she does for these spiritual and moral forces her appeal is to the judgment, to the conscience, to the heart of mankind. And that is the trinity, gentlemen, that constitutes the court of final appeal, at whose bar every moral question must at least be adjudicated. If we stand for reforms or for movements that are dear to our heart, for the improvement of society, we take our final appeal to that court of last resort, the heart,

the conscience and the judgment of the average man, and to that court the Church makes her great appeal.

Now, a vital question for the Church and a question no less vital for the State and for the city is this: Will the Church be able to control the city? Will the Church be able to counteract the tendencies that make for evil in the modern city? Will the Church be able to direct in the interests of social and personal and public righteousness the tremendous forces that we find gathered in the modern city? The answer to that question will determine the course, and as I believe, the destiny of our civilization for a hundred years. And your work here as Christian laymen stands for a great deal more than other men sometimes think. I believe as strongly as I believe in my own existence that the welfare of this State of ours and of this great Republic and of our mighty civilization depends upon the extent to which the forces that the Church stands for shall control.

By nature and by faith I am an optimist. That the forces for which the Church stands can control the cities, I am perfectly sure. I believe that the resources at the command of the Church are amply adequate for the task before us, as great as that task confessedly is.

The Christianizing of the modern city is no small undertaking. It will require faith that isn't merely a sentiment, but faith that has to it a heroic quality. It requires a statesmanship like that which guided Isaiah.

If the Church in the city is to accomplish its mission, to exercise its place in the control of the city, there must be adaptation of methods to meet the prevailing conditions. Now, it is to the glory of Methodism that it has devised the best system the world ever saw for preaching the word and building up the Church on the boundaries of civilization. The Methodist circuit rider was the pioneer of civilization and a leader of prowess in Church and in State. And there sits here tonight the sons of men who led in that work in our own State.

But the methods adapted to the work of fifty years ago on the boundaries are not adapted to needs of today. I see and admire your splendid buildings. I have had the pleasure of looking through your magnificent banks and the offices of lawyers, who came from the country to the city, as most of us have, whether lawyers or not, and I am sure the equipment of the modern bank or law office or physician's office or mercantile house is quite different from that used fifty years ago. Now, the Master said that the children of this world are in their generation wiser than the children of light. That was not true because the Master said it, but the Master said it because it was true then. It ought not to be true today. Men like those are gathered here tonight ought to make the reverse true in this day. The methods of the Church should be as perfect as those which any business man can apply in this vocation.

I am not revolutionary in any sense. Innovation for the sake of innovation is folly,

but to cling to the antique simply because it is antique is not one whit less foolish. The thing for the Methodist Church to do is to do the work that God gives us to do in Dallas in the best possible way, whether it be the old or not.

We have men, many of them, in our pulpits, the peers of any men in any pulpit or in any profession. They are men who are doing heroic work. Oftentimes they are men who have gone onward and forward, step by step, over the most tremendous difficulties. The number of such strong men is utterly inadequate to the needs of the Church today. The time has come when the gentlemen of the official boards come to the fourth year, they begin to say to Bishop Key or somebody else, "We must have a strong man," and Bishop Key knows that throughout the length and breadth of our great denomination the demand upon the part of the laity is for strong men in the pulpits, and I think sometimes they are unreasonable in their demands; nevertheless, they are right that the Church must have men of splendid training, men of great ability. The lack of training of some of our preachers may not be laid entirely upon our laymen, but our official boards have no right to say to the poor preacher, "You must equip yourself for the largest efficiency"—you have no right to say that unless you make it possible for him to do it.

Remember this: The problem of city evangelization is going to be settled over there in Vanderbilt and Southwestern, and in such places as the Church makes it possible for the young men to get the training they need for the pulpit. The Church must provide that training. It is one of the indispensable needs. Lay it on your hearts and consciences.

The teachings of Jesus never entangled themselves with the notions or cults of his day. They had to deal with the soul, and they deal with spiritual things exclusively. And these teachings do not deal with evolution or other departments of natural science. They tell us of God and of humanity and of our duty to the most High and to our neighbor.

The soul is restless until it finds God. God created it and gave to it the intuition of faith, and until that faith rests upon the Eternal there is no composure of spirit, no subsidence of fear. When God comes into the soul the soul recognizes its kinship and rests in peace.

Christ made publicans and sinners the objects of his interest, not that he found especial pleasure in such low associates, but because his "acute moral insight and spiritual discernment" saw in them possibilities of good totally lacking in the haughty scribes and Pharisees. The former were open to the uplifting force of his grace, but the latter were hardened by prejudice until they resisted his appeals. The repentant sinner affords the opportunity for moral reform and spiritual regeneration.

The Attitude of Methodism Toward Christian Union

By Rev. E. Hightower

(The address, of which this paper is a synopsis, was delivered by request of the Program Committee before the State Preachers' Institute of the Church of Disciples at Texas Christian University on the night of Jan. 29, 1909, and is reproduced by request of the Waco Methodist Preachers' Association.)

No discussion of this subject can do real good unless it be candid and frank. Too often the term Christian union is used when what is meant is wholesale absorption. Said the cat to the bird, "I believe in union. Let me absorb you, and we twain shall be one flesh." If such be the meaning of Christian union, it is not in sight. For while religious bodies of common origin and kindred doctrines and traditions manifest a disposition to unite there is no prospect of a coalition between the Methodist Church and Church of Disciples, nor between Episcopals and Independents.

Furthermore, while from time to time certain individuals change their Church relations, the movement of those who drift is in no certain direction. If Methodists sometimes join the Church of Disciples and Presbyterians become Baptists, there are counter-movements also. The man who thinks that his denomination is about to swallow all the others should be a successful writer of fiction, for he certainly possesses a lively imagination. Some years ago a certain preacher declared that his Church would soon absorb all the rest, for it was then obtaining members from them at the rate of ten thousand a year. The very next year Episcopal Methodism in the United States alone showed an increase of a hundred and seventy-five thousand members. So long as each leading Christian denomination shows a substantial gain, year after year, in membership, Church property and benevolent institutions and, above all, in missionary operations at home and abroad, the notion of Christian union through absorption is the dream of a dreamer who dreamed that he had a dream.

Also, the question may be raised whether the effort to accomplish union by that means—which is another name for persistent proselyting, since, however conscientiously put forth, it is a cause of constant irritation—may not hinder rather than help the cause of Christian union.

If such union is not to be accomplished by disintegration and absorption, the only remaining question to be considered is that of organic union of the various bodies of believers in Christ. Are there any signs of that? In a limited sense, yes. Churches of common origin and connectional government, like the various Presbyterian or Methodist bodies, show a disposition to heal certain breaches and mite into larger bodies. Let us hope that their good work may go on at least until men of like faith and Church polity shall cease to erect altar against altar.

Further, it appears that in this age the honest, persistent and critical study of the Bible is bringing Christian men closer together in their views. Some creeds that once were almost worshiped are falling into neglect and decay. No person who carefully reads the signs of the times can doubt that with regard to dogmatic statement the Christian world is in the throes of transition. Just what he outcome shall be no man can clearly foresee. Methodists have always welcomed light upon God's word from any quarter whatever. Just now we are trying to distinguish carefully between the light which emanates from the sun of truth and the phosphorescent scintillations of glow worms which vainly imagine that they are stars of the first magnitude in the fields of intellectual space. We expect

no lasting illumination from conventions of lightning bugs. We do not subscribe to the conclusions of the destructive school of Bible critics, nor to all the theories of those scientists who follow Chas. Darwin. We are not ready to accept the present conclusions of either conservatives or radicals as ultimate statements of essential truth. We are not greatly alarmed at the assaults upon the word of God, neither are we certain that its defenders are always wise in the choice of positions and methods of warfare. We are confident that the present unrest and inquiry will result in a larger faith in Christ and a fuller appreciation of his word. Of course such a result must produce a better understanding among believers, and if in the providence of God it shall also bring about a visible union of all believers in the Christ, Methodism therein will rejoice.

From the first, Methodism has believed that the New Testament prescribes no form of Church government. Studying the development of the Christian Church in the Acts and Pauline epistles we find that each Church, or group of Churches, adopted those methods of procedure which seemed best suited to its local conditions. We believe that such is God's plan. Church government is a matter of expediency. From the first there have been "differences of administrative, but the same God."

We believe that the ultimate test of Christianity is not metaphysics, but love. John Wesley struck the keynote of Methodism on this theme when he said, "I do mean 'embrace your mode of worship,' or 'I will embrace yours.' This is a thing which does not depend upon your choice or mine. We must both act as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God and I will do the same. I believe the episcopal form of Church government to be apostolical and Scriptural. If you think the Presbyterian or Independent is better, think so still and act accordingly. I believe that infants ought to be baptized and that this may be done either by dipping or sprinkling. If you are otherwise persuaded, be so still, and follow your own persuasion. It appears to me that forms of prayer are useful, especially in the great congregations. If you judge extemporary prayer to be of more use act suitable to your own judgment. My sentiment is that I ought not to forbid water wherein persons may be baptized and that I ought to eat bread and drink wine as a memorial of my dying Master. However, if you are not convinced of this, act according to the best light you have. I have no desire to dispute with you one moment on any of the preceding heads. Let all of these smaller points stand aside; let them never come into sight. 'If thy heart is as my heart,' if thou lovest God and all mankind, I ask no more. 'Give me thine hand.'" Holding this view Methodism has never required a more specific test of Church membership than a belief in the fundamentals of Christianity as set forth in the New Testament and such a life as grows out of a sincere faith in the words of Jesus. A person may unite with us and be a Calvinist or Arminian, an affiliationist or immersionist, an Episcopalian or Congregationalist. That worldwide Methodism still occupies this position is evident from the fact that an ill-advised movement inaugurated by the last General Conference of the M. E. Church, South, looking to the formulation of a specific creed for world-wide Methodism has met no encouragement from any quarter and is quite dead.

But while we are catholic in spirit toward the whole Christian world and believe that any body of people associated together in the name of Jesus

Christ is a true Church and a section of the "assembly and Church of the first born—which are written in heaven," Methodists have some marks by which we are distinguished from all other Christians, and the predominant opinion among us is that at present the visible union of all believers in Christ in a single body is not possible, if desirable. While most Christians hold to the truths that we regard as essential, many practice as matters of conscience things which we consider non-essential or even erroneous.

We do not believe that the New Testament prescribes a form of Church government. Others hold to the contrary and cleave as a matter of conscience to methods of procedure which they hold to be perpetually binding upon the Church. We do not believe that the validity of Christian baptism depends upon the mode of administration, nor that baptize is a modal word. Others contend that nothing is Christian baptism save immersion in water by a properly ordained elder who is an unbroken succession from John the Baptist. We believe that all claims to apostolic succession in Church or ministry are worthless fables. Others conscientiously claim an ecclesiastical pedigree reaching back to Peter or Paul. We believe that the validity and value of a Christian ordinance depend, not upon the orders of the administrator, but the spirit of the recipient. Others hold that no ordinance is valid unless its administrator can show a correct ecclesiastical descent. We believe that since our children are embraced in the covenant of redemption they should receive the seal and sign of the covenant, which is baptism. Others, as sincere as we, but not a whit more sincere, hold that the baptism of infants is without Scriptural authority, wrong in principle and some even say a sin. We do not believe in the baptismal regeneration of either infants or adults. Some denominations hold to one, some to both. While so far as Methodists are concerned these differences would not prevent Church union to other denominations, they would prove effective barriers. And we should do great violence to our own consciences if we submitted to have our liberty in these matters judged of other men's consciences.

I will not demand that you be baptized by pouring, neither will I acknowledge that immersion is the one Scriptural mode. I will not insist that you receive ordination at the hands of my Church, but also I will go on doing the work of an evangelist without your leave. I will not require that you take an appointment from a Methodist Bishop, neither will I preach trial sermons and wait for a call from some local Church to become a pastor of souls.

Profoundly convinced of the soundness of her own position on all these questions, it would be as impossible for Methodism to acquiesce in the attitude of her sister Churches as for Paul to yield to the Judaizing teachers who sought to circumcise all his Gentile converts and compel them to keep the law of Moses. We feel constrained to stand fast in the liberty wherewith Christ hath made us free. For the sake of a closer union of believers we could surrender any custom which we regard merely as a matter of expediency, but upon the above principles we stand. Union with us could be secured only upon that broad platform. In short, if all believers in Christ would join the Methodist Church the problem would be solved. But since we see no symptoms of that happy consummation, to us the prospect of organic union in the near future is rather vague.

We also doubt the expediency of organic union and recent experiments in that direction have not dissolved our doubts. Where union has been effected by ecclesiastical legislation, a considerable minority of those involved have been lost to organized Christianity, if not to the cause of Christ. The danger of offending little ones that believe in Christ should lead us to think long before giving a violent wrench to existing institutions.

The evils growing out of a forced amalgamation of discordant elements may easily become greater than those resulting from the existence of different Church organizations.

Moreover, Methodists think that the different denominations may be part of the divine plan. If it is urged that such can not be the case because God does not approve of falsehood and where there is disagreement both parties can not be right, we answer that in our view Christians may differ about many things and both or all be equally right. For instance, since no form of Church government is prescribed, we think that God may look with equal favor upon congregational, presbyterial and episcopal forms, if all things be done unto the edifying of the body of Christ. We believe that water applied by any mode in the name of the Holy Trinity is Christian baptism. We believe that all who hold to the Head are parts of the body of Christ, and that each may be used of Him in the world's salvation. We doubt if the Churches would accomplish more if united than they are doing through their separate organizations. The ages of uniformity have not been periods of internal development and missionary activity. Uniformity is secured with ease where there is mental stagnation and spiritual torpor. But whenever Christians have dared to think there have been disagreements, and where conscience has been alive these differences have found expression in word and deed. It was a priceless gain to the cause of Christ when the world learned that Christians could differ, not merely as to forms, but also upon such fundamentals as the extent of the atonement, and still dwell side by side in peace and love. It is still another gain that the great denominations are learning to bear one another's burdens and rejoicing at one another's success in extending the kingdom of God.

Since the Reformation each new denomination has sprung from an honest study of God's word and an earnest effort to advance his kingdom. Each sect was born in a revival of religion. Each has reacted favorably on the sect from which it sprang. The lesson for us is that God will not bless any sect, whatever its name or sign, longer than it is true to the great commission. Neither will He leave Himself without witness. Whether there shall in the future be new sects or not, whether there shall be more or fewer divisions among Christians, shall depend upon the fidelity with which the Churches discharge their trust. God has not yet exhausted His resources for the salvation of the world, nor bound Himself to any Church order or body of believers. Should any Church of today cease to be an evangelistic force it would die by slow decay, and out of its dry ground would spring a new branch. Should all the Churches unite and then the resulting Church become apostate, the kingdom of God would be taken from it and given to another people, bringing forth the fruits thereof.

In short, Methodists believe that the ultimate test of a Church is the presence of the Spirit of Christ with the assembly. The family met around the heartstone for worship is as truly His ecclesia as the great assembly with its rites and ordinances. Did He not say, "Where two or three are gathered together in my name, there am I in the midst of them?"

There can be no real union among believers except as each is united to Christ. The bond of union with Him is not visible nor material, but a spiritual tie. The unity that God cares for is the unity of the spirit which we are exhorted to keep in the bonds of peace. As Phillips Brooks says, "The Church is the union of believers outwardly manifested by the sacraments, but having its essence in the union of each believer with Christ. It follows that the real union of believers is a fact accomplished. F. W. Robertson goes further and contends that there can be no real unity without diversity. He says that the ground of unity among believers is diversity of opinion. 'Give us the living Spirit of God,' said he, 'and we shall be one.' Methodists agree with Mr. Robertson. If Church union ever comes, it must be

unity in variety. It can not come even by discarding all man-made creeds and taking the New Testament as a basis so long as that means, "You must understand the New Testament just as we understand it." It does not produce union to bring together diverse elements and proclaim them one. Such a course gives rise to new schisms.

With regard to congregational bodies, where each local Church is a law unto itself, where all connectional association is purely voluntary, and where even now divisions and bickerings are rife among Churches claiming a common faith and order, it seems to us that to talk of union is to deal in absurdity and to accomplish it would be about like gathering up a bag of scattered thistledown on a windy day.

Methodists are not schismatics. We do not believe in the needless multiplication of sects. We are ready to be counted by any body of believers, but only upon terms of mutual recognition and respect. Toward those who unchurch us, the only attitude consistent with our self-respect is a dignified silence.

But believing as we do in the spiritual union of all believers in Christ, and that all are complete in Him, we are prepared for the broadest fraternity and co-operation and federation of Churches. Our attitude in this matter was well stated in the official address of the Bishops to the last General Conference of the Methodist Episcopal Church, South, when they said, "Recent years have wrought a marked change in the relations of the great Christian denominations toward one another. Ecclesiastical controversy has given way to the spirit of Christian unity and catholicity. A closer co-operative fellowship is the universal desire and earnest prayer. All evangelical denominations are purposed to remove as far as possible needless waste and rivalry." In the Federal Council of Churches, which met in Philadelphia the first week in last December, one-third of all the delegates present were Episcopal Methodists, and Bishop E. R. Hendrix of the Methodist Episcopal Church, South, was elected President.

The various denominations are different regiments in the one great army which the Captain of our salvation leads forth to conquer the world. We are different tribes in the same holy nation on its journey from the Egypt of sin to the Caraan of promise, all following the pillar of cloud and fire, which is the providence of God; all offering the sacrifice of praise and thanksgiving; all feasting upon the hidden manna and drinking of the spiritual rock which follows us, and that rock is Christ. Methodists have always known of this unity, and we hail with delight the dawn of the day when all believers shall feel its power. We think the time is near at hand when "the envy of Ephraim shall depart and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah and Judah vex Ephraim."

Meantime let every company of Christian soldiers advance to battle in such order as not to blanket the fire of any other company. The front which the enemy presents is long and strong enough to give plenty of space for the maneuvering of all the troops.

THE REPENTANCE OF JUDAS.

By S. W. Barbee.
In the Nashville Christian Advocate of January 8 my dear brother, Rev. Green P. Jackson, produces an elaborate argument in the discussion of "The Sin and Salvation of Judas Iscariot," to prove that Judas was saved. The discussion is lacking in the clearness of evangelical thought and virility of logical expression, which usually attach to whatever Bro. Jackson writes.

This fact is to be accounted for on the ground that he didn't have a good subject on which to write. Bro. Jackson is a student, a scholar and a strong preacher. In the present instance the sermon is a strained exegesis of the text, hence the failure.

I lay down this broad proposition: Judas never repented, nor was his sins, in the betrayal of the Son of Man, ever pardoned. The condition of pardon, and the

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only condition, is "repentance toward God, and faith in the Lord Jesus Christ." This experience Judas never had. The Bible will be searched in vain for proof that he had. Hence, the logical and scriptural deduction is that Judas was not saved.

Bro. Jackson says: "Judas' repentance was intensely of the evangelical and saving type. In walls of agony he publicly confessed his awful sin." Transposing this paragraph, and extending its meaning, as no doubt its author intended, and we have the following: "In walls of agony he publicly confessed his awful sin; hence his repentance was intensely of the evangelical and saving type; therefore he was saved."

What, I would ask the author, caused those "walls of agony?" Sorrow, godly sorrow, for his "awful sin" as it related to God? No. It was the cry of selfish despair, superinduced by fear of personal punishment, having in it no admixture of sorrow whatever for having betrayed the Son of God into the hands of sinners. In no act nor word of his does he give the slightest evidence that he had repented at all, and much less that his repentance was "intensely of the evangelical type."

Bro. Jackson's reference to the "walls of agony" of Judas calls to mind a parallel case which came under my observation in Ashland City, Tenn., in 1886. One night a man was cruelly murdered. The next day his slayer was apprehended, brought to Ashland City and lodged in jail. A short while after his incarceration the "walls of agony" that went up from his cell were the most terrible and agonizing cries I had ever heard, and I pray that I may never be compelled to listen to the like again. But were these "walls of agony" an indi-

cation or evidence of a "repentance intensely of the evangelical type?" Not at all. God was not in all his thoughts. He had no repentance toward him, nor was he sorry for his deed. He had no faith in Christ. And with hands red in his brother's blood he passed fifteen years in the penitentiary at Nashville, only to come forth at the end of the time a more hardened sinner than before.

Bro. Jackson says: "So deep and keen were his contrition and mortification that his reason was completely overthrown, and he was wild and frantic with grief." What! A man with reason dethroned, exercising a "repentance intensely of the evangelical type?" Or, repentance of any kind?

But repentance implies confession. Did Judas make a confession? Yes, but only to the "chief priests and elders," who themselves were thirsting for the blood of the Son of Man.

Again, Bro. Jackson: "Why could he not claim the benefit of the precious promise when he had fully (black type mine) complied with the demands which infinite mercy has made?" There is absolutely nothing in the record whatever to show that this assumption is true, but on the contrary the entire history of the case proves just the reverse of this.

And, moreover, and what is more important than all else, by what rule, or law, is Bro. Jackson enabled to determine and know the heart of any man, when and whether or not, he "has fully complied with the demands which infinite mercy has made?" This is a secret which belongs only to God, and it would be impious for me to say of any sinner before his conversion, and God had placed upon him the stamp of approval, that he has fully met the requirements of the law of pardon.

fact is, the majority of us feel little personal interest in soul-winning. We drift along like a chunk with the current. What excuse will these professors have in the day of judgment?

Personal work can be done by anybody who has a mind to do it. Some are more highly gifted than others, but there are none so deficient but what they might be much used in personal work. A little training helps a great deal, but if we can not get the training any other way, we should go to work and learn from actual experience. It does not appear at all unreasonable to expect the Church to average a conversion annually for each member, and at this rate the world would be evangelized in a few years. There are too many on the dead-head list, just trying to beat their way into heaven. We are surrounded by godless people, while there are vast sections in the "regions beyond" which have never been touched at all. There is no want of material on which to work, and most of the opportunities are in little things. These are neglected, and hence but little or nothing is done. It is well for each of us to ask ourselves this question, if no one was bringing any more people to Christ than I am, how soon would the world be evangelized? Revivals have their place, and a very important one, but the bulk of the personal work will have to be done amid daily duties. This impetuous age calls for an intense effort, if we are to arrest attention. Folks are in a hurry and are absorbed in other things, but the Master said: "Go out quickly into the streets and lanes, and compel them to come in, that my house may be filled."—Living Water.

ON REVERENCE.

In all grades of society some outward token of respect is shown even to equals, and still more to superiors. The wildest democrat finds himself drawn into expressions of deference and allegiance by the sight of royalty. Nor will any but the most thoughtless affirm that this is a thing of mere conventional etiquette, "more honored in the breach than in the observance," it springs from a deep instinct of our nature, and is intimately connected with the well-being of society. It not only gives finish to character, but, like the enamel, it protects as well as beautifies. Indeed, so close is the relation which mankind have recognized between morals and manners, that in some languages the same word suffices to express both, as if the one could not flourish in the neglect of the other. Refined and gentle manners, then, are as important as they are pleasant; they are to be classed among things useful no less than among things ornamental. And if this is the case in the ordinary intercourse of society, it is emphatically the case in religion. If it is considered a violation of correct taste to approach one of high earthly rank without the customary obeisance, it is a breach of propriety still more gross and unpardonable to enter the presence of the Eternal God with coarse familiarity or outward disrespect. The Psalmist only expresses the spontaneous feeling of every healthful mind, when he says, "O come, let us worship and bow down, let us kneel before the Lord our Maker."

All inward feelings have their appropriate outward expressions, and by this expression are themselves aided, intensified or relieved, as the case may be.

The external manifestations of grief or joy, of pain or pleasure, of wonder or fear, are not arbitrary; they are so uniform as evidently to result from the very law of our being. In the like manner feelings of respect or scorn, of reverence or contempt, of love or hatred, are almost unconsciously mirrored on the countenance or revealed by gesture, tone or look. And so closely are the in-

ward sentiment and the outward sign connected, that for the most part they live and die together. Learn to look on a contemptible thing without the marks of scorn, and you will soon cease to despise it. Repress all manifestations of affection, and love itself will run great risk of growing cold. Receive your friends without any signs of respect, and ere long you will find the truth of the old proverb, "Familiarity breeds contempt." With this fact before us, clearly it can not be wise to dispense with any of the external aids to devotion. We have not such an overflow of holy, reverent feeling, as to render us independent of subordinate helps and appliances. On the contrary, with every advantage in our favor we often find it difficult to lift up our soul unto God. Nothing, therefore, can be regarded as a trifle which assists us in this exercise. Among the minor helps, posture of body undoubtedly holds the first place. We believe that in private worship, unless we brace ourselves to the duty, and assume a reverential attitude, we are not likely to be in earnest—that a slovenly, indolent manner implies or begets a corresponding state of mind. We are persuaded, also, that the same holds good with respect to public worship; vacuity of look and carelessness of attitude are at once the marks and the causes of vacuity and carelessness of thought.

Still, further, we deem it important to bear in mind that our bodily system is an integral part of our humanity—that we are not pure spirit—that the outer and inner man are both needful for the completeness of our complex constitution, and that the two are intended to work in concert. The body is perpetually acting on the soul, the soul is as constantly acting through the body; and hence we desire to see both united in the greatest of all acts—the act of worshipping the Creator and Redeemer. Both are required in the hourly service of God; for we are commanded to "glorify him in our body and our spirit, which are his." Both are to be rescued from the bondage of sin and corruption, and joined in new and perfect companionship at the resurrection; and, therefore, we deprecate any schism between them in the House of the Lord. There, if anywhere, all the power and sanctified humanity should be employed; body, soul, and spirit, equally and harmoniously contributing to a work which associates the dwellers on earth with the glorified hosts of heaven.—Selected.

INCREASING HAPPINESS.

I hope it may be the happiest year of your life, as I think each succeeding year of everybody's life should be, if only everybody were wise enough to see things as they are; for it is certain that there really exists, laid up and ready to hand, for those who will just lay hands upon it, enough for everyone and enough forever. I am quite sure that the central mistake of all lives that are mistaken is the not taking this simple, unchangeable fact for granted, not seeing that it is so, and can not but be so, and will remain so "though we believe not." I think I can trace every scrap of sorrow in my own life to this simple unbelief. How could I be anything but quite happy if I believed always that all the past is forgiven, and all the present furnished with power, and all the future bright with hope, because of the same abiding facts, which do not change with my mood, do not crumble, because I totter and stagger at the promise through unbelief, but stand firm and clear with their peaks of pearl cleaving the air of eternity, and the bases of their hills rooted unfathomably in the Rock of God?—James Smetham.

AS THE YEARS GO BY.

Friends, methinks we stand in the portal of another year. God gives us more days, more weeks, how many

IF YOU NEED A MEDICINE, YOU SHOULD HAVE THE BEST.

Although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a remedy for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest, for the reason that its remarkable curative power has been proven in thousands upon thousands of even the most distressing cases.

Swamp-Root makes friends quickly because its mild and immediate effect is soon realized. It is a gentle, healing vegetable compound—a specialist's prescription for a special disease.

Swamp-Root is not recommended for everything.

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For sale at all drug stores, in bottles of two sizes—fifty cents and one dollar. SAMPLE BOTTLE FREE BY MAIL.

In order to prove what Swamp-Root the great kidney, liver and bladder remedy will do for you, every reader of the Dallas Christian Advocate who has not already tried it, may receive a sample bottle by mail absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y. Write to-day.

or how few we know not, but they are sent straight from heaven, and we are to use them for him. Have we made mistakes? It is not too late to rectify them. Have we committed sin? We may find cleansing in the fountain where all cleanliness is washed away. Have we been discouraged? "As thy days, thy strength shall be," is the word of the Lord to our weariness and faintness. As we wait, not knowing what shall be on the morrow, we may fill the measure of today with contentment, surrender, and sweetness. And from the sky the everlasting Father, speaking to our need, says, "Certainly I will be with thee!"

This meditation grows too long. But I have one more practical suggestion, and that concerns the storing of the memory, as a hive with honey, with worth-while things to have and to hold. You would find it much to your profit, dear reader, to study by heart at least one verse of Scripture each day in the year, to learn a few noble hymns, and to fix in your minds some fine, strong thoughts of great writers. Memory may be a good servant, if trained, not only in early, but in later days.—Margaret E. Sangster.

Let a man lose his vision of Jesus Christ, and he will soon lose his loyalty.—Rev. W. H. H. Kelshaw.

The Story of a Medicine.

Its name—"Golden Medical Discovery" was suggested by one of its most important and valuable ingredients—Golden Seal root.

Nearly forty years ago, Dr. Pierce discovered that he could, by the use of pure, triple-refined glycerine, aided by a certain degree of constantly maintained heat and with the aid of apparatus and appliances designed for that purpose, extract from our most valuable native medicinal roots their curative properties much better than by the use of alcohol, so generally employed. So the now world-famed "Golden Medical Discovery," for the cure of weak stomach, indigestion, or dyspepsia, torpid liver, or biliousness, and kindred derangements was first made, as it ever since has been, without a particle of alcohol in its make-up.

A glance at the full list of its ingredients, printed on every bottle-wrapper, will show that it is made from the most valuable medicinal roots found growing in our American forests. All these ingredients have received the strongest endorsement from the leading medical experts, chemists, and physicians of the world. It is the best remedy for the diseases for which "Golden Medical Discovery" is advised.

A little book of these endorsements has been compiled by Dr. R. V. Pierce, of Buffalo, N. Y., and will be mailed free to any one asking same by postal card, or letter addressed to the Doctor as above. From these endorsements, culled from standard medical books of all the different schools of practice, it will be found that the ingredients composing the "Golden Medical Discovery" are advised not only for the cure of the above mentioned diseases, but also for the cure of all catarrhal, bronchial and throat affections, accompanied with catarrhal discharges, hoarseness, sore throat, lingering or hang-on-coughs, and all those wasting affections which, if not promptly and properly treated are liable to terminate in consumption. Take Dr. Pierce's Discovery in time and persevere in its use until you give it a fair trial, and it is not likely to disappoint. Too much must not be expected of it. It will not perform miracles. It will not cure consumption in its advanced stages. No medicine will. It will cure the affections that lead up to consumption, if taken in time.

Devotional—Spiritual

COVETED NEW YEAR GIFTS.

- My Father, all the gifts I need are thine;
Not the love-tokens of a host of friends
For absence of thine own could make amends;
I lift my eyes to where thy mercies shine.
I know where the long list should first begin;
For I have sinned against thee, and this wrong
Blots out the sunshine and prevents the song;
I need thy pardon; God, forgive my sin!
Then, Lord, I need thy cleansing. Make me pure
From every evil thought, or wish, or way,
That I may turn from darkness to the day,
And, seeing the Invisible, endure.
My Father, give me strength, for I am weak;
I can not live my life, nor meet the task,
Unless thou give the power that I ask;
Oh, make me strong to be both brave and meek.

BRINGING MEN TO CHRIST.

Our success in winning souls depends largely upon the degree of personal effort we put forth. It is astonishing to see how few really do personal work. The bulk of professing Christians do little or nothing in this way. Let figures talk. Take, for instance, the recent report of the Methodist Episcopal Church, the largest body of Protestant Christians in the world. Their accessions to the Church in one year hardly average three to the preacher, and in the seventeen bodies of Methodists the annual addition to their ranks was one for every sixty-three mem-

bers. This is an exceedingly small ingathering, and we suppose that other bodies of Christians would make but little, if any, better showing.

Why is this? Evidently because an overwhelming majority of those professing to serve the Lord work at it very little. Not long ago we read of a man who, after his daily work, went to the State prison and labored in the cells for the salvation of the convicts, and was instrumental in bringing four hundred to a profession of Christianity. If such a record can be made in a State prison, what might be done outside? The

Boys' and Girls' Self-Culture Club

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

THE MARATHON RACES.

In 1906, at Athens, the Olympic Games were celebrated again; America carried off the biggest per cent of the prizes—a Canadian, Sherring, winning the 26-mile run in 2 hours and 51 minutes. In 1908 these games were again celebrated, and again an American, John F. Hays, of the Irish-American Club of the United States, bringing home the trophy.

Fully 100,000 people witnessed the games. Among these were the King and the Queen of England. Many who entered dropped out along the way because they had exhausted nature's resources. An Italian, Dorando, ran till the goal was in sight, then, with mind wandering and body staggering, he shunted this way and that, and was finally aided by friends in reaching the goal.

There is something thrilling, something even worthy in the scene of men spending their trained energies in winning such a championship. But, as in all things, there is danger in extremes. Thousands felt a revulsion at the sight of men sweating out their life-blood for the honor which becomes questionable when disaster comes to life. The mighty throng of spectators was visibly affected by the pluck of Dorando, and yet thousands felt a kind of horror taking the place of an expected pleasure.

It is a well-known fact that over-exercise destroys more than the inherent forces of nature can rebuild. It is also known that athletics are short-lived persons. The normal man cannot develop any phase of his being excessively or to the exclusion of or neglect of others without radical harm. The once famous Dr. Winship could lift 2700 pounds, but he died prematurely. Athletes are subject to diseases peculiar to their class. Many of them have been rejected by life insurance companies.

The balanced man is the man whose mind, soul and body are kept in equipoise by general culture. It is true that we may not know how to attain the exact balance and to preserve it, but we do know enough to avoid abnormal development of one part and forgetfulness of another. There is a great lesson, however, in this last victory of Mr. Hays. He was never a very robust man. But he made up his mind long ago that he was going to win that prize. He suffered no consideration to turn him from his purpose. Day and night his mental and physical energies were in training to accomplish his ambition. Nobody would have selected him among a group of runners as the possible winner many months before the time. But he had selected himself, he had chosen his course, he had adopted his daily regime to attain his prize, and with patient, persistent, tireless effort he prepared himself for the final hour when he should receive from the Queen's own hand the token that he had won. There is a race before you that is worth training for, that is worth running, and a King holds the trophy for the hour of your victory.

THE TRICK OF THE COLORADO.

Some years ago a plan was suggested to irrigate a certain territory contiguous to the Colorado River, in Arizona. Accordingly a canal was cut from the river out into the lower out-

lying country known as the Siltou Sink, a dry, arid valley abounding in salt deposits, traversed by railroads and dotted with mining villages.

But when the canal was cut the river turned itself into the artificial channel, pouring its contents into the big valley, converting the depression into a lake and destroying much property. The railroads had to abandon their old roadbeds and go around instead of through the valley. In 1907 a dam was finally built across the canal, thus shutting off the waters, and the river again assumed its normal volume.

THE BIGGEST CHIME BELLS.

On the 46th story of the tower of the Metropolitan Life Insurance Company's building, in New York City, in Madison Square, will be placed four chime bells—the largest of all such collections of such bells.

The largest one will weigh three and a half tons, the smallest nearly a ton. These bells will strike in chimes every fifteen minutes, the tones will be very soft, yet they will have a wonderful carrying capacity, and may be heard a great way off. Of course these bells do not compare in size and weight with many cathedral bells of the world, but they are the largest chime bells. The largest bell in the world is in Moscow, and weighs nearly half a million pounds.

MALTHUSIANISM.

In England, in 1798, Thomas Robert Malthus promulgated the theory that unless there should arise some check to the increasing population of the earth the world would be over-populated within a given time. His doctrine was that the increase of population was on a geometrical ratio while the means of subsistence increase only on an arithmetical ratio. He contended that to avoid a worldwide calamity of starvation, there must be some check to the rate of increase in population, or some new stimulus to means of subsistence. The check on increase of population, according to his view, were war, pestilence, crime and vice. His doctrine leaves out of account the facts that as man rises in civilization he can live on smaller areas, that his power to produce increases, that he masters the yielding qualities of soil and multi-forms means of livelihood.

DO YOU SAY

Sollum for solemn; pensul for pencil; perzist for persist, plausible for plausible; precizely for precisely; presentment for presentment; judgement, with equal emphasis on both syllables; article, with prominence on the second syllable for article; gardeen for guardian; pardner for partner; rench for rinse; taown for town; daown for down; whe-yun for when; the-yun for then; yeh-yuns for yes; ree-cess 1, for recess 2; pree-face for preface; mountan-e-ous for mountainous; mischiev-i-ous for mischievous 1; maintainance for maintenance; charuty for charity; causuality for casualty; classuffy for classify; de-zist for desist; gratils for gratis (a as in ale); gover'nment for government; commonality for commonality; spontaniety for spontaneity; boolj bulge? It will pay you to consult Webster's International Dictionary.

OATS.

Dr. Samuel Johnson, author of our first "big dictionary," entertained a great aversion for the Scotch people. Oats is a great crop in Scotland. When he came to define the words he said: "Oats is a grain fed to people in Scotland and to horses in England." Not long afterwards he got into a warm discussion on some subject with a brilliant Scotchman who challenged his definition of the word oats. "It is a correct definition," stoutly affirmed Dr. Johnson. "Certain-

ly," answered the Scotchman, "and that is the reason you have so many fine horses in England and we have so many fine men in Scotland."

NOTES FROM A "TENDERFOOT" IN THE WEST.

Canadian is a town on the Santa Fe Railroad, running from Amarillo into Kansas City, with a population of about 2000, taking its name from the Canadian River which skirts the town on the north and east—a most beautifully located town, the county seat of Hemphill County, nestling in the midst of the most exquisitely picturesque mounds of sand and gravel, ranging from 25 to 100 feet in height, said to be the result of the action of the wind lifting the sand and gravel, around and beyond which are some of the finest stock ranches and farms to be found in the Panhandle country, owned and operated by a set of as big-hearted, high-minded and generous men as heaven's glorious sun ever shone on, whose families, living in the town for the benefit of the Church and school, make Canadian possible, and whose entire citizenship so far as I have met and mingled with them—and I doubt if there are many whom I have not met—is of the old kind—free and unstinted. Their generosity is seemingly boundless.

This town is a division on the Santa Fe. The railroad has just finished a splendid round-house and a magnificent water system and extensive yards at a cost of something like \$500,000, and expects to put in quite a good deal more improvements in the way of shops, etc.

The excavating is now being done for a splendid brick court house to cost \$35,000, and when completed will be quite an addition to our already charming town.

People are coming in here from all parts of the country and new houses are going up on all sides. This is the seat of a Baptist school which is doing good work in the way of Christian education. The Methodists should have a school somewhere this side of Amarillo, and I am sure that it can be had with proper management at an early day.

In the revolving of the great itinerant wheel the spoke on which I sat stopped here. Being on the other end of the spoke at the time of the revolution of the wheel, I had to slide about 500 miles to reach the place where the plowing and sowing and reaping were to be done. Nothing daunted I began to slide and by the Sunday following the Annual Conference I was in my place with the plow set and ready to begin work, and have been in my place since, not missing a Sabbath, though I had to return to Ft. Worth to move my household goods and family. No preacher has ever more kindly received and treated than I have been by these good people. They have pounded me, and fed me and mine in their homes, and—well just go over the catalogue of good things that a people can do for a preacher and mention one they have not done. I dare you to try it. God bless them.

We have been here a little over two months and while we have not accomplished all that we feel that we should have done, yet the Lord has given us some success. All departments of Church work are going on nicely. The Sunday-school, League and W. H. M. Society are doing well, and reaching out after better things. No Church ever had a W. H. M. Society that were more willing to do and ready to do everything possible to forward the cause of our Church. These good women, the most of them at least, have had to do with the Church here in its different stages of development and are zealous for its continued success. They expended something like \$200 in fitting up the parsonage for this preacher and his family, and are anxious to have a new parsonage in keeping with the forward movement of the Church and the rapid growth of the town.

The League is wide awake and active, thoroughly missionary in its feelings and desirous of doing all it can

to forward the Master's kingdom. Last Sunday I asked the League to give me \$1.00 per member, outside of what any of them had given on the general collections, for missions and I believe everyone present save one perhaps, gave me \$1.00, and I am sure those that were absent will follow. The League has forty-four members and I do not believe there is one but what will take any part they are asked to in the devotional service. When you know that when we came there were only eighty-nine members of the Church on the roll, you will agree with me that for numbers and working members there is not another such League in the Church to-day.

We have had a revival resulting in about thirty conversions and reclamations. We have received by letter and on profession of faith about forty into the Church. We hope to have another meeting some time during the year. I preached during the meeting once, twice and thrice a day for three weeks, without any perceptible giving way of my strength. I felt like I could keep on indefinitely.

I would say if I were not afraid that some of my friends in the lower country would accuse me of bragging, that I have one of the best choirs in the State. Come and see.

We have organized a Y. W. H. M. S. with twenty-seven charter members, from which you will hear great things in the near future.

With such a membership as we have here the possibilities are great indeed. The Fishers, the Todds, the Connells, the Hamiltons, the Moodys the Cowans, the Isaacs, the Ballanfans, the Breyflogers, the Palmers, the Owens, the Ratcliffs, the Andersons, the Tepes, the Thurmans, the Teas, the Hamms, the Barnetts, the Murrells, the Simpsons, the Vannesses, the Holdens, the Youngberys and others, behind a preacher make anything in the bounds of reason possible.

The lines have certainly fallen to me in pleasant places, and I am devoutly praying without ceasing that God may use me in this town to accomplish the things that should and can be done for our blessed Church, which I love as I love my own soul.

G. S. WYATT.

JOINT MISSIONARY INSTITUTE—DALLAS, TERRELL AND MCKINNEY DISTRICTS.

The institute was held at Grace Church on February 2 and 3, and Dr. A. L. Andrews, pastor of the Church, acted as host and saw that every brother had a home during the conference.

The first day was filled with good things, both for the intellectual and physical man. Dr. A. L. Andrews preached the opening sermon, and in the afternoon Rev. J. F. Alderson, of Royse City, led the devotional service. Rev. M. L. Hamilton, presiding elder of Terrell District, acted as chairman for the first day, while Rev. J. F. Pierce, presiding elder of McKinney District, presided on Wednesday. This scribe was elected Secretary.

The first paper of the day was read by Rev. J. G. Forester, of Farmersville, who said "that missionary enterprise was the very salt of civilization." Rev. T. N. Weeks very ably discussed "The Sunday-school Missionary Society; How to Organize and Operate It." In the general discussion much interest was manifested. In the absence of Rev. F. O. Miller, Rev. J. M. Peterson, presiding elder of Dallas District, discussed "The Missionary Assessments; Shall We Pay Them by March 31? Why?" He gave as an answer to this question, that through our failure to pay these assessments it forced the General Board to go to the bank and borrow the money in order to keep the missionaries "in the field," and that the interest on the borrowed money would be sufficient to support ten extra missionaries.

"A Deficit; What Does It Mean?" was the subject of some very pertinent remarks by Rev. J. L. Morris, of Dallas. He said that deficits were due to one of three reasons: (1) Lack of interest on the part of the presiding

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elder; (2) lack of determination on the part of the preacher in charge; or (3) lack of knowledge on the part of the people. At night the conference listened to a great sermon by Rev. E. W. Alderson, of Terrell, on "The Great Commission."

On Wednesday morning Rev. M. H. Read led in the devotional services, which was largely attended by the preachers. The following program was ably carried out: Rev. A. R. Nash most capably discussed "The Missionary Idea in the Old Testament." He was followed by Rev. Chas. L. Spragins, of Oak Cliff, who discussed "The Missionary Idea in the Gospels." He said in part: "That a man could not be an intelligent Christian and be anti-missionary. To be opposed to missions is primary evidence of ignorance on the subject." In the absence of Rev. C. B. Fladger, Rev. J. L. Sullivan, of Renner, took up the subject of "The Missionary Ideas in the Acts and the Epistles." The institute closed at noon Wednesday, after listening to a masterful and thrilling address on "Missionary Achievements," by Dr. J. W. Hill, of First Church, Dallas.

The conference was a success and proved an inspiration to all the preachers, and while the addresses of the first day emphasized the importance of doing more work in the country districts, still such institutes augur a deeper awakening and quickening of the missionary spirit throughout the entire Church.

LAWRENCE L. COHEN, JR.,
 Secretary.

WACO DISTRICT MISSIONARY INSTITUTE.

The missionary institute of the Waco District convened at Elm Street Church, Waco, Monday night, February 15. The blizzard that was raging at the time did not hinder the pastors from attending, nor did it in the least chill the cordial hospitality of A. D. Porter and his good people. Each pastor declared by rising vote his appreciation of a warm hospitality in spite of the freezing weather.

W. H. Vaughan and Dr. Bishop, the beloveds from the Georgetown and Corsicana Districts, were given cordial greeting. They cheered us with their addresses and stimulated us with statements of the progress of the kingdom in their districts.

Dr. Nelms had so arranged the program as that interest in its discussion might increase from the beginning to the close. The climax was reached the last night in a sermon by Dr. Jno. H. McLean on "The Holy Ghost and Missions." One central thought ran like a golden thread through all the discussions—that all Church effort, whether in literature, educational institutions, or the various societies and Sunday-schools of the Church, has for its object the carrying of the gospel to those who have it not; that this is the one business of the Church; and that those who have not the gospel may be in the home land or they may be across the seas.

By vote the conference instructed Dr. Nelms to wire to Bishop Hoss expressions of our love and sympathy in the ordeal through which he is now passing. Special prayer was offered that the Great Head of the Church might spare the good Bishop to the Church yet many years.

W. B. ANDREWS.

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Notes From the Field

Silverton.

This charge is situated in south-eastern portion of the plains, embracing a part of Brisco and Swisher Counties, south of the Palodura Canyon, the coming State park, should our Representative Richard Bowman be successful in his plans. No doubt this could be made an ideal health resort. There are few scenes in nature that will surpass this geological garden, which is about fifty miles in length, from one to ten miles in breadth and from one hundred to five hundred yards in depth. Its decorations are: Beautiful cedar trees, ferns, a continuous stream of water as clear as crystal, many varieties of fish, quails, black-tailed deer, coons and black bear. It has a high altitude and a never-failing breeze; it is an ideal place to deposit and purify the means gotten by the State from the Waters-Pierce Oil Company. The citizens of our town have just closed a contract with Mr. Kennedy for the Altus, Roswell and El Paso Railroad, upon which work will begin in thirty days; hence things are moving in business circles. Best of all, Methodism is in the lead. On our arrival we were greeted in the good old-fashioned Methodist way. Silverton and Vigo Park are half stations, and the different departments of the Church are organized and progressing nicely. There is a nice church under construction at Lake View, where we preach on Sunday after-noon. Our much beloved presiding elder, Rev. G. S. Hardy, spent Saturday and Sunday with us; preached four soul-stirring sermons and presided over the affairs of the Church with unusual ability. The Board of Stewards made the sal-

ary for presiding elder and preacher in charge nine hundred and twenty-five dollars. Bros. John Coon and George Montgomery were granted license to preach. We enter into the second quarter with much encouragement and our hearts burning for the salvation of souls. We hope to have Bishop Key to dedicate our church at Vigo Park the fourth Sunday in May.—J. Arthur Laney, P. C., Feb. 24.

Honey Grove.

The good people of Honey Grove received us very kindly. On our arrival we were met at the depot by a number of the members of the Church and escorted to the parsonage, where we found this beautiful home for the preacher's family crowded with men, women and children, each of whom gave us a glad smile and a hearty welcome. After spending an hour they went to their homes leaving the pantry full of good things to eat; and from that time till this the pounding has continued. It is indeed a pleasure to serve such a kind, generous, thoughtful, appreciative people. At our Church Conference the first of this month the reports from every department of the Church were very fine, financially and otherwise. The Sunday-school report is said to be the best in its history, the attendance for the month of January being 89 per cent of the enrollment. Our house is so crowded that we had to find new quarters for the primary class. The pastor reported ninety-two homes visited, twenty sermons preached, six accessions, eight subscribers for the Advocate, the assessments for the Orphanage and foreign missions paid in full. Since that time I have collected Bishop's fund and, thanks to that prince of laymen, Bro. Young Burgher—a nobler soul than whom this land has not—I have one hundred dollars extra for foreign missions. I am pressing the claims of the Advocate with some success. I hear nothing but good spoken for the paper. To enlarge its circulation is to enlarge a mighty power for good.—O. S. Thomas.

Shelbyville.

We have been received very kindly by this people. Have lived among them long enough to become very much attached to them. We have a well attended prayer service. The Sunday-school interest is good. We have re-organized one Sunday-school and hope to organize more. We have made some improvements at the parsonage. The pounding came in abundance. The good things we have received are too numerous to mention. Our Quarterly Conference was a success. Bro. Vance, of Center, preached on Saturday at eleven to the delight of all. Our beloved, Rev. C. A. Tower, preached Saturday evening and Sunday at eleven. The people are delighted with him. The stewards made ample provisions for us and had a good report. We hope and pray for this to be the best year of our life.—W. A. Craven.

Water Valley Circuit.

This is my first work and I was appointed to it as a supply by our presiding elder on his return from Annual Conference last October. I have four appointments, which can hardly be called a circuit, as it is thirty-two miles long, but I can say that I am serving the best, most noble-hearted people in West Texas. They have opened their homes and hearts to the preacher and his wife and it is a very good thing that they have, for we intend to spend a good portion of our time visiting among them; enough so that the "yaller-legged" fryers will hide out when they catch a glimpse of the preacher's horse coming down the lane. We have never experienced the pounding of which we read so much, as we did not move to the par-

sonage, but continued to live in San Angelo, but suffice it to say that we have been as royally served in their homes as any preacher ever was by a pounding. We have a church house at two of our appointments and are praying and working that we may have one at each of the other appointments by the close of this conference year. Our second Quarterly Conference was held at Carlsbad the 12th of this month, and this preacher's heart was made glad by a full representation from all the appointments but one. Carlsbad is only a year old as a town, but she is getting up and stepping. The people who are moving into the town and surrounding country are of the highest culture and refinement and we feel that the standards they will set will tell for time and eternity. We have the time set for three of our protracted meetings—the first one to begin the first Sunday in March.—S. J. Estes, Feb. 22.

Glen Rose.

Our W. H. M. Society at this place are a plucky little band. On their own motion they set apart last Sunday as "Temperance Rally," and invited Hon. Jno. Hiner, of Granbury, to deliver a lecture at the Methodist Church on State wide prohibition. "He came, he saw, he conquered." I can't see how any man, saint or sinner, could hear that lecture and ever vote again for the perpetuation of the whiskey traffic. This lecture ought to be repeated all over our State in "city full and desert waste." Our pastor here is preaching to crowded houses, and not content with a little station he goes out into the regions round about and "shoots 'em on the wing." Bro. English, our Baptist pastor, is with us in every good word and work. Last, but not least, we all remember the faithful labors of the sweet-spirited W. D. Gaskins. Tell all the brethren I'm filling my slate for the coming campaign, and to send in their orders as soon as possible.—F. M. Winburne, Feb. 23.

Tuxedo.

Everything moving along nicely on my charge. Just finished our parsonage inside, and it is now one of the best in the district. A splendid Sunday-school at every appointment, good prayer-meetings also and well attended. A real good Woman's Home Mission Society doing fine. Every official member now in my charge takes the Advocate—the best paper published—and I am trying to put it in every Methodist home in my charge. We are expecting a good year. We are praying and working to this end.—J. H. Watts, P. C., Feb. 23.

Teague.

I feel I must say something about Teague and her Church work. The town is on the Brazos Valley Railroad. It is a division; the machine shops are located there; everything is run with the latest electrical machinery; 200 men employed—many of them Christian men. It has seventy-five good brick one and two-story business houses. A fine water system is just being built. A \$25,000 brick school building will soon be in course of construction. It is a sandy town, though I must say it is "wet," though her people are up to date on everything else. Bro. J. W. Goodwin was our pastor there in 1907. He built wisely a \$700 temporary tabernacle and started the Church in membership. In 1908 Bro. R. W. Adams was sent there, who also built wisely, launching a \$10,000 brick edifice. The Church is unique and well constructed, but unfinished. It requires \$1200 to complete it and also \$1300 to pay off present debt on it, which was accomplished at the close of our last service and with \$500 surplus for the parsonage debt. It is an elegant house, well located and worth \$2500. Many of the new converts contributed liberally to the new enterprise. In the fall Bro. Adams will be ready for dedication. Remember this town is but two years old. I have served 516 charges and have seen no better management in all my

work; in fact, he takes the cake, "old Nick" not excepted. He first rendered to the Lord \$200 of his salary, which gave him Teddly's "big stick," and inclined the flock to line up likewise. His people told me he was not only a builder, but a preacher and a shepherd. I hope he may be permitted to enjoy the labor of his hands to the limit. The greatest result was the blessing on the Church and many conversions and reclamations.—Abe Mulkey, Feb. 23.

Douglassville.

We have been kindly received on this splendid charge. We have not been pounded in the usual way, but there has not been a week since our arrival here but what some nice things to eat have been sent in to the parsonage. I like this way of pounding the preacher; they never let up. We serve a great people and we are happy. May the Lord bless these kind people and give us a great year in spiritual things.—A. T. Walker, P. C., Feb. 23.

Valley View.

Our second Quarterly Conference is a thing of the past, and it was a great occasion. Think of it, a program from Thursday evening until Sunday night! Bro. Rosser preached for us Thursday evening and Friday morning; Bro. Old Friday evening, Saturday morning and evening, and Bro. Aston Sunday morning, evening and night. All the preaching was good, but Bro. Aston's sermon Sunday night was extra. You hear it said often now "that was the best Quarterly Conference I ever attended." It was a great uplift to our people. The business session of the conference was also good. Some of the people here felt a little shaky over Valley View being made a station, but they say now it has got to go. We have a fine class of people here, and they are standing by the preacher. We are now building a nice five-room parsonage, to cost about \$1200. We expect to be in it by April 1st. Bro. Aston started the subscription last Sunday and secured about \$600 subscription to start with. He is a presiding elder who loves the Church, is wrapped up in her welfare, and who helps a fellow get out of the tight places. My people are always glad when he comes. We have received twenty-nine into the Church since conference, and expect to hold our spring meeting, beginning the third Sunday in March. We expect a great year. We have organized two Epworth Leagues, with a membership of about sixty. Our women have just organized a Woman's Home Mission Society, with a membership of ten, with more to join. We also have a fine Sunday-school.—J. R. Atchley.

Broken Arrow, Okla.

Yesterday morning we closed the greatest meeting ever held in this town, but the revival will continue. We had just held a 6:30 a. m. service at the church when several souls were saved, and at the close of this service the great congregation formed in marching order and led by the different pastors and the evangelist, we marched through Main Street to the depot singing "Jesus, Lover of My Soul." A farewell service was held while waiting for the late train and other souls were saved, and many were moved to a more consecrated life. Rev. D. L. Coale, the pastor evangelist, of Munday, Texas, came to us the 14th inst., and with his old time Holy Ghost preaching, his burning zeal in soul-winning, and his remarkable personality, he lead the host of the Lord to victory in one of the most hotly contested battles ever fought. Our meeting resulted in more than one hundred conversions and as many accessions to the different Churches. The old town has on a new robe. Sunday will be a red-letter day with the Churches as they receive their new recruits in the Lord's army. Perhaps the greatest result, in the long run, is the calling into the great work of the Church two preachers and two young ladies as missionaries. Only God and eternity will reveal the reapings of these four consecrated young

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lives. Our people have been praying for all these things and God heard and answered with mighty power.—C. W. Hardon, Feb. 26.

Elgin.

We are well situated in Elgin amidst its noble, enterprising people, who have given in every respect most kindly attention to our needs, giving an advance in salary and thoughtful help and consideration in many ways. The Christian ladies are like a living flame blazing with splendid lustre, lighting the pathway of preacher and family. They are indeed "willing workers," and keep up with the spirit of progress that is advancing on all lines in Church and municipal affairs. The new parsonage is neat, commodious, well finished and furnished in a manner creditable to the designers thereof. Sunday-school and League doing very good work, though we are hoping to do better in future. The town and work do not impress one as leafless flowers and dissolving views, giving glimmerings of hopes never to be realized, but inspire hope and give courage to bravely go forward and conquer much for the Father's kingdom. With the help of the large-hearted, sweet-spirited people faith may grasp difficult problems, hope radiate light, reflecting brightness and success upon the work for the Master. We held for some days very encouraging services, assisted by our esteemed elder, Nat B. Read. He is like a live wire that acts as a revitalizer upon latent forces. The sparkle of his rich personality and enthusiasm touches upon dormant energies, and they spring into new life. So he must be the right man in the right place. Austin District is favored in having his strong vitality infused into its workings and interests in both its spiritual and temporal make-up. Bros. Webb, of Bastrop, and Johnson, of Liberty Hill, gave some good and appreciated assistance in the services that form fine basic elements for later effort. Will all concerned excuse an humble worker for asking why our minutes, so much needed at an early date after conference, must become as it were ancient history before given out for use? We feel and know

Continued on Page 12

The Home Circle

THE LONG AGO LAND.

Sailor man, sailor man, hearken to me,
Is there a ship on the billowing sea,
Bound for the port of the dear Used-
to-be?

Bound for the Long-ago-Land?

Heart spake to heart, in that Long-
ago-Land,
Rippled the water along its fair
strand;

Breezes most gentle, the weary brow
fanne!

Breezes of Long-ago-Land.

Eyes shone so clear, in that land long
ago,

Sparkling like gems, 'neath white fore-
heads of snow,

Only in dreams will they beam on me
so,

Eyes of the Long-ago-Land.

Shadows were few, in that land of my
heart,

Shadows were few, and were quick to
depart,

Scarce would they fall, ere the sun-
beams would dart,

Sunbeams of Long-ago-Land.

Moonlight so soft in that land of our
dreams,

Scattered o'er vale and hill, silvery
beams;

Sparkling in dew-drops and dancing
in streams;

Moonlight of Long-ago-Land.

Friends were so dear, in that land we
all knew,

Friends who were tried and when
tried were found true;

Friends who so loved us, as no other
Friends of the Long-ago-Land.

Graves in that land, hold the friends
we loved best,

Friends that in loving we deemed
ourselves blest,

Friends that now in that enchanted
land rest,

Rest in that Long-ago-Land.

Many have come from that dear Use-
to-be,

Many look longingly over the sea,
But never a one can sail back there,
ah me!

Back to the Long-ago-Land.

Loved ones who went from that land
ideal,

Loved ones so loyal, through woe and
through weal,

Beckon us now, to the Land of the
Leal—

Loved ones from Long-ago-Land.

O for one day in that Long-ago-Land,
O for the sunbeams that gilded its
strand,

O for one clasp of a dearly loved
hand,

Clasped in the Long-ago-Land.

Sailor man, sailor man, hearken to me,
Ere I embark on eternity's sea,
May I once furl sail in the port Use-
to-be.

Waken in Long-ago-Land.

ELSIE MALONE McCULLOM.

THE SOLDIER'S REPRIEVE.

"I thought, Mr. Allen, when I gave my Bennie to his country, that not a father in all this broad land made so precious a gift—no, not one. The dear boy only slept a minute, just one little minute, at his post. I know that was all, for Bennie never dozed over a duty. How prompt and reliable he was! I know he only fell asleep one little second; he was so young and not strong, that boy of mine! Why, he was as tall as I, and only eighteen; and now they shoot him because he was found asleep doing sentinel duty. Twenty-four hours," the telegram said—only twenty-four hours. "Where is Bennie now?"

"We will hope with his heavenly Father," said Mr. Allen, soothingly. "Yes, yes, let us hope. God is very merciful."

"I should be ashamed, father," Bennie said, "when I'm a man, to think I never used this great right arm"—and he held it out so proudly before me—for my country when it needed it. Palsy it rather than keep it at the plow!"

"Go then; go, my boy," I said, and God keep you! God has kept him, I think, Mr. Allen!" And the farmer repeated these last words slowly, as if, in spite of his reason, his heart doubted them.

"Like the apple of his eye, Mr. Owen, doubted it not."

Blossom sat near them listening.

with blanched cheek. She had not shed a tear. Her anxiety had been so concealed that no one had noticed it. She had occupied herself mechanically in the household cares. Now she answered a gentle tap at the door, opening it to receive from a neighbor's hand a letter. "It is from him," was all she said.

"It is a message from the dead," Mr. Owen took the letter, but could not break the envelope on account of his trembling fingers, and he handed it toward Mr. Allan with the helplessness of a child.

The minister opened it, and read as follows:

"Dear Father: When this reaches you I shall be in eternity. At first it seemed awful to me; but I have thought about it so much now that it has no terror. They say that I may meet death like a man. I thought, father, it might have been on the battlefield for my country, and that when I fell it would be fighting gloriously; but to be shot down like a dog for nearly betraying it—to die for neglect of duty! O, father, I wonder the very thought does not kill me! But I shall not disgrace you. I am going to write you all about it; and when I am gone, you may tell my comrades. I cannot, now."

"You know I promised Jemie Carr's mother I would look after her boy; and when he fell sick, I did all I could for him. He was not strong when he was ordered back into the ranks, and the day before that night I carried all his luggage besides my own on our march. Toward night we went in on double quick, and though the luggage began to feel very heavy, everybody else was tired, too; and as for Jemie, if I had not lent him an arm now and then, he would have dropped by the way. I was all tired out when we came into camp, and then it was Jemie's turn to be sentry, and I would take his place; but I was too tired, father. I could not have kept awake if a gun had been pointed at my head, but I did not know it until—well, until it was too late."

"God be thanked!" interrupted Mr. Owen, reverently. "I knew Bennie was not the boy to sleep carelessly at his post."

"They tell me to-day that I have a short reprieve given to me by circumstances—"time to write to you," our good colonel says. Forgive him, father; he only does his duty; he would gladly save me if he could. And do not lay my death against Jemie. The poor boy is brokenhearted, and does nothing but beg and entreat them to let him die in my stead."

"I can't bear to think of mother and Blossom. Comfort them, father. Tell them I die as a brave boy should, and that when the war is over they will not be ashamed of me, as they must be now. God help me! It is very hard to bear. Good-by, father! God seems near and dear to me; not at all as if he wished me to perish forever, but as if he felt sorry for his poor, sinful, brokenhearted child, and would take me to be with him and my Savior in a better, better life."

A deep sigh burst from Mr. Owen's heart. "Amen," he said, solemnly—"amen."

"To-night, in the early twilight, I shall see the cows all coming home from pasture, and precious little Blossom standing on the back stoop waiting for me; but I shall never, never come. God bless you all! Forgive your poor Bennie."

Late that night the door of the "back stoop" opened softly, and a little figure glided out and down the footpath that led to the road by the mill. She seemed rather flying than walking, turning her head neither to the right nor left, looking only now and then to heaven, and folding her hands as if in prayer. Two hours later the same young girl stood at

the mill depot watching the coming of the night train; and the conductor, as he reached down to lift her into the car, wondered at the tear-stained face that was upturned toward the dim lantern he held in his hand. A few questions and ready answers told him all, and no father could have cared more tenderly for his only child than he for our little Blossom.

She was on her way to Washington to ask President Lincoln for her brother's life. She had stolen away, leaving only a note to tell her father where and why she had gone. She had brought Bennie's letter with her. No good, kind heart like the President's could refuse to be melted by it. The next morning they reached New York, and the conductor hurried her on to Washington. Every minute now might be the means of saving her brother's life. And so in an incredibly short time, Blossom reached the Capitol and hastened immediately to the White House.

The President had just seated himself at his morning's task of overlooking and signing important papers, when, without one word of announcement, the door softly opened and Blossom, with downcast eyes and folded hands, stood before him.

"Well, my child," he said, in his pleasant, cheerful tone, "what do you want so bright and early in the morning?"

"Bennie's life, please, sir," faltered Blossom.

"Bennie? Who is Bennie?"

"My brother, sir. They are going to shoot him for sleeping at his post."

O, yes; and Mr. Lincoln ran his eyes over the papers before him. "I remember. It was a fatal sleep. You see, child, it was at a time of special danger. Thousands of lives might have been lost for his culpable negligence."

"So my father said," replied Blossom, gravely. "But poor Bennie was so tired, sir, and Jemie so weak. He did the work of two, sir; and it was Jemie's night, not his; but Jemie was too tired, and Bennie never thought about himself; that he was tired, too."

"What is this you say, child? Come here; I do not understand;" and the kind man caught eagerly as ever at what seemed to be a justification of an offense.

Blossom went to him. He put his hand tenderly on her shoulder, and turned up the pale, anxious face toward him. How tall he seemed! And he was President of the United States, too! A dim thought of this kind passed rapidly through Blossom's mind; but she told her simple and straightforward story, and handed Mr. Lincoln Bennie's letter to read.

He read it carefully; then, taking up his pen, he wrote a few hasty lines and rang his bell.

Blossom heard this order given: "Send this dispatch at once."

The President then turned to the girl and said: "Go home, my child, and tell that father of yours who could approve his country's sentence, even when it took the life of a child like that, that Abraham Lincoln thinks the life far too precious to be lost. Go back, or wait until to-morrow. Bennie will need the change after he has so bravely faced death; he shall go home with you."

"God bless you, sir!" said Blossom. And who shall doubt that God heard and registered the request?

Two days after this interview the young soldier came to the White House with his little sister. He was called into the President's private room and a strap fastened "upon his shoulder." Mr. Lincoln then said: "The soldier that could carry a sick comrade's baggage, and die for the act so uncomplainingly, deserves well of his country." Then Bennie and Blossom took their way to their Green Mountain home. A crowd gathered at the mill depot to welcome them back, and, as farmer Owen's hand grasped that of his boy, tears flowed down his cheeks, and he was heard to say, fervently: "The Lord be praised!"—New York Observer.

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WOMEN WHO FORGET.

The woman who makes careless promises and forgets to keep them is never popular, no matter how charming she is, and the time comes when she begins to wonder why she is left out of so many plans and why her house is passed by on calling days. A promise is something which should be made with great care and kept at all hazards. When you promise to set a day for the visit of a family to your summer home you awaken expectations which you have no right to drown in disappointment. You are in duty bound to make that vague invitation a real one and do your best as a hostess. Indefinite invitations are common enough, and a failure to make them anything more is so rare that practical women never expect to hear of them again after the first reference.—Selected.

THE LAUNDRYMAN.

When everything had been played with twice, Bob came to a standstill. "I don't want to be here any longer. I want mother to come," he said. Grandmother made no answer. She tied the end of her ball of yarn to the top of her rocking-chair. She unwound it till it reached across the room, broke it off, and tied the other end to aunty's chair.

"That's a new clothesline," she said, as she seated herself in her rocker, "and you're the laundryman."

"But I haven't any clothes to wash," answered Bob.

"If I had that newspaper over there," said grandmother, "I'd soon make you some. Thank you."

Bob watched her scissors snipping their way through the paper. "O grandmother," he cried, "you're cutting a stocking! I see its toe and its heel."

"It's a pair," said grandmother, taking them apart. "Here they go into the tub." She tossed them into grandfather's chair. "You'd better wash them."

Bob saw that the leather seat was a wash-board almost as good as Nora's. Keeping the stockings out flat, so as not to tear them, he rubbed them up and down on it.

"What's this?" asked grandmother, holding up a funny piece of paper she had been cutting.

Bob laughed. "It's my shirt!" he said. "There are the sleeves. I'll wash it, too."

Next grandmother made a queer thing with dangling legs.

"Trousers!" cried Bob, and washed them in grandfather's chair, too.

"Why don't you hang that tubful up to dry now?" suggested grandmother. "They look clean."

Bob set to work. He had to fold each garment over at the top so it would hang.

"There they are," he said at last. "Oh, the trousers have fallen off. I don't want them to do that. Oh, dear!"

"I know. I rocked my chair a little, by mistake," grandmother explained, "and that made the clothesline move. But you know often a breeze comes and blows the clothes off on the ground. Just rinse the trousers out again. And here are some more clothes to be washed with them."

"Mittens!" cried Bob, as he put

them into the chair-tub. "I see the thumbs! And those with fingers are gloves. And what's this big one? Oh, a nightgown, with long legs and feet, just like mine! And what a pretty handkerchief, with rounds on the edge!"

Soon these new clothes were washed and on the line.

"Now," said grandmother, "sit in aunty's shair and make a gentle breeze blow, so that they'll dry. Laundrymen always want their clothes to dry fast."

Bob rocked a little, and the clothesline tied to the chair dipped, and the paper garments swung and flapped. "See the wind blow. Hurrah!" he cried.

"Now you make some clothes," said grandmother, giving him his round-pointed scissors.

Bob found he could cut belts and neckties and handkerchiefs and towels, and even sheets for Teddy Bear's bed. Generally he did not like to sit in a chair, but it was fun to cut clothes and to make the breeze blow. Now and then he rocked very hard, and shouted, "Look out! An awful wind's coming! There goes my washing into the mud!"

Of course it had to be washed and dried again; and then more garments had to be cut. But by supper-time, when mother came, there was a wheelbarrow load of all sorts of clothes, all clean and dry, and ready for the next game.—Ellen Lake, in Youth's Companion.

Having been introduced to the venerable Chancellor, the beautiful maiden looked at him curiously for a moment and then, just to start the conversation in the right direction, asked: "Don't you find it awfully trying to have to chancel when you don't feel like it?"—Chicago Record-Herald.

NEARLY RESIGNED

But Held Position on Grape-Nuts. An Oklahoma woman was saved from loss of health and position by change to right food. She says:

"The Spring of 1904 found me almost a nervous wreck from the use of improper food. I could not sleep nor eat anything but what it seemed that my stomach was on fire.

"I had the best medical advice I could get, but medicine did not reach my trouble. I was growing worse all the time until I was about to resign my position, a thing I could not afford to do.

"A friend brought me a pkg. of that wonderful food, Grape-Nuts, and asked if I had ever tried it. I told her no. I had no faith in it, but to please her I promised to use the package before I decided what it would do for me.

"I ate nothing but Grape-Nuts and cream three times a day and that awful burning in my stomach disappeared. I was able to continue at my work and gained 26 lbs. in three months. So I owe my health and position to Grape-Nuts.

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.

Mr. Ousley and Judge M. L. Crawford on State-Wide Prohibition "Political Preachers!"

I have been reading with much interest and attention the lengthy articles in the Houston Post written by Mr. Clarence Ousley, and also some other effusions by less distinguished writers on this great subject that is now being agitated so extensively, and I wish to give expression to my views on this question, which is of such vital importance at this time.

In the first place, I wish to say that it is a great pity that Mr. Ousley, so gifted and able, should prostitute his God-given talents to such a bad cause as the whisky traffic is admitted to be by all right thinking men. Had he espoused the great cause of prohibition and used his facile pen in behalf of that cause, he could have helped both Texas and Georgia to carry State-wide prohibition in our State, and made it more effective in Georgia. But to those who have read his articles in the papers it is very evident that it was his real aim and intention to defeat this cause in both these States. That is the drift and trend of all that he has written up to date; at least, so it seems from the language he uses.

In all the towns he visited in Georgia he hunted up the joints and beer stands and sampled the liquors he found, and triumphantly declares that "Prohibition is a failure in that State." He seems to stress the idea that even many of the Christian people and prohibitionists are disgusted with State-wide prohibition and want to have the laws modified, and some kind of high license granted to saloon keepers.

But we can not believe that this represents the true sentiments of the real prohibitionists of that great State. Bishop Candier is good authority on this subject, and as he is a citizen of Georgia, knows the sentiment there as well as the brilliant but erratic Mr. Ousley.

The Bishop has shown conclusively that the facts in regard to prohibition in Knoxville, Tenn., Birmingham, Ala., and Atlanta, Ga., demonstrate that prohibition does prohibit in a large measure, and that it is infinitely better than the open saloon, with its death-dealing influences and Satanic power. The facts as given by the Bishop, who lives in Georgia, are as follows, and we would ask that our prohibition friends save this article and show these facts to their anti friends who contend so strenuously that prohibition is a failure in Georgia. These facts are worth preserving:

"The Facts as to Atlanta.

"The facts as to Atlanta are too well known in our community to be questioned. They were thus saliently given in the reportorial columns of the Journal a few days ago, and that statement of them will bear repetition here. It was as follows: 'The difference in the number of cases handled in the recorder's court for the first nine months of the year 1908, as compared with the corresponding period in the year 1907, shows a diminution in the number of cases, not only with reference to those of drunkenness, but also as regards general disorders, that is very remarkable.

"For the first nine months of 1907 there were 4,352 cases of drunkenness, and the total number of cases handled in the court numbered 15,086, while during the like period of this year the number of cases of drunkenness was 1,598, and the total of all cases handled was 9,990.

"Figures are stubborn things, and these statistics give an undoubted proof of the effectiveness of prohibition. In the matter of drunkenness

alone, there were about four times as many cases last year as compared with the first nine months of the present year. There is almost a decrease of 50 per cent as regards all cases docketed. To be exact, this measure of decrease would be about 45 per cent.'

The Bishop, showing the sentiment of the people in Georgia, says: "The temperance people have not overstated the amount of crime and disorder and poverty which are directly traceable to the saloon. Prohibition can be enforced in a city, and even when imperfectly enforced, it so greatly reduces crime that the law should never be repealed for the return of the legalized traffic in liquors unless the State intends to make laws for the production of crime rather than for its prevention and correction." See Texas Advocate of Jan. 14, 1909.

So we see, both from our great Bishop and the Atlanta Journal, that the facts are very different from what Mr. Ousley, the great anti editor, would have us believe. But, as bitter an opponent as Mr. Ousley is, his own evidence is against him. Hear him, as he writes of Macon, Ga.:

"Here, as in most other parts of Georgia, the conduct of the negro under saloon influence is a persuasive argument for prohibition. Outnumbering the writes, the negroes were a political menace until the white man's primary and the new electoral qualifications brought relief in that particular, and they are still a portentous element in agricultural, industrial and social life. They constitute the chief body of laborers, and they are easily demoralized by whisky. Intoxicated, they are not only useless for work, but they are an unspeakable peril to defenseless families. It is the testimony of fair-minded men that negroes drink less, are more dependable on the farms and public works and less offensive in personal conduct since prohibition went into effect. For this improvement alone, if there were no other improvements in Macon, the average citizen, and especially the negro's employer, is grateful, and it will form a powerful argument for prohibition in any future agitation in and around Macon, or wherever there is a considerable negro population." See Houston Post, Jan. 3, 1909.

Now, we ask, does not Mr. Ousley know that if prohibition is good for the negro, it is good for the white man also? Is it not a fact that a very large class of white men have to labor for their own living, and that hundreds of them spend their hard-earned wages for drink, instead of spending it for their wives and children, whom they are in duty bound to support? Does he not know that if we could have State-wide prohibition, thousands of dollars that now go to keep up the diabolical whisky traffic could be saved to educate the children and buy the necessities of life for the families of those who are wasting in drink and various other forms of debauchery and vice? How can any man who has a spark of love in his heart for humanity defend, for a moment, the soul-destroying whisky traffic, that is spreading such desolation and death and sorrow and misery all over our sunny Southland?

Mr. Ousley speaks of the injury to business that would result from prohibition. Now, it is true that for a short time the men who are engaged in the nefarious "business" of manufacturing and sale of intoxicants would be deprived of that sort of business, but that would be a God-send to them and a blessing to humanity at large. In fact, there is no necessity for that branch of business being carried on, and the sooner we put that kind of men out of business, the better it will be for them and the whole country generally.

Besides this, we maintain that a business so destructive to morals, so ruinous to health, prosperity and happiness as the liquor traffic is should be abolished, and the State has a perfect right to abolish it when the ma-

ajority of the people say that it is their will that it should be done. No man has any moral or inherent right to engage in a business that is demoralizing and that is productive of so much crime as the saloon business has proven itself to be. This opinion can be sustained by the highest legal authority in the land.

In 1890 the United States Supreme Court (Crawley vs. Christensen, 137) said: "There is no inherent right in a citizen to thus sell intoxicating liquor at retail; it is not a privilege of a citizen of the State or a citizen of the United States."

In the case of the State vs. Carhardt, 145 Ind., 451, the court said:

"The police power of a State is recognized by the courts to be one of wide sweep. It is exercised by the State in order to promote the health, safety, comfort, morals and welfare of the public. The right to exercise this power is said to be inherent in the people in every free government. It is not a grant, derived from or under any written constitution."

These quotations are taken from a very able document entitled "Decision of Judge S. R. Artman, of Boone Circuit, Rendered at Lebanon, Ind., Feb. 13, 1907." This able document should be in the hands of all prohibitionists, for it contains many important decisions of Supreme Judges and learned jurists, showing that prohibition is right and that the anti is wholly wrong in their contentions on this subject.

Now a word as to Judge Crawford. Here is what he says in the Post of Feb. 1:

Scores Political Preachers.—Mr. Crawford Says the Post Doesn't Go Even Far Enough.

To the Editor: I read yesterday evening in the Times-Herald with a great deal of interest an editorial from your valuable paper, headed "Tyrannizing Legislators," and have but one objection to it. You did not go quite far enough and seem a little timid in reference to the clergy.

Gov. Coke was right when he said twenty years ago that the people of Texas must scourge back the political preacher. You will remember that at the special session of the Indiana Legislature, held just before the election, that 3,000 ministers assembled on the capitol grounds and prayed that the Great Ruler of the Universe would put it into the hearts of the Legislature to pass the county local option bill. Is there a man in Texas weak enough to believe that either one of the 3,000 prayed at all? They simply made use of the political influence of the Church to intimidate and overawe a cowardly Legislature.

Two or three Sundays after the election the ministers in the Joplin District in Missouri, by a preconcerted arrangement, met on the same day and the same hour in their respective churches and offered up a prayer to the God of the Universe that He would put it into the hearts of Congress at this session to pass a bill imposing a duty of 1 1/2 a pound on zinc ore. When the Lord afflicted Israel with a drought which lasted for three years and literally burned up the land, Elijah ascended Mount Carmel alone and offered up a sure enough prayer that the Lord would again send His rain upon the earth that the people might not perish.

Which ones most nearly reflect the opinion of men who believe in and respect the religion of Jesus Christ, the old, gray-haired prophet or the Indiana and Missouri preachers and the clerical lobby at Austin? It will be a woefully bitter day in this country when men elected to the Legislature can be overawed and intimidated by the threats of the clergy.

M. L. CRAWFORD.

Dallas, Texas.

It will be seen that Mr. Crawford approves of Gov. Coke's assertion twenty years ago about scourging back the political preachers. Now, as far as I know, we have no "political preachers." It is true we have many

Godly men in the ministry who feel it to be their imperative duty to preach the Gospel in its purity and help to save poor, fallen humanity from drunkenness and sin in all its degrading forms. These preachers, knowing that the whisky traffic is the greatest hindrance to the progress of the Gospel, are devoutly praying and earnestly working in a laudable way to have this infamous curse removed from our State, so that this awful temptation may be taken out of the way.

Preachers are citizens of Texas, as well as others, and having the health, good morals and happiness of the people at heart, they are working in a gentlemanly way to rid our State of the saloon evil, and no political system or whisky-soaked lawyer has a right to try to put a padlock on their mouths or to cripple their godly influence with the representatives of our State in trying to remove this diabolical curse.

Does not Mr. C. know that the "powers that be are ordained of God," and that self-protection is the chief end of all good government? This being true, it follows, then, that preachers are right in using their influence and their best efforts to put the saloon out of business and free our glorious State from this awful curse. "On with the battle." W. W. HORNER.

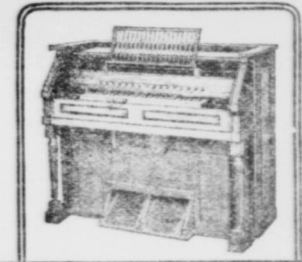
THE COLORADO DISTRICT.

The Colorado District consists of ten counties—Gaines, Andrews, Martin, Dawson, Borden, Howard, Mitchell, Scurry, Kent, and half of Fisher and Nolan. Rich beyond the dream of avarice, and as balmy as the poet's loved Italia, this fair land is growing so rapidly that we can hardly keep up with the flood of immigrants. And they are the cream of the eastern South. There is not a barroom in the district, and frosties, etc., are given the limit. There is practically no crime.

The Methodist Church is growing like a young giant. Four years ago, when organized, Bro. Griswold had twenty-one counties, and yet I have now in ten counties more than twice the membership that was in the twenty-one. Six circuits were cut off last conference, which paid pastors about \$2000, and yet the assessments for this year show an increase of over \$1000 net, or practically \$3000 in one year. La Mesa paid \$190 in 1907, \$460 in 1908, but this year is assessed \$970! I have already had to put three new men in the field. I have never seen such stewards. Every one seems to be concerned in paying the very largest salary possible. I have a Church composed of two male members, and neither rich, but they pay for pastor \$150. Not every one, but every charge but two, so far have increased their assessment for the year, and the increase is enormous. The Colorado District is no longer a mission district, but this year the presiding elder's assessment has been made large enough without the mission assessment, and I have been enabled with the money granted the presiding elder by the Mission Board to put three new men in the field. And what shall I say of the preachers? A more heroic, self-sacrificing band never lived. They are the salt of the earth. No wonder their people love them and their stewards support them so liberally. They are mostly young men, studious, active, uncompaining. Their names are written in heaven. I wish I had space to write of each by name, but their fame is eternal in the skies.

We have twenty-four congregations with church buildings, but not a single station has an adequate house of worship. Big Springs and Colorado must enlarge, and Sweetwater and Snyder will be compelled to build. Then we have forty-four congregations meeting in school houses. Just think of it. Why, we need \$150,000 at once—this year—to house our people. The Baptist Church is doing a great work out here, but we ought to emulate, not envy.

Quartermaster is coming up promptly, and many charges are quite up and over. Our preachers have heard the cry of need from the Mission Board and will have the cash by March 15. Colorado gave a great collection at the first Quarterly Conference, nearly doubling any previous gift.



The testimony of eminent musicians to the unequalled qualities of the Mason & Hamlin organs is significant and conclusive. It has come from the four quarters of the globe, and from all civilized countries. The most famous organists of Europe and America—composers whose fame is world wide; musical critics of the European and American Press; conductors and directors of the principal orchestras; missionaries in the Indies, Africa, China—who have tested these organs in the most trying climates; and others, testify by scores and hundreds; and the testimony is all to the same effect,—that the Mason & Hamlin organs excel all other instruments of their class.

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BOSTON.

The Advocate is the greatest paper in the world out here, and they stay with its knightly editor in his great battle.

And then we own a third of the great young giant, Stanford College. What a wonderful future it has. Our splendid people are determined to see it through. I stayed with an unpretentious farmer the other night and urged him to help, and it came out that he had already subscribed \$500 to Stanford, \$200 to Southwestern and \$50 to Polytechnic. That's our kind of laymen we have.

Surely the splendid four years' work of Bro. J. T. Griswold is to count for eternity. Not a man but loves him, not a preacher but trusts him, and saint and sinner heard him gladly. I am praying that his mantle which has fallen to my shoulders shall bring me a portion, if not a double portion, of his heroic spirit.

Yes, sir, the Colorado District has arrived, and has its face set steadfastly toward the boundless promises of God. SIMEON SHAW, P. E.

Today's duty is to fight today's temptations.

He who knows not when to be silent, knows not when to speak.

NEW IDEA

Helped Wis. Couple.

It doesn't pay to stick too closely to old notions of things. New ideas often lead to better health, success and happiness.

A Wisconsin couple examined an idea new to them and stepped up several rounds on the health ladder. The husband writes:

"Several years ago we suffered from coffee drinking, were sleepless, nervous, sallow, weak, and irritable. My wife and I both loved coffee and thought it was a bracer." (delusion).

"Finally, after years of suffering, we read of Postum and the harmfulness of coffee, and believing that to grow we should give some attention to new ideas, we decided to test Postum.

"When we made it right we liked it and were relieved of ills caused by coffee. Our friends noticed the change—fresher skin, sturdier nerves, better temper, etc.

"These changes were not sudden, but relief increased as we continued to drink and enjoy Postum, and we lost the desire for coffee.

"Many of our friends did not like Postum at first, because they did not make it right. But when they boiled Postum according to directions on pkg., until it was dark and rich they liked it better than coffee and were benefited by the change." "There's a Reason."

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

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

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.



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TO OUR CORRESPONDENTS.

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

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

DISTRICT CONFERENCE NOTICES.

Table listing district conference dates and locations: Waxahachie, Milford, San Marcos, Luling, Austin, Smithville, Georgetown, Rogers, Cuero, Hallettsville, Corsicana, Irene, Vernon, Childress, Sherman, Whitesboro, Gainesville, Sanger, Brenham, Brenham, Beeville, Kenedy, Waco, Mart, Sulphur Spgs, Cooper, Fort Worth, Arlington, Clarendon, Dalhart, Brownwood, Ballinger, Plainview, Tulla, Dallas, Lewisville, Colorado, Roscoe, Greenville, Quinlan, Bonham, Bailey, Abilene, Anson, Gatesville, China Spgs, Decatur, Chico, Paris, Roxton, Beaumont, Newton, Stamford, Hamlin, Marshall, Beckville, Cleburne, Godley, McKinney, Wylie, Weatherford, Graham, Marshall, Beckville, Calvert, Lott

In a private note from Bro. Kiker, of Clarendon, we learn that Chas. M. Morton, Professor of Science and Mathematics in Clarendon College, died in the home of President Slover January 30. Prof. Morton was a graduate from Granbury College and had taken post-graduate work in the State University and the Chicago University. At the time of his death he was a member of the Board of Stewards, President of the Senior Epworth League and teacher of a young men's class of 17 members in the Sunday-school. He came of good Methodist stock. His father was Rev. Marshall J. Morton, an early settler in Erath County, Texas. He was a brother of Rev. U. J. Morton, Rev. Early Morton, and of Rev. M. P. Morton, the last named being a member of the West Texas Conference. Prof. Morton was married last summer to a Miss Shackelford, of Alabama. His funeral was largely attended.

A man's life doesn't consist in dwelling upon the abundance of the things that he doesn't possess either.

THE LEGISLATURE IN DALLAS.

The members of the Legislature visited Dallas last Saturday and remained over until Sunday night. They were first invited to come to Dallas by the meeting at the Chamber of Commerce, an account of which was given in our last issue. That invitation was gotten up in the interest of race track gambling at the State and county fairs. That motive prompted the invitation, and at the time it was given there was pending in the Senate a bill to perpetuate this offense against the morals of society. For this reason a number of the members declined to come, and objection was made to it in both houses at the time the invitation was extended.

After the Chamber of Commerce meeting had given the invitation, then the city took it up and added their invitation to it. So the majority of the members came and enjoyed the hospitality of the city. They proved themselves for the most part to be dignified gentlemen and demeaned themselves accordingly. There was but little drinking among them, and no carousing upon the part of any of them.

Just what effect the cordial treatment of the race track people will have on some of the members of the Senate, where the bill is yet to be acted upon, we can not tell. Certain of them were specially looked after by the people who want race track gambling continued. Every consideration was shown to make the best impression possible. We frequently heard the expression that Senator So-and-so, who was supposed to be against race track gambling, "is weakening." But we are loth to believe that men with honest convictions, and who are representing the will of their constituents, will be influenced by the hospitality of people who favor race track gambling. But we will see how things go at an early date.

A SURE ENOUGH DALLAS MASS MEETING.

In our last issue we gave an account of the disgraceful meeting held in this city under the auspices of the Chamber of Commerce and in the interest of race track gambling; but now we want to mention a sure enough mass meeting against race track gambling. It was held in the Bush Temple, and the lower floor was packed, while a number occupied the gallery. There were three times as many men there as attended the Chamber of Commerce meeting. Yet the News on its front page, under double headlines, put the attendance at the race track meeting at four hundred, while it gave its account of the anti-race track meeting on the sixth page under a single column head line, and the number at five hundred! Just why the News made that gross discrimination in favor of the one and against the other is easily understood.

Judge N. W. Finley presided and made a telling speech against the claim of the Fair management that the Fair will be destroyed if gambling is cut out. He was cheered to the echo. He also came to the defense of the ministers in their stand and pointed out where they had done more good for the Commonwealth than all the fairs in the United States. Leading citizens followed the Judge in strong speeches and the enthusiasm was at fever heat. A vote was taken on resolutions favoring the anti-gambling bill, and it looked like the whole house was on its feet. The opposite vote was taken and three lone men stood up. Yet the News never mentioned this fact. The meeting opened the eyes of the gambling outfit, and it ought to show the Senators how the men of Dallas stand on this question.

DR. W. D. BRADFIELD, D. D., AND HIS FIGHT.

Some time ago the Pastors' Association of this city brought on a fight against race track gambling at the fairs. It so happened that while all of the members are favorable to this righteous war, yet by common con-

sent the brunt of it has fallen upon Dr. Bradfield, pastor of Trinity Church. He is chairman of the Fighting Committee and President of the Association. As a result, he has thrown himself into it heart and soul, and no man in Texas has ever made a braver fight for righteousness. Time and again he has been at Austin looking after this matter, and the enemies of morality have brought their best efforts to bear to disconcert him and to humiliate him. They have abused and vilified him, they have misrepresented him and they have threatened him. But he has stood like a stone wall and met them at every turn in the road, and his work has kept them busy from start to finish. True, he has had the co-operation of a number of others who have stood by him manfully, but it is due him to say that he is the man who has been in the front and led the hosts in this struggle.

At this writing the lower House has passed the bill against gambling by a majority of four to one; but it is hanging fire in the Senate. And the fight is still fierce before that body. Just what a majority of them will do awaits to be seen, but is past reason to believe that sixteen men in that body can be found who will give their votes to fastening race track gambling in Texas. If so, they will meet this issue before the people. Texas will never stand for this immorality, and if the Senate perpetuates it, then the next Legislature to be elected will hear something.

DIRT BREAKING FOR THE NEW BRANCH HOUSE.

Last week there was a very interesting ceremony in connection with the start to build our new Branch House. W. C. Everett arranged a program for the breaking of dirt preparatory for the new building. Quite a little crowd of Methodists gathered on the lot at the appointed hour. Rev. J. M. Peterson had charge of the program. Dr. James Campbell, a member of the Book Committee, was the first speaker and he gave a history of the new enterprise, and the part taken in it by the General Conference. Following him Rev. J. W. Hill gave a history of the origin and development of our publishing interests to the present time. Then the writer spoke on the effect of literature on the civilization of mankind. Bishop Joseph S. Key spoke on the relation of the preacher to the spread of good literature, and this brought the exercises to a close and the dirt was broken by two little boys, sons of Mr. Everett and Arthur Mathis. All the pastors were present but one or two, Dr. A. L. Andrews taking charge of the devotional exercises. At an early day work will begin in earnest and carried right forward until the structure is completed. Dr. Sid Bass, another member of the Book Committee, and one who has taken great interest in the work, was present. No man has taken more interest than he. And no one rejoices more earnestly in witnessing the anticipated completion of this long desired enterprise. In fact, all our people are greatly encouraged over the advent of this connectational institution in Texas.

LAY LEADERS WORKING.

The laymen of the various conferences are now busily at work disseminating the plans of the Laymen's Missionary Movement, and instructing their people in the proposed work in Texas. The Texas conferences have pledged \$25,000 to be used in carrying the gospel to the foreign speaking peoples in the State.

The laymen of San Antonio and Dallas have held banquets recently upon which occasions opportunity was taken to place the problems confronting our Church before our men. In addition to this other meetings are being held throughout the State looking to the same end.

W. Erskine Williams, lay leader of the Northwest Texas Conference, has called for a meeting at Fort Worth, March 21-22, at which time he expects to have his sixteen district leaders

present, as well as other leaders from other conferences.

R. H. Wester, lay leader of the West Texas Conference, and Gid Johnson, leader of the San Marcos District in that conference, are arranging for a meeting of their district leaders to be held at San Marcos in April at the time of the semi-annual meeting of their Mission Board. Brother Johnson has been doing very effective work in his district, and has been setting a pace and making a precedent which other district leaders will do well to emulate.

A METHODIST HISTORICAL QUARTERLY.

We take the following from the Daily News, and presume that it is correct:

The last sessions of the Texas conferences of the Methodist Episcopal Church, South, provided for a committee of about twenty representative ministers and laymen to arrange a plan for collecting and preserving historical data pertaining to the work of Methodism in Texas. Acting under the authority delegated to them by the Annual Conference, the committee met in Waco Wednesday.

At this meeting the organization of the Texas Methodist Historical Association was perfected. A constitution was adopted, officers elected and plans laid for collecting matters of interest connected with the work of this Church in Texas.

Decision was reached to begin the publication of the Texas Methodist Historical Quarterly, the first issue to appear July 1.

The following officers were elected: Rev. J. H. McLean, D. D., Waco, President; Rev. E. L. Shettles, Calvert, First Vice-President; Rev. H. G. Horton, Seguin, Second Vice-President; Rev. H. Bishop, D. D., Corsicana, Third Vice-President; Rev. J. E. Roach, A. M., Bowie, Fourth Vice-President; Rev. R. G. Mood, A. M., Greenville, Secretary-Treasurer and Business Manager of Quarterly; Prof. C. C. Cody, A. M., Ph. D., Georgetown, Editor of Quarterly and custodian of material gathered; Rev. E. L. Shettles, Calvert, Assistant Editor of Quarterly.

WHAT THE EDITORS ARE SAYING.

The Northwestern Christian Advocate thus sizes up the prohibition fight in certain localities:

The battle against the bottle is still progressing without apparent reaction such as has been prophesied by interested parties from time to time. Not only is there no reaction, but the "wave of sentiment" appears to be gathering power as it proceeds. In Kansas last week a bill passed both the Senate and House which prohibits the issuance of permits to druggists to sell, or physicians to prescribe, liquor, said to be the most stringent temperance measure ever passed by any Legislature. In Indiana, where a Democratic Governor was elected in the hope of repealing the county option law, there is a battle royal in progress with the issue somewhat in doubt, but on the whole appearing to be with the anti-saloon forces in the vigorous fight they are making to hold what they have and even to make an advance. In Kentucky events seem ripe for a movement for State-wide prohibition, one of the leaders in that State being E. C. O'Rear, the retiring Judge of the Kentucky Court of Appeals, a prominent Republican. Other States will report favorably on the issue within a few weeks.

The Baltimore-Richmond Advocate, in speaking of the apparent relation of the courts to crime, says:

It looks very much to-day as if the final net result of the court procedure is to protect criminals and encourage crime. The purpose of the passage of a law is supposed to be to prevent men from infringing upon the rights of other men, to prevent an attack upon property, person or life. The law is in the main just and good. But the methods of the courts are an incentive to evil-doers to commit crime and take their chances. The man who wishes to commit murder can reflect with satisfaction that the probability that he will be hung is so slight as to be almost disregarded, and he knows that if he has enough money he can secure continued delay.

Speaking of the work of a hero in connection with the wireless telegraphy under the Marconi system, the New York Advocate says:

In behalf of the Marconi Company, of London, Marconi has presented John Binns, the wireless operator on the steamer Republic, a heavy gold watch and chain. Binns is so modest that it was deemed necessary to order him to London as an employe of the company so as to make sure of his being on hand for the presenta-

tion. Since returning to that country he has received a score of offers to appear in vaudeville at large compensation, but has refused them all and is living quietly at his home, waiting to be assigned to a ship.

The Nashville Christian Advocate truthfully says:

The defeat in committee of the bill to appoint a commission of Congressmen to investigate the liquor traffic was a decisive temperance victory. The Anti-Saloon League has been quietly opposing this bill during the whole session, though it was favored by some temperance people who had not learned that the appointment of such a commission, though an apparent concession to temperance sentiment, was to be used as an excuse for delaying interstate shipment and other temperance legislation until it reported, and that the provision that any member of the commission whose term in Congress expired should be continued at full Congressional pay afforded an excellent means of taking care of members who had been defeated for re-election or renomination to the House for refusing to report the interstate shipment bills out of the Judiciary Committee.

GENERAL CHURCH NEWS

Professor David R. McAnally, the last surviving son of the late Dr. D. R. McAnally, so long editor of the St. Louis Advocate, is dead. He died at his home in St. Louis, February 16, in the sixty-second year of his age. He was a wonderfully gifted man in music and literature and devoted himself to these two branches. He was never married.

Rev. L. F. Chapman, son of Rev. J. S. Chapman, of Hillsboro, has been selected by his associates to represent the Vanderbilt University in the Southern inter-collegiate oratorical contest to come off at a later date. This is an honor that Texans will greatly appreciate. Preachers' sons can be found in the forefront of all life's honorable contests.

The recent revival service conducted by Gypsy Smith in St. Louis is said to have been one of the most largely attended meetings ever held in that city. It was conducted in a hall that has a seating capacity of 15,000, and it was crowded at all the services. Something like 5000 conversions were reported as a result of the revival work. Mr. Smith is a converted Gypsy, educated and a great evangelist.

Our Northern brethren have made a patron saint out of President Lincoln, and their papers were filled with his history and praises in commemoration of the centennial of his birth. He was a great man with a kindly heart and his death at the time was the greatest blow that the South could have received; but if Mr. Lincoln could read what the Northern Methodist press has recently said about him, much of it would astonish even him.

The Southern Presbyterians recently held a great laymen's meeting in Birmingham, something after the order of our meeting some time ago at Chattanooga. They had a large gathering of their leading laymen from over the South, and among other business transacted they resolved to raise, through the laity of the Church, one million dollars for missions. All the Churches are now pushing their laymen to the front, and it is a hopeful indication.

A Unitarian Church in Atlanta, Georgia, has announced that it will introduce a theatrical attachment to its Church work. Well, it does not matter what course the Unitarian Church adopts since it has never been known to make spiritual religion a specialty. It can well afford to tie the theater on to its service on the ground that an ethical club is more for the entertainment of its people than for their spiritual edification. Hence nobody objects to any worldly pursuits followed by that so-called Church organization. But real Church organizations do not depend upon theatricals for their success.

Spring Medicine

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

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

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



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

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

PUBLISHERS' DEPARTMENT

We will be at home among friends at the conference next fall at Stamford. To our list of subscribers at that point, which has not been small heretofore, Rev. R. E. Goodrich, the pastor, is adding new ones right along. A letter this week reads as follows: I am trying my best to do some good things for the Advocate. Put the following nine new subscribers on your mailing list for Stamford.

The Advocate has been in my father's home a long time. It has been a feast to my soul. Since I've married and been taking it will say that I can't do without it. Such a splendid paper ought to be in every Methodist home. MRS. J. P. McCLAIN, Ennis, Texas.

I take pleasure in speaking for the Advocate in my Quarterly Conferences, and I find that it is growing in popularity with the people. J. G. MILLER, P. E. Clarendon, Texas.

From a notice which passed through the Business Department we extract the following: "I am delighted with your editorial work and most heartily endorse your position and treatment of the liquor questions. Texas will soon be free from the accursed stuff, and no one has contributed more than you to securing this liberty. "M. S. HOTCHKISS."

I am doing all I can do for the Texas Christian Advocate, the best paper published, and I shall send you two cash subscribers in the next mail. I am at work for our Church organ to get more subscribers than ever before, because the Advocate is a blessing to

PERSONALS

Rev. E. L. Spurlock, Business Manager of the North Texas Female College, made us a brotherly visit the other day. He is contemplating some aggressive work for that great institution at an early date.

Rev. I. W. Clark, of Pilot Point, made the Advocate a delightful visit this week. He is in fine favor with his people as a preacher and a pastor. Brother Clark is one of the foremost men in our conference.

Professor E. O. Excell, the noted singer, who was with Rev. Sam Jones so long, is in the city, and he made the Advocate a pleasant visit. He was at the dirt-breaking of the new Publishing House last week on Commerce Street, and led the singing.

Brethren B. F. Nailer and R. E. Williams, of Clarendon, dropped in to see us last week. They are two of the Commissioners of that county, and they were down inspecting the Dallas roads, gathering information as to the best method of improving their highways.

We notice from the Daily Caller of Corpus Christi that Rev. V. G. Thomas is giving that city some very pointed and direct preaching, and the paper speaks in high terms of his sermons. The notice concludes with the following commendation: "More and more thinking men are coming to see in Mr. Thomas one of the most pow-

erful and eloquent preachers who has ever occupied a pulpit in Corpus Christi, and they are flocking to hear him."

Rev. W. D. Clayton, the last survivor of the original members of the New Mexico Conference, died February 18, 1907, at Albuquerque. He was ripe for the kingdom of heaven and died in great peace. A suitable obituary will appear later.

Rev. J. T. McClure, of Waxahachie, was in to see us this week. He tells us that Bishop Ward will be with him Friday night of this week and will speak to our people on his visit to the Orient, and will preach Sunday also. All the brethren within reach of Waxahachie are invited to be present and hear Bishop Ward Friday night.

The name of Col. C. C. Slaughter, the millionaire Baptist of this city, was given among the names of those who proffered to go to Austin to help keep gambling at the race track; but Mr. Slaughter came out and stated that he did not go to Austin, and that he was opposed to gambling in any and all forms.

Rev. J. C. Orr, one of the leading members of the Holston Conference, in a private note to us, takes occasion to say some fine things about Rev. R. A. Stuart, who recently came to the Northwest Texas Conference, and Dr. Orr is a presiding elder in the hill country. He says, among other things, "Brother Stuart is a graduate of Emory and Henry College, and he

has also been to Vanderbilt. He ranks among the finest young men of the Holston Conference." We are glad to have Brother Stuart with us, and he has charge of Eliasville work this year.

Mr. A. V. Lane, of this city, was published by the daily papers among the list of one hundred citizens who went to Austin to aid in defeating the anti-gambling legislation before the Legislature. He did nothing of the sort. Alvin V. Lane is an official member of Trinity Church, and stands with his pastor, Dr. Bradford, on that question.

Brother Brownlee and his people at Kosse are engaged in raising money with which to purchase new and improved seats for the church. It will cost about \$1500, and we have no doubt but that they will succeed. Brother Brownlee is doing well, and we notice that the Kosse Cyclone speaks in high terms of him as a preacher and a pastor.

Rev. G. H. Adams, a supernumerary member of the North Texas Conference, is living in this city, and he is engaged in selling good and useful books. All our people ought to encourage Brother Adams, since it will not only help him to put good literature in their homes, but it will also help him to make a living, since he is not now able to do effective work as a pastor. He is one of our best men, and in every way worthy.

FIFTH ANNUAL TEXAS METHODIST SUNDAY-SCHOOL CONFERENCE, WACO, TEXAS.

Beginning Monday Night, April 12 and Closing Wednesday Night, April 14.

All preliminary arrangements are well under way for the next great gathering of our Texas Methodist Sunday-school workers. Waco, the State's beautiful central city, has been selected. It is easily accessible from all directions; is immediately tributary to an immense population, and everything indicates a very large attendance.

The program is superb, probably the best we have ever offered. The arrangements for entertainment will be ample and a splendid feast is in store for all who attend.

Not by any means the least of the pleasing features will be the singing, led by E. O. Excell, of Chicago. He has been in Dallas for several days and the plans have all been gone over in detail. He assures us that it will be his endeavor to have the greatest and best singing possible. This feature alone is worth the price of the trip. If you are interested in Sunday-school work make your plans to attend.

W. C. EVERETT, State President.

Reduced Rates to Waco.

The following letter will explain itself: Mr. W. C. Everett, 296 Elm St., Dallas, Texas:

Dear Sir—Referring to yours of February 4, I beg to advise that at a meeting of General Passenger Agents held in Houston on February 18, the following rates and arrangements were announced for the above occasion: Rate: Convention basis; date of sale: April 12 and 13; limit for return: April 15.

Convention basis of fares is one and one-third fares from stations within 90 miles of the point where meeting is held; from points 90 to 100 miles, \$3.60, and from points 100 miles or more one and one-fifth fares for the round trip.

Trusting that this arrangement will be entirely satisfactory, I am, Yours truly, W. G. CRUSH, G. P. & T. A.

All the railroads in the State will be advised in the regular way to place tickets on sale at reduced rates on the above dates, but it might be well for those who contemplate going to inquire of the local ticket agent for these rates, so if for any reason he

SACRIFICE SALE OF STANDARD SETS

Beginning Wednesday, MARCH 3, and Continuing Two Weeks

We will place on sale in our retail department our ENTIRE STOCK of Standard Sets, and the prices will be so REMARKABLY LOW that if you are in any way interested in reading or accumulating a library you can't afford not to take advantage of this opportunity to secure these beautiful sets of

ALL the STANDARD AUTHORS AT SUCH LOW PRICES

Remember, that, although this sale lasts TWO WEEKS, the early purchasers get the best selection.

We are Going to Move and Must Reduce Our Stock WRITE AT ONCE FOR A PRINTED LIST OF PRICES.

SMITH & LAMAR,

206 ELM STREET, DALLAS, TEXAS. Publishing House Methodist Episcopal Church, South.

has not received instructions he can write for them at once. If when the time arrives to start he still has no instructions, pay full fare and take receipt therefor and make claim for a refund. W. C. EVERETT, Com.

PROGRAM TEXAS METHODIST SUNDAY-SCHOOL CONFERENCE, WACO, TEXAS, APRIL 12-14.

Monday Evening, April 12. 7:45, Glorious Praises, led by Prof. E. O. Excell, Chicago. 8:00, Scripture reading and comment, Rev. W. L. Nelms, Waco. 8:10, welcome words, Mr. Ed McCullough, Waco. 8:20, response, President W. C. Everett, Dallas. 8:25, greetings from the International Sunday-school Association of Texas, W. N. Wiggins, Dallas. 8:35, address, "The Making of a Church, from Whom and How," Rev. P. Shuler, Temple. 9:10, sweet songs, Prof. Excell. 9:20, announcements, adjournment.

Tuesday Morning, April 13. 8:45, praising in song, Prof. Excell. 9:00, devotional address, "The Spiritual Life of the Sunday-school Worker," Rev. S. R. Hay, Fort Worth. 9:30, "How to Create a Missionary Atmosphere in the Sunday-school," Dr. Ed F. Cook, Nashville, Tenn. 10:00, songs of gladness, Prof. Excell. 10:10, "Methodism and the Sunday-school," Rev. W. F. Packard, Marshall, Tex. 10:45, "Hand Work for Lesson and Hymn Studies," Mrs. H. M. Hamill, Nashville. 11:10, jubilee songs, Prof. Excell. 11:20, address, "Child Life and Christian Faith," Bishop Seth Ward, Houston. 12:00, announcements, adjournment.

Tuesday Afternoon. 2:00, "Praise Ye the Lord," Prof. Excell. 2:10, devotional, led by Rev. C. H. Booth, Austin. 2:30, "Infancy in Christ," Rev. E. W. Alderson, Terrell. 2:50, "How Best Educate the Sunday-school in the Gospel of Missions," Dr. Ed F. Cook, Nashville. 3:20, address, "Preparing to Teach," Dr. E. R. Chapman, Nashville. 3:50, "Equipping the Sunday-school for Business," E. E. French, Nashville. 4:10, conference on Men's Classes, led by Dr. H. M. Hamill. 4:40, "The Sunday-school and the Word," Rev. Glenn Fling, Dallas. 5:00, announcements, adjournment. 7:15 to 7:45, conference on Adult Class Work, led by R. H. Wester, San Antonio; C. S. Field, Fort Worth.

Tuesday Evening. 7:45, Joy in Song, Prof. Excell. 8:00, address, "The Sunday-school a Man's Job," Dr. H. M. Hamill. 8:30, address, "The Boy in the Kingdom," Bishop James Atkins, Waynesville, N. C. Announcements, adjournment.

Wednesday Morning, April 14. 8:45, "Make His Praise Glorious," Prof. Excell. 9:00 devotional address, Rev. J. E. Wray, Houston. 9:25, song, 9:30, address, "Sunday-school Teachers and Decision Day," Rev. J. E. Harrison, San Antonio. 10:00, address, "Why I Am a Sunday-school Worker," Rev. C. J. Oxley, Houston (Texas Conference Field Secretary). 10:20, "Celebration of Adult Classes in Texas," Rev. C. S. Field, Fort Worth. 10:40, "Study of the Scriptures for Young Womanhood," Judge J. C. Smith, Fort Worth. 11:00, "Conference Sunday-school Helps," Dr. Hamill. 11:25, address, Bishop Joseph S. Key, Sherman, Texas. Announcements, adjournment.

Wednesday Afternoon. 2:00, All Sing, Prof. Excell. 2:10, devotional, Dr. G. C. Rankin, Dallas, editor Texas Christian Advocate. 2:25, address, "Leakage," Frank Reedy, Dallas. 2:50, "Some Phases of Elementary Work," Mrs. C. S. Field, Fort Worth. 3:10, "Bible Reward Plan," Rev. A. Wery, Dallas. 3:20, "Managing the Sunday-school," Rev. E. E. French, Nashville, Tenn. 3:35, adjournment for Sectional Conferences.

MARSHALL DISTRICT.

Missionary Institute will be held at Gilmer, Tuesday evening, March 9, to Thursday noon, the 11th, instead of date given in last week's Advocate. Programs mailed. Let us have a full attendance.

H. T. CUNNINGHAM, P. E.

PLACE SUPPLIED.

The circuit for which I wanted a preacher is already supplied. I have secured twenty-five applications for it. There seems to be no lack of very fine preachers. I hope all who applied may take this as a notice that I cannot use them this year. SIMEON SHAW.

COMMITTEE ON DIVISION MEETING.

The Committee on Division, appointed at the 12th session of the North-west Texas Conference, will meet at Cleburne, Texas, at 8 o'clock p. m., on Wednesday, March 24. It is very much desired that every member of the committee be present.

The pastor at Cleburne, Rev. Jno. R. Morris, will provide for the entertainment of every member of the committee who will notify him that he expects to attend.

JNO. M. BARCUS, Chairman. H. A. BOAZ, Secretary.

STAMMERING Cured by Mail

Dr. G. W. Randolph, that noted Specialist of the voice, who has been curing thousands of stammerers in all the cities of the South, is now at Peacock Hotel, 421 Elm St., Dallas, Texas, to cure many stammerers, both in person and by mail. He charges \$25.00 for personal treatment, under a guarantee, and \$15.00 by mail—\$2.50 each, and \$2.75 for 40 days after the patient is cured. He does this to help out the poor. Dr. Randolph is well known all over the South as a great voice teacher and a holder of ability. He is now an old man, and wants to cure as many stammerers as possible while he lives. That is the reason he charges so little. We saw many of his patients in Dallas eight years ago. They all talked fluently. No one should hesitate a moment to give him a trial. Hand this to a stammerer, please.

WANTED—Location by graduate Medical Department Vanderbilt University. Address F. P. McElwath, 2109 San Gabriel St., Austin, Texas.

SEND ME YOUR NAME,

Date of Birth, and how much you can afford to invest each year, and I will send you illustration of the Life Insurance Policy I am selling. "See Scope About It." For no other Old-Time Policy equals it for economy and value.

TOM C. SWOPE, HOUSTON.

CHURCH FURNITURE SCHOOL FURNITURE

Church Pews, Pulpits, Altars and Ralls, Sunday School Seating, Portable Chairs, Auditorium Seats, Church Bells, Lodge and School Furniture.

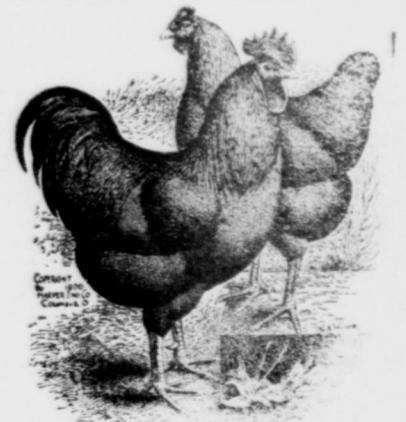
W. H. HIXSON & CO., 1111 Commerce Street, Dallas, Texas.

TOUR TO EUROPE

From June 14th to September 5th, under the auspices of North Texas College. Countries visited: France, Belgium, Holland, Germany, Denmark, Sweden and Norway. Personally conducted by Mr. and Mrs. Carl Venth, teachers in Kidd Key Conservatory. Price, including all expenses, \$700. Apply to Mrs. Eldred Key, Sherman, Texas.

MONEY TO LOAN

I am prepared to make Farm Loans at 8%, and to take up and extend maturing notes. J. B. CRANFILL, 345 Main St., Dallas, Texas.



RHODE ISLAND REDS

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

EGGS FOR HATCHING

From that Beautiful Flock owned by C. A. EVANS, De Leon, Texas. 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 commended 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. McNary, Dallas. Assembly funds should be sent to Theo. Berling, Jr., Houston.

STATE LEAGUE CABINET.

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

A SUNDAY IN BROWNWOOD.

We recently spent Sunday in Brownwood and while there attended services at our Church and heard Brother C. R. Wright preach two very practical sermons. The weather was very cold on the occasion of our visit and we hardly expected to find enough people out for a service, but a goodly number was present and we learned later that a service was rarely, if ever, missed at this Church. Brother Wright seems to be a popular pastor with his people. He is a very genial soul and gave us a warm-hearted reception. In the afternoon at 4 o'clock we attended the devotional services of the Senior League. The first Vice-President led and about twenty members were present. We were impressed with the way the several members participated in the services. There was no lagging of interest and a number of talks on the lesson topic followed in rapid succession when opportunity was given. We were asked to say a word and of course drifted onto "Epworth-by-the-Sea." We learned that several Leaguers from this place were planning to attend the next encampment. Mrs. L. H. Guthrie is the President of the chapter here and from expressions heard of her work she is regarded as a most efficient leader.

We met up with our friend, Will H. Mayes, who at one time was a prominent figure in League circles. With the manifold business duties which have grown upon him he has relinquished the active interest of former years, but he is still identified with the work and is one of the strong men in the leadership of the affairs of Methodism in Brownwood. He was exceedingly courteous to us and intimated that sooner or later he expected to see for himself some of the glories of Epworth, about which he had heard so much. Our comradeship among the Methodists at this place helped us to make a pleasant and profitable day of what would have otherwise been a dull one.

RUBY KENDRICK MEMORIAL FUND.

The Leaguers of the North Texas Conference are being asked by the Cabinet of the League organization to contribute sufficient money to send out at the close of the year a Conference Missionary. Senior Chapters are asked for \$10 and Juniors \$2.50 each.

A HAPPY HOME

Is one where health abounds.
 With impure blood there cannot be good health.
 With a disordered LIVER there cannot be good blood.

Tutt's Pills

revivify the torpid LIVER and restore its natural action.

A healthy LIVER means pure blood.
 Pure blood means health.
 Health means happiness.

Take no Substitute. All Druggists.

Miss Mary Ferguson, the Fourth Vice-President of the North Texas Conference Epworth League, whose address is McKinney, Texas, will have charge of this fund and will be glad to correspond with every one who is interested in the success of the movement. This fund when raised is to constitute a Ruby Kendrick Memorial Fund.

It is to be hoped that the Leaguers of the North Texas Conference will promptly respond to this call, for surely it is one that should receive the hearty support of every loyal friend of Ruby Kendrick and the Epworth League.

EPWORTH-BY-THE-SEA.

The encampment last year had the finest body of young people in attendance I ever saw together. The religious and social atmosphere is pure and helpful. This most delightful and religious meeting of the young people of Texas Methodism must be fully sustained. One hundred and sixty \$25 bonds sold just now will relieve the situation. Let the Leagues take it up. Our League will take four of the 160. J. E. HARRISON.

San Antonio, Texas.

LEAGUE HAPPENINGS.

Texas Leaguers are raising money to purchase a typewriter for Miss May Dye, who is in the mission field in Brazil and needs this machine in her work. The Texas League page of December 3d contained subscriptions amounting to \$21.50 toward a hundred dollar affair, and we doubt not that before now the remainder of the amount has been gladly given and the typewriter on its way to Miss Dye for Christmas, as was desired.—Miss Mabel Montgomery in Southern Christian Advocate.

The amount has grown considerably since the above mention, and we are hopeful now that in a very short while the typewriter may be started on its journey toward Brazil.

A BELATED MENTION.

Our movements have been so irregular of late that we have scarcely had time or opportunity to scan the pages of our exchanges for news of what is going on other fields. For this reason the paper containing a write-up of the Texas Conference last fall and incidentally mention of the work of Brother Tom C. Swope, First Vice-President of the State League, has not received its due attention. We clip the following paragraph as explaining the work referred to, viz:

"The report of the Epworth League Board was presented by Rev. J. C. Huddleston. The Rev. Thomas C. Swope, of Houston, made a stirring address upon the report, strongly urging the importance of raising funds for liquidating pressing claims against the League property at Epworth-by-the-Sea."

MAY DYE TYPEWRITER FUND.

We acknowledge a few more contributions to this fund. Miss Rachael Jarrett, of Texarkana, writes as follows: "I am sending you \$1 for the typewriter for Miss May Dye. I have delayed sending this because I was anxious for our League to subscribe to the fund. I think that within a few days I may add to the amount from some of our League members of Central Church." We are glad to note this interest. If others will do this well we shall soon have the coveted \$100.

A band of Juniors contribute \$2.50, and here is their letter: "Inclosed find money order for \$2.50. Please credit same to the Joshua Junior League, of Joshua, Texas, on the typewriter fund you are raising. We are just a small band of Leaguers and would like to do more for Miss Dye. We are planning to help some of our other missionaries. We pray that the Lord will

abundantly bless Miss Dye in her work.—Ethel Vinson, Junior Superintendent." If a "small band of Leaguers" can do this well, ought we not to expect a helping hand from some of the strong Leaguers which have not, as yet, responded? We think so.

Mrs. J. H. Harrington, who lives at Plano, is the young people's friend. She has long been identified with the League, and we have noticed on many occasions the timely aid of this good woman. Her Juniors send a contribution at this time for the typewriter fund, and she writes us the following letter: "Inclosed find \$1 from Fannie Harrington Junior League for Miss Dye's typewriter fund. We wish you great success in your League work this year. We want to train our Juniors to feel in all of our mission work. Hoping Miss Dye will soon get her typewriter, I am, yours "All for Christ"—Mrs. J. H. Harrington.

The Fund to Date.

Previously reported	\$69.75
Fannie Harrington Junior League, Plano	1.00
Joshua Junior League, Joshua, Texas	2.50
Miss Rachael Jarrett, Texarkana	1.00
Total	\$75.25

LETTER FROM MISS DYE.

Dear Mr. Thomasson: To-day I am sending you for the League page an extract from a letter received from May Dye and I am passing on the message with the hope and prayer it will kindle renewed interest among the Epworth Leaguers.

MARY FERGUSON.

McKinney, Texas.

The Letter.

The following is an extract from a letter received by Miss Mary Ferguson, the Missionary Vice-President of the North Texas Conference:

Rio de Janeiro, Brazil.—Dear Leaguer: My heart was made to rejoice to-day when I received my Advocate and read your letter to the Fourth Vice-Presidents and I just couldn't resist writing and telling you how much I appreciate the memorial for Ruby. I know it is just begun, but I know the Texas Leaguers and how they do things, and so feel confident that it will soon be raised. May God bless each contributor.

My earnest desire and prayer for the Leaguers of Texas is one thousand in mission study classes, one hundred volunteers for the foreign field; all Texas aflame with missionary zeal. "Attempt great things for God; expect great things from God." With love and prayers, I am, your representative in Brazil, MAY DYE.

178 Praid de Botafoga, Rio de Janeiro, Brazil.

SERMONETTE FROM THE POINT OF THE PEN.

Thoughts on Christmas: The Birth, Life, Death and Resurrection of Jesus Christ As Gathered from the Bible—Sacred and Profane History and Reason.

Luke 2:11: "For unto you is born this day in the city of David a Savior which is Christ the Lord."

The now world-wide accredited birth time of Christ the Lord is just a little while past, and the era Anno Domini, 1909, just starting on another annual round—nineteen hundred and nine annual mile posts witnesses of the historic birth of Christ the Savior which now seems to be almost, if not altogether, conceded to be true. And why not? Is it a thing any more incredible that Jesus Christ should have been ushered into the world in the manner stated in the Bible than the Bible account of the manner in which it was declared that man was projected into the world in the first place, that is, was created from the dust of the earth and made a living soul by the breath of God his creator? Put the two asseverations in parallel lines and rea-

son upon them, and are not the least mystifying statement of the two statements in favor of the birth of Christ's birth and entry into the world?

Again, could human reason and research ever been so stultified as to drop the date of the world which had been kept up for 4000 years and universally accepted as Anno Domini, the year of our Lord as a greater event than the birth of the world by universal consent had it not been a real event, could so stupendous a fraud have ever been successfully palmed off upon an intelligent world and still perpetuated and feasted upon it and still annually celebrated with such joyous acclaim, and do not people who deny these premises stultify themselves every time they sign Anno Domini 1909 or any of the numeral dates observed as Anno Domini.

His Life.

Matt. 9:35: "And Jesus went about all their cities and villages preaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease among the people."

What a wonderful statement and yet we are assured that the half has never yet been told nor never can be in these mundane spheres. In fact, the apostle and Disciple John tells us John 21:25 that after all the enumeration of his acts, deeds and sayings that were duly recorded.

Verses 25: "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Amen! Thus seemingly implying sure enough that the "half has never been told," I am aware that some call this latter quotation an extravagant expression, and speaking of it simply literally might seem so.

But did the writer mean books piled mountain high as sometimes used for an illustration of a great quantity. I think not. But I do not think the expression is to be understood in that sense.

What constitutes the world anyway; not so much the earth in itself as the world of mankind upon the earth, and while there were millions of people constituting the world. That if all the doings and sayings of Jesus were recorded in their prime import and real significance, so great and so grand that all such recorded books could not be taken up and digested by the whole world of mankind. Hence the world could not contain readers enough to handle them all. New books of His wonderful works are still being written, and perhaps will be to the end of time long or short.

It seems to me that the religion procured by and through Jesus Christ was the greatest work ever done for the world of humanity.

If the plan had been to purchase salvation with money it would have been an utter failure; none could do so, but as it is a free gift offered to all by and through Christ, then all may obtain the free gift, rich and poor alike, and in reach of all. Nothing else like it!

Luke 23:34: "Then said Jesus, 'Father, forgive them for they know not what they do.'" This was not man-like, but God-like. Man could not utter such a prayer for his enemies and murderers, hence he must have been God in the person of his Son.

But was that prayer for their forgiveness answered or granted? We are compelled to answer that those sins were certainly pardonable, if truly repented of, for they were sins of ignorance, at least of their great enormity, or Jesus would not have prayed for their forgiveness, hence we gather that sins of ignorance are not held to rigid account as willful sins are held.

In regard to resurrection or rising again from the dust, is it any more wonderful than infusing life into a corpse made from dust in the first place which all, both great and small, seem to admit and must admit until they can trump up a better solution of the creation of man than God himself has given in his inspired Word.

No question, it seems to me, that if

Is This Fair?

Certain Proof Will Be Made That Stuart's Dyspepsia Tablets Cure Stomach Trouble.

THIS EXPERIMENT FREE.

Stuart's Dyspepsia Tablets are made to give to the system, through the digestive tract and the stomach, the necessary chemicals not only to digest food, but to enrich the fluids of the body so that it may no longer suffer from dyspepsia or other stomach trouble.

We will send you a quantity of these tablets free, so that their power to cure may be proven to you.

Thousands upon thousands of people are using these tablets for the aid and cure of every known stomach disease. Know what you put into your stomach, and use discretion in doing so.

Stuart's Dyspepsia Tablets contain fruit and vegetable essences, the pure concentrated tincture of Hydrastis, Golden Seal, which tone up and strengthen the mucous lining of the stomach, and increase the flow of gastric and other digestive juices; Lactose (extracted from milk); Nux, to strengthen the nerves controlling the action of the stomach and to cure nervous dyspepsia; pure Ascetic Pepsin of the highest digestive power and approved by the United States Pharmacopoeia.

One of the ablest professors of the University of Michigan recently stated that this Pepsin was the only acceptable pepsin he had found that was absolutely pure—free from all animal impurities; Bismuth, to absorb gases and prevent fermentation. They are deliciously flavored with concentrated Jamaica Ginger—in itself a well-known stomach tonic.

Liquid medicines lose their strength the longer they are kept, through evaporation, fermentation and chemical changes, hence Stuart's Dyspepsia Tablets are recognized as the only true and logical manner of preserving the ingredients given above in their fullest strength.

If you really doubt the power of these tablets, take this advertisement to a druggist and ask his opinion of the formula.

It is due your stomach to give it the ingredients necessary to stop its trouble. It costs nothing to try. You know what you are taking, and the fame of these tablets prove their value. All druggists sell them. Price 50 cents. Send us your name and address and we will send you a trial package by mail free. Address F. A. shall, Mich.

God had seen proper to have populated the whole earth by creating them all from the dust of the earth as he did the first pair—Adam and Eve—he could have done so, but he saw fit to have the earth populated by reproduction of one another for his own wise purposes. Most respectfully submitted. F. C. McMILLAN.

Boy—"Sixpenn'orth o' cod liver oil, please, sir. An', I say, don't give me too much, 'cos it's me what's got to drink it."—Punch.

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o' cod liver I say, don't it's me what's ich.

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HUNTSVILLE DISTRICT INSTITUTE

The Huntsville District Missionary Institute and Preachers' Meeting was held at Montgomery, Texas, Feb. 9 and 10, 1909. The attendance of the preachers of the district was unusually large, all but three of the pastors being in attendance. The fellowship was as perfect as was possible, and, although the discussions were spirited and spicy, not a suggestion of friction was to be found by the most critical observer. The Huntsville District is rich in promising young men, every one of whom will give a good account of himself at conference. The program was very practical, and altogether most excellent. The opening sermon was preached on Monday night, Feb. 8, by Rev. J. C. Carr, of Madisonville, and Bros. Solomon, Boyles and others spoke, to the great pleasure and profit of the brethren. As usual, Bro. Solomon carried off the honors in a great deliverance on "The Adequacy of Christianity and the Inadequacy of Other Systems of Ethics for the World's Needs." The brethren, by unanimous vote, passed a resolution asking Bro. Solomon to prepare the sermon for the press and to offer it to the Methodist Review for publication. "The Model Quarterly Conference," presided over by Rev. F. M. Boyles, not only furnished fun galore, but emphasized and made obvious certain very prevalent forms of official littleness, brought to light a mighty fine piece of presiding elder timber and revealed several natural humorists in the persons of Carr, Carter, Garrett and others. The presiding elder, Rev. H. C. Willis, was at his best. He is very popular, very capable and very loyal to the best interests of the Church.

Montgomery people did their part as hosts splendidly. The sessions were held in a neat, new house of worship, standing just a little way from what is said to be the oldest Methodist house of worship in Texas. The old house still stands where it has stood for sixty-one years, though it does not look half so old. Bro. Kelley, the pastor, is in favor and seems to be doing well. Some of us sympathized with him because he does not need a parsonage, but we hope that he will soon see the error of his way and repent.

The Huntsville District goes in for early and full collections.

THOMAS H. MORRIS.

"The readiest way to escape from our sufferings is to be willing they should endure as long as God pleases."

WEST TEXAS CONFERENCE.

- Austin District—Second Round. 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 Merrittown, 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.

N. B. READ, P. E.

San Augustine Dist.—Second Round.

- (In part.) Shelbyville, at Carroll's Chap., March 20, 21. Center Sta., Monday, March 22. Laurelia Sta., Thursday, March 25. Camden, at Chester, March 27, 28. Tenaha, at Lone Oak, April 3, 4. Center Cir., at Good Hope, April 7. Corrigan, at Moscow, April 10, 11. Timpson, Wednesday, April 14. Nacogdoches, Thursday, April 15. Minden, at Glenfawn, April 17, 18. Geneva, at Sexton, Wed., April 21. San Augustine, Thursday, April 22. Gary, at Tennessee, April 24, 25.

C. A. TOWER, P. E.

Beeville District—Second Round.

- Gollad, at Gollad, 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.

A. L. SCARBOROUGH, P. E.

Cuero District—Second Round.

- Lavernia, at Sutherland Springs, March 6, 7. Ganado, March 13, 14. Edna, March 15. El Campo, March 20, 21. Palacious, 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.

R. A. ROWLAND, P. E.

Llano District—Second Round.

- 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.

San Antonio District—Second Round.

- (In part.) 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.

San Marcos District—Second Round.

- 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.

- 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.

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.

A. A. WAGNON, P. E.

Calvert District—Second Round.

- 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.

E. L. SHETTLES, 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. Dalgnerfield, May 21. Hughes Springs, May 22, 23. Naples and Omaha, May 29, 30.

R. A. BURROUGHS, P. E.

Marshall District—Second Round.

- Gilmer Cir., at Soule's Ch., Mar. 6, 7. Church Hill Cir., at Fowler's Ch., Mar. 13, 14. Henderson Sta., Mar. 14, 15. Marshall, First Ch., preaching a. m., Mar. 21. Marshall, Summit St., preaching p. m., Mar. 21. Gilmer Sta., Mar. 27, 28. Fairview, preaching 3 p. m., Sunday, Mar. 28. Rhonesboro Cir., at Marvin's Ch., Apr. 3, 4. Henderson Cir., at Carlisle, Apr. 10, 11. Hallville, at Lacrone's Ch., Apr. 17, 18. Longview Sta., preaching Apr. 25. Longview Sta., Quarterly Conf., May 3. Beckville Cir., at Ebenezer, May 1, 2. Harleton Cir., at Coffeeville, May 8, 9. Marshall, First Ch., Quar. Conf., May 12. Marshall, Summit St., Quar. Conf., May 19. Waskom, at Waskom, May 15, 16. Harrison Cir., at Union Ch., May 22, 23. Kelleyville Cir., at Moore's Ch., May 29, 30. Jefferson Sta., May 28, 30.

H. T. CUNNINGHAM, P. E.

Huntsville District—Second Round.

- Trinity and Onalaska, at Trinity, March 13, 14. Montgomery Cir., at Plantersville, March 17. Anderson Cir., at Shiro, Mch. 20, 21. Madisonville Miss., at Midway, March 27, 28. Madisonville Sta., March 28, 29. Grapeland and Lovelady, at Lovelady, April 3, 4. Navasota Sta., April 6. San Jacinto Cir., at Union, Apr. 10, 11. Augusta Cir., at Percilla, April 17, 18. Crockett Sta., April 21. Willis Cir., at Old W., April 24, 25. Conroe Sta., April 26. Bryan Sta., April 28. Cold Springs Miss., at Farley's, May 1, 2. Dodge Miss., at Riverside, May 4. Huntsville Sta., May 8, 9. Groveton Sta., May 15, 16. Willard Cir., at Westville, May 16, 17. Shepherd and Cleveland, at Shepherd, May 22, 23.

H. C. WILLIS, P. E.

Tyler District—Second Round.

- Big Sandy, at Gladewater, Mar. 13, 14. Willis Point Cir., Palmore, Mar. 20, 21. Willis Point Sta., Mar. 21, 22. Edgewood Cir., at Craggleville, Mar. 27. Grand Saline, Mar. 28, 29. Mt. Sylvan, at Center Point, Apr. 3, 4. Lindale, Apr. 4, 5. Canton, at Todd Hill Apr. 10, 11. Edgewood Sta., Apr. 17, 18. Mineola, Apr. 18, 19. Murchison, at Wanda, Apr. 24, 25. Edom, at Sexton Ch., May 1, 2. Colfax, at Oakland May 8, 9. Tyler Cir., May 15, 16. Cedar Street, May 16, 17. Alba, May 21. Emory, May 22, 23. Marvin Church, May 26. Whitehouse, May 29, 30.

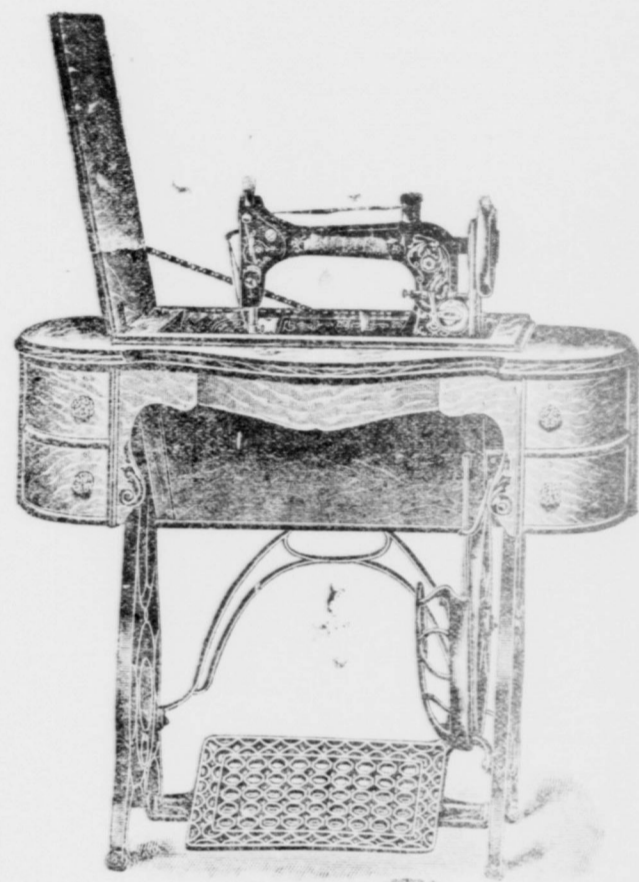
C. B. GARRETT, P. E.

Beaumont District—Second Round.

- Nederland and Sabine Pass, at S. P., Mar. 13, 14. Sour Lake and China, at C., Mar. 20, 21. First Ch., Beaumont, Mar. 28. Cartwright and Spindletop, at S., Mar. 28, 29. Port Bolivar and A., at Stowell, Apr. 2, 4. Silsbee, at Silsbee June, Apr. 10, 11. Jasper Sta., Apr. 16. Brownell and Brookland, at B'k'nd, Apr. 17, 18. Kirbyville, Apr. 23, 25. Jasper Mis., at Magnolia Spgs., Apr. 24, 25. Kountze, at Olive, Apr. 28. Warren Mis., at Spurger, May 1, 2. Orange, May 5. Woodville, at Colmesneil, May 8, 9. Dayton, May 12. Call Mis., at Buna, May 15, 16. Cedar Bayou, at C. B., May 19. Liberty Cir., at Devers, May 22, 23. Saratoga and Batson, at B., May 26. Aldridge Mis., May 30, 31. Burkeville Cir., at Newton, June 1. District Conference, Newton, June 1-4. Port Arthur, June 9. Wallisville, June 12, 13.

D. H. HOTCHKISS, 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 conventional 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; Foot-Driven 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, micro-finished Oak, and has four roomy, well-built side drawers with handsome embossed pulls, convenient center drawer, inlaid top-surface in table and patented unbreakable steel chain and Layer 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 essential 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 Buffer, Tacker, Bender, Bradder, 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.

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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. Howell, Editor, 170 Masten St., Dallas, Texas.

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

"That the Emperor and Empress Dowager of China should die about the same time was an unexpected event; but the strong woman and the weak man passed away without any convulsion of nature or serious convulsion of State. The Lord God reigns and the kingdoms of this world are becoming the inheritance of the Son of God."

AN IMPORTANT MEETING.

A meeting of executive officers of the Woman's Home Mission Society and of the Woman's Foreign Missionary Society of the North Texas Conference was held last Tuesday, February 23, at the Methodist Publishing House in Dallas, at the request of Mrs. L. P. Smith, President of the W. H. M. Society of the North Texas Conference, who acted as Chairman of the joint meeting of the officers. The object of the meeting was to decide upon plans for the establishment of a school of methods for mission work at the Dormitory in Denton, to open at some date yet to be fixed during the coming summer. A full representation of officers attended from the two conference societies, and a number of the presiding elders of the North Texas Conference also attended, each of these brethren expressing a lively interest in the enterprise and making valuable suggestions looking to the establishment of such a school in a permanent way, in which the Annual Conference should have a special department. The presence of Mrs. W. F. Barnum, of Fort Worth, Third Vice-President of the Woman's Board of Foreign Missions, was welcomed at the meeting, and her remarks and suggestions in connection with the discussion of plans were timely and helpful. Mrs. Bloodworth, of Fort Worth, the President of the Woman's Home Mission Society of the Northwest Texas Conference, was also in attendance and participated in the discussion, showing a very special interest in the matter. After a lengthy discussion of the enterprise and consideration of various points bearing upon the establishment of the school of methods, it was finally decided to hold a missionary institute for the coming summer, looking to the establishment at some later date of a permanent school of methods for all departments of mission work of the Church, looking to the North Texas Annual Conference for approval and support. The Presidents of the two conference societies, and the Corresponding Secretaries of the two organizations, with Mrs. W. F. Barnum as a fifth member, were appointed a General Committee of Arrangements to outline plans of work for the institute to be held at the Dormitory in Denton at some date in the coming summer, and to prepare a program for the same, and announce date of meeting, railroad rates, etc.—Editor Woman's Department.

AN EXECUTIVE MEETING.

A meeting of the executive officers of the Woman's Foreign Missionary Society of the North Texas Conference was held in Dallas, at the Methodist Publishing House, on Tuesday of last week, February 23. The meeting was held at the call of the President to consider plans for the observance of an Easter program, and to also outline the program for the next annual meeting of the conference society, and for the consideration of other matters of interest to the work of the society. It was decided to leave the preparation of a program for the Easter observance to the discretion of each auxiliary, only urging that each auxiliary shall observe such a program at that time, or as near that date as convenient, the collection for the occasion to be given to the fund being raised by the conference society for the benefit of the Eliza Bowman School. The date for holding the next

annual meeting of the conference society was fixed for June 1-4, opening on Tuesday night, June 1, and closing Friday night, June 4, the place of meeting as arranged at last annual meeting being Grace Methodist Church, Dallas.

PRESIDENT CONFERENCE SOC.

A PLEASANT VISIT.

A pleasant visit, indeed, was that enjoyed by this writer as an invited guest of the Auxiliary Woman's Foreign Missionary Society of Plano, for an open meeting of the auxiliary at the Church, on Sunday night, February 21, and for the monthly business meeting on the following Monday afternoon. This auxiliary is one which has made a fine record in the W. F. M. Society of the North Texas Conference for faithful service, and one which has seen gracious results follow as a result of this loyalty to the call of duty, and a visit to the membership of such an auxiliary would naturally give pleasure and inspiration to the visitor. It was a blessing to be there, and we hope to give a more extended notice of the occasion in the issue of next week.—Editor Woman's Department.

A LETTER FROM THE PRINCIPAL OF THE SCARRITT BIBLE AND TRAINING SCHOOL.

Your letter came a few days ago, and I am very glad to be able to give you the items for which you have asked.

If I were less pressed for time I would surely send items to you for the Texas Advocate much more frequently, as I realize what a privilege it is to have the columns of the Advocate open to me and especially in so great a State as Texas.

Your State holds the banner this year. We have 82 students enrolled, including one who will come in with in the next few days, and when she enters, we will have 21 students here from Texas, so that one quarter of the whole body of students now are from your State. Some of them are very excellent students too. I will make out a list which I will enclose in this letter, giving you the names, addresses and conferences which support each young woman.

I feel indebted to Texas for many reasons. Both of our bands have received gifts from Texas for the furnishing of their rooms, as the North Texas Conference, of which Mrs. L. P. Smith is President, furnished the Home Mission Band Room, and Mrs. Ridley, of Beaumont, furnished the Student Volunteer Room. These are a perpetual reminder to us of our Texas friends.

Then within the next few weeks we expect to have a \$100 for a library fund from the Northwest Texas Conference; and many of our students are now enjoying the pleasure provided for them by the Woman's Foreign Missionary Society of the North Texas Conference last summer in their attendance upon the Gipsy Smith meetings. You remember the love offering that was given to me for their pleasure at the annual meeting of the W. F. M. Society of North Texas Conference.

Of the 28 graduates in the Senior Class eight are from Texas, and they are equally divided, four being foreign mission candidates and four home mission candidates. In the Junior Class there are twelve from Texas, and the thirteenth we expect in a few days. Some of your students are unusually bright, and will do you great credit when they have received their training and go out into the work.

I wish you might come to make us a visit. I feel well acquainted with Texas because of our dear Mrs. Barnum who is such a power in missionary work, and has visited us several times and takes such interest in the young women who claim Texas as

their home. I would like to have you see the social life and class-room work of the students. I am sure that it would rejoice your heart as it does mine.

Praying our Father to bless and keep you now and always.

(MISS) M. L. GIBSON.

Kansas City, Mo.

Students from Texas in Scarritt Bible and Training School, Session 1908-1909.

Texas Conference—Miss Rosalie Edwards, Shelbyville; Miss Martha Morris, Bryan.

West Texas Conference—Miss Calye Smith, Alice.

North Texas Conference—Miss Helen Hickman, Sherman; Miss Lura Johnson, Paradise; Miss Myrtle Long, Sulphur Springs; Miss Virginia Ragland, Pilot Point; Miss Margie Guthrie, Tom Bean; Miss Lizzie Cox, Dallas; Miss Kathryn Gilchrist, Wills Point.

Northwest Texas Conference—Miss Elsie Lowe, Midlothian; Miss Nannette Hudson, Stamford; Miss Zadie Royalty, Ballinger; Miss Willena Henry, Rice; Miss Laura Edwards, Hereford; Miss Johnnie Pierson, Hamilton; Miss Ella Bowden, Brownwood; Miss Martilla Espy, Plainview; Miss Laura Stanford, Lorena; Miss Julia Barnes, Georgetown; Miss Miriam Steel, Brownwood.

Four Seniors: Misses Edwards, Hickman, Johnson and Lowe are foreign mission candidates.

Four Seniors: Misses Henry, Hudson, Long and Royalty are home mission candidates.

Of the Junior Class: Four are foreign mission candidates; four are home mission candidates; five are entered for self-improvement.

FROM FARMERSVILLE.

The Auxiliary Woman's Home Mission Society has just closed a very good year's work. Our little band numbers thirty-two, and under the leadership of our loyal President, Mrs. W. F. Pendleton, we work together harmoniously with our hearts full of love to our Heavenly Father and to each other. February 22 the society met in regular session. After a very interesting program the annual election of officers was held and the following officers were elected for the ensuing year: Mrs. W. F. Pendleton, President; Mrs. J. B. Honaker, First Vice-President; Mrs. W. P. Herron, Second Vice-President; Mrs. R. L. Cody, Third Vice-President; Mrs. J. E. Pendleton, Recording Secretary; Mrs. Ed Evans, Corresponding Secretary; Mrs. J. J. Rogers, Treasurer; Mrs. J. O. Cullom, Press Reporter; Mrs. Henry Beam, Organist.

MRS. ED EVANS, Cor. Sec.

FROM RICE, TEXAS.

The Woman's Home Mission Society met in regular business session Tuesday, 2:30 p. m., February 16, 1909. Mrs. W. D. Haynie in the chair. After devotional services we had reports of officers. Leaflets were read and discussed on the ministry of lay women in the rural districts. We had a talk on the bulletin. Then the election of officers, which was done with zest.

Report for the Past Year.

Sent Conference Treasurer \$67.15, sent Orphanage \$5, supplies given locally \$31.31, spent on parsonage \$21.35, 1 box sent the Mission Home, Dallas, \$70, on baby roll 6, on McEachin Brigade 9. We have \$56 on hand which is soon to be used on repainting our parsonage. Our beloved President, Mrs. W. D. Haynie, is a faithful, consecrated leader. We have a splendid band of women, true to all the interests of the Church. They are always ready to undertake any good work. With 24 women reading "Our Homes," they, of course, are intelligent workers. All our women should be members.

MRS. H. B. HENRY,
Press Reporter.

FROM BATESVILLE, TEXAS.

Newly elected officers of the W. H. M. Society of Batesville, Texas, 1909-1910: President, Mrs. S. B. Pincham; First Vice-President, Mrs. W. T. Chil-

dress; Second Vice-President, Mrs. J. B. King; Third Vice-President, Mrs. J. H. Sawyers; Treasurer, Mrs. Monroe Martin; Recording Secretary, Miss Minnie Lee Sawyers; Corresponding Secretary and Press Superintendent, Mrs. O. A. Mills; Agent "Our Homes," Mrs. J. Groves; Organist, Mrs. J. B. Valnwright.

MRS. W. T. CHILDRESS, Cor. Sec.

FROM BARTLETT, TEXAS.

I wish to make the following report: The Woman's Home Mission Society of the M. E. Church, South, Bartlett, met on Monday afternoon, February 22, at four o'clock at the Methodist Church, and elected the following officers:

President, Mrs. W. J. Harlan; First Vice-President, Mrs. W. G. Bridges; Second Vice-President, Mrs. J. C. Laughlin; Third Vice-President, Mrs. J. W. White; Secretary and Treasurer, Miss Sarah Laughlin; Corresponding Secretary, Mrs. P. Vitwar; Press Reporter, Mrs. W. W. Duncan; Agent for "Our Homes," Mrs. O. L. Cowser.

I am glad to report our auxiliary is in a very prosperous condition. We have made our parsonage as comfortable as possible. With the help of our good pastor, Rev. E. F. Boone, we expect to accomplish more the coming year than ever before.

MRS. W. W. DUNCAN, Reporter.

QUARTERLY CONFERENCE CHANGES.

Calvert District.

Petteway, at Beck's Prairie, March 13, 14.
Centerville, at Evans' Ch., May 1, 2.
Wheeler, at Edge, May 15, 16.
Jewett, at Jewett, May 22, 23.

E. L. SHETTLES, P. E.

Marshall District.

Marshall, First Ch., preaching Mar. 21.
District Conference at Beckville, June 29 to July 1, with opening sermon on evening of the 28th.

H. T. CUNNINGHAM, P. E.

Cleburne District—Second Round.

Cleburne, Brazos Ave., Mar. 7-25.
Cleburne, Anglin St., Mar. 14-24.
Itasca, March 29, 21.
Grandview Cir., at Bethany, March 27, 28.
Alvarado, March 28, 29.
Covington, at C., April 3, 4.
Morgan, at Kopper, April 6.
Joshua, at Egan, April 8.
Cleburne, Main St., April 11-28.
Grandbury Mis., at roost Oak, April 17, 18.
Grandbury Sta., April 18, 19.
Cresson, at Acton, April 20.
Grandview Sta., April 24, 25.
Glenrose Mis., at White Ch., May 1, 2.
Glenrose Sta., May 2, 3.
Epworth League and Sunday-school Conference at Morgan, May 7-9.
Blum, at B., May 15, 16.
Godley, at Bono, May 18.
Burleson, at Everman, May 22, 23.
Walnut Springs, May 29, 30.

E. A. SMITH, P. E.

Gaineville District—Second Round.

Valley View, Feb. 19-21.
Era and Rosston, at R., Feb. 26-28.
Dexter, at Mt. Zion, March 6, 7.
Wesley & Bethel, at B., March 12-14.
Marysville, at Spring Hill, Mar. 18-20.
Sanger & Bolivar, at B., March 25-28.
Denton Street, March 28.
Broadway, April 4.
Myra & Hood, at M., April 9-11.
Aubrey, at Friendship, April 16-18.
Woodbine, at Callisburg, April 23-25.
St. Jo, April 30-May 2.
District Conference, at Sanger, May 6-10.
Denton Station, May 16.
Pilot Point, May 21-23.
Collinsville and Tloga, May 27-30.

D. H. ASTON, P. E.

CATARRH.

Called an American disease, it is cured by an American medicine, originated and prepared in the most careful of American conditions. That medicine is Hood's Sarsaparilla. It cures radically and permanently, in that it removes the cause, cleansing the blood of scurfiness and all other impurities. It overcomes all the effects of catarrh, too, and builds up the whole system.

UNANSWERED LETTERS.

February 15—C. T. Davis, sub. G. S. Wyatt, sub. R. B. Bonner, sub. W. S. P. McCullough, sub. G. J. Irvin, sub. J. T. Osborn, sub. E. V. Cox, sub. A. P. Hightower, sub. J. R. Ritchie, sub. A. E. Carraway, sub. J. T. McClure, sub. C. J. Atkinson, sub. E. G. Hocutt, sub. J. M. Adams, sub. J. M. Lynn, sub.

February 16—J. W. Mayne, sub. J. C. Mimms, sub. A. P. Hightower, sub.
February 17—W. W. Watts, sub. F. M. Atchison, sub. W. H. Terry, sub. J. P. Patterson, sub. J. M. Barcus,

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

sub. J. E. Vinson, sub. Simeon Shaw, sub.

February 18—C. P. Martin, sub. F. Pilley, sub. F. M. Atchison, sub. J. A. Ellis, sub. C. Pugsley, sub. J. S. Wilson, sub. C. W. Jacobs, sub. W. H. Terry, sub. W. R. McCarter, sub. A. C. Biggs, sub. M. K. Fred, sub. E. F. Boone, sub.

February 19—C. S. Cameron, sub. E. T. Bridges, sub. C. E. Simpson, sub. F. P. Hunsucker, sub. J. W. Cullen, sub. G. A. Nance, sub. 2 cards. C. W. Daniels, sub. W. F. Bryan, sub.

February 20—A. P. Bradford, sub. W. H. Vance, sub. G. A. Nance, sub. T. H. Morris, sub. J. W. Tinscher, sub. Jno. E. Roach, sub. S. S. McKenny, sub. E. R. Stanford, sub.

February 22—F. J. Perrin, sub. W. S. P. McCullough, sub. H. P. Shrader, sub. W. A. Manly, sub. J. D. Major, sub. E. V. Cox, sub. L. B. Saxon, sub. S. B. Johnston, sub. M. K. Fred, sub. J. C. Cameron, sub.

February 23—W. P. Garvin, sub. E. G. Roberts, sub. W. F. Campbell, sub. G. W. Kincheloe, sub.

February 24—L. G. Rogers, sub. W. S. P. McCullough, sub. F. Pilley, sub. Leon Henderson, sub. D. C. Stark, sub. Samuel Weaver, sub. W. J. Mayhew, sub. E. P. Swindall, sub. W. A. Belcher, sub. J. B. Wood, sub. M. L. Moody, sub. H. J. Hayes, sub. J. H. Braswell, change. M. W. Rogers, sub. C. N. Morton, sub. C. G. Shutt, sub. J. H. Watts, sub. L. D. Shawver, trial sub. J. C. Carter, sub.

February 25—J. C. Williams, sub. H. W. Stanford, sub. W. B. Bayless, sub. L. G. White, sub. J. M. Alexander, sub. G. W. Kincheloe, sub. J. H. Watts, sub. C. F. Carmack, sub. E. P. Swindall, sub.

Feb. 26—E. R. Wallace, sub. W. S. P. McCullough, sub. H. P. Shrader, sub. J. E. Buck, sub. S. W. Stokely, sub. Ben Hardy, sub.

February 27—W. P. Garvin, sub. C. H. Buchanan, sub. C. S. Cameron, sub. A. Nolan, sub. C. A. Evans, sub.

March 2—C. M. Barrick, sub. A. P. Saffold, sub. J. T. Smith, sub. W. C. Hillburn, sub. H. L. Vincent, sub. have attention. J. T. McClure, sub. N. W. Turner, sub. 2 cards. G. A. Nance, sub. J. E. Givens, has attention. E. F. Boone, has attention. Leslie Robeson, change. F. Hughen, sub. D. B. Doak, sub. R. Paine, sub. G. Ward, sub. G. W. Kincheloe, sub. A. H. Hussey, sub. B. S. Crow, sub. W. H. Keener, sub. O. T. Rogers, sub. L. F. Palmer, sub.

MARRIED.

Riddell-Harrington.—At the home of the bride's parents, Mr. and Mrs. Jas. Harrington, near Walnut M. E. Church, South, on December 6, 1908, Mr. James Riddell and Miss Linnie Harrington, Rev. W. A. Hart officiating.

Dodgen-Shelley.—At the home of the bride's parents, Mr. and Mrs. E. M. Shelley, of Round Mountain, Texas, on February 24, 1909, Mr. Frank L. Dodgen and Miss Elitha F. Shelley, Rev. W. A. Hart officiating.

Ammons-Brewer.—At the residence of the bride's father, John T. Brewer, near Edom, Texas, Dec. 27, 1908, Mr. John W. Ammons and Miss Ona Brewer, Rev. J. R. Ritchie officiating.

Half-Hardee.—At the residence of the bride's mother, Mrs. Hardee, in Chandler, Texas, Feb. 7, 1909, Mr. Richard Hall and Miss Ray Hardee, Rev. J. R. Ritchie officiating.

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residence F. Brewer, 1908, Mr. Ona Brew- ting. dence of Hardee, in 1909, Mr. y Hardee,

Don't Bother with Pie

Try the delicious desserts so easily and quickly prepared with

JELL-O



10c. per package. 7 flavors. No dessert better. None so economical. This is one of the delightful recipes:

Banana Cream. Peel five large bananas, rub smooth with five teaspoonsful of sugar. Add one cup sweet cream beaten to a stiff froth, then one package of Jell-O. Dissolve in one and one-half cups boiling water. Pour in mould and when cold garnish with candied cherries, serve with whipped cream.

Beautifully Illustrated Recipe Book, free. The Genesee Pure Food Co., Le Roy, N. Y.

NOTES FROM THE FIELD

(Continued from page 5)

our editors are efficient, so it may be some fault in detail of conference arrangement, perhaps inadequate means are furnished. If so, let us hope it may be so remedied that we may have our minutes on time or not at all. This thought is given in love and Christian courtesy to fellow-laborers. Christ for all, and all for Christ!—Robert Paine.

Sadler.

There seems to be now one of the greatest spiritual awakenings here among both saint and sinner that has ever been manifested during the history of our town. People throughout seem to be earnestly meditating upon their responsibility to God and to mankind. They are aroused; they are advancing; they are taking hold; they are acting and the results are already quite noticeable. At the beginning of this conference year the people here seemed to be in a state of lethargy, but God sent into our midst Rev. J. T. Turner, our beloved brother and pastor, who, it seems, is "equal" to the cause. His life seems Christ-like, and his every move is for God and the upbuilding of humanity. He has ever been up and doing, having been instrumental in organizing and maintaining a prayer-meeting which is renowned beyond degree. It is indeed marvelous to think of. It is nurturing a great many souls. The choir at Sadler renders a great service upon all occasions and in my mind is rarely excelled for its excellency and is one of which any city in the great State of Texas could justly be proud. Our Sunday-school has of late made remarkable advancement in attendance and interest. It is in Sadler a great pillar to the cause of Christ and we, at some future date, contemplate recognizing a "decision day." In short, the moral atmosphere here is greatly purified, and we accord it largely to the untiring efforts of our highly esteemed pastor through his trust in God.—C. A. German.

Wylie.

We will close here tonight a splendid meeting. About 40 have professed, and many others happy, and a great number of family altars are erected. Gray-headed men and little children have alike been converted to God. Rev. J. L. Sullivan is the happy and popular pastor. Alva Woodward, of Sumner, Texas, lead the singing for us, and it was well done.—W. H. Brown, March 1.

Teague.

I came home from Beaumont and took up the burden where I had left it at the close of last year. We had not finished our new church, so I still had much to do in that enterprise. We had not as yet been blessed with a revival, so I began early to prepare for the greatest of all—a great revival. We closed Monday night what was and is a truly great meeting, for the work is still deepening. After all things were ready I called in Abe Mulkey, that Texas hero, and the battle was on in earnest. In spite of rain and cold the conflict waxed hotter and hotter still, until the slain of the Lord were many. As a result of this awakening we received 60 members into the Church, and other denominations were blessed with additions to their forces. On the last day we raised \$3-

000 to finish our church and pay off some debts. I feel repaid for all the toil, burden and heartache of the past in trying to establish Methodism on a permanent basis in this young and rapidly growing town. God has fulfilled his word in that he said that "He that goeth forth weeping, sowing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." What of Abe? Well, he has developed into a truly great preacher and winner of souls. He is still the same sunny life that he has always been, but he is much stronger in utterance than ever before; truly the power of the Most High is upon him. When I say that Abe Mulkey is a preacher I mean all I say. He is a man of devotion to God, a student of great books, and a judge of men. If he lives 20 years I look for greater things from him in the hands of God than we have yet witnessed. Bro. Burdine, his choir leader, is fully consecrated to God and his work, and is a young man of prudence and power. Teague is still growing; new brick houses going up all the time. In 30 days we will have one of the best systems of water works in the land, owned by the city. We will have this year a \$40,000 school building. Material progress is in evidence on all sides. I pray that we may be able to set the pace in better and nobler things. We feel that the "Lord of Hosts is with us."—R. W. Adams.

Oakwoods.

Oakwoods has many things to be thankful for, especially for the good meeting that has just closed. Rev. J. R. Murray, P. C., did the preaching, and Prof. W. C. Waltermire, of Honey Grove, led the singing to the satisfaction of every one. Miss Zada Murray had the organ in charge and served us faithfully and well. We had fine sermons, fine singing and fine music. The meeting lasted thirteen days and much good was accomplished. There were no accessions to the Church, but our people are nearer together, and love each other more than they did before the meeting. Ladies who have been playing games for prizes say they will do so no more, and the Church is strengthened and on higher ground. Even the extremely cold weather did not prevent the services from being held. We had splendid congregations. There were people standing up Sunday night, and some returned home, as they were unable to procure seats. Bro. Shettles, our presiding elder, was to have been with us a few days during the meeting, but illness in his family prevented, and so Bro. Murray held the first Quarterly Conference in his stead. We are looking forward to a prosperous, profitable year. Bro. Murray organized an Epworth League Sunday afternoon with seventeen members.—Mrs. J. S. Moore.

Montague and Dye Mound.

We have been kindly received and welcomed by the good people of this work. We were indeed liberally provided. Our first Quarterly Conference was held in January. The reports and collections were good. "That indefatigable and prince of presiding elders," as Rev. C. P. Martin truly says of Rev. Jno. E. Roach, is in great favor with our people. During our conference occasion he preached two strong and able sermons. Our Orphanage assessment has been paid, and our foreign mission and Bishops' money is subscribed, and will be in when this article appears in print. Our Sunday-school at Montague is one of, if not the best in the district. However it could not be otherwise with a man like G. W. Alcorn at the head of it. He is an ideal Sunday-school superintendent, and also one of the best lay preachers in the State. We have two flourishing Epworth Leagues; a good prayer-meeting, and a live Woman's Home Mission Society. The good women of the H. M. Society have recently raised \$16 to be expended for parsonage furniture. Rev. S. M. Black did a great work here, and left the charge in splendid condition in every way. He and his good wife are liked by all of our people and have many warm friends among them. We are hoping and believing that this will be the greatest year of our ministry.—Hugh E. Anderson, Feb. 26.

SPECIAL NOTICE.

The time for the payment of last half of the money subscribed at our conference at Beaumont, for missions, is at hand. Let those who still owe any part of their subscriptions send to me as promptly as possible; the money is greatly needed.

Heed this further request: Our second quarter's drafts for the missionaries in our own conference are now due, and we must have \$1000 more in hand, before they can be paid. Our brethren are in sore need. Won't the preachers make extra effort to rush that thousand dollars in in the next ten days? Don't fail your Treasurer and your missionaries in this hour.

O. T. HOTCHKISS, Treasurer, Texas Conf. Board of Missions, Pittsburg, Texas.

SOUTHWESTERN UNIVERSITY NOTES.

The great thing here just now is the revival meeting. Bro. Ed. Barcus is doing the preaching this year, and is doing it well. There have been many conversions, and more reclamations, and the whole Church has been greatly revived. Just the number your scribe is not prepared to give, but it has been a great meeting, and we all feel grateful to God for his goodness.

There have been several things quite remarkable during this meeting. In the first place, active in the meeting were Bro. John Barcus, pastor of the Church, Prof. J. Sam Barcus, professor in the University, and Bro. Ed. Barcus doing the preaching, pastor of Commerce Station—three brothers the equal of any other three preachers in Texas in weight and influence. Then the greatest Barcus of them all was in regular attendance upon the services—the mother of these three, and of one other preacher boy, and other boys and girls among the best citizens of our State. May God bless and preserve her!

The next thing that I call remarkable is the service on the second Sunday of the meeting, when five young men gave themselves for the first time to the ministry; and then the consecration prayer of all the young men and women who had given themselves to special work for the Master, when there must have been nearly one hundred kneeling around the altar. I wish I could give to every devout Methodist in the State a sight of that altar crowded with these young people full of religious zeal and fire. Then would the Church in Texas understand that Southwestern University is doing the work for the Church for which it was established.

The third remarkable thing was the love-feast on the same Sunday in the afternoon. Hundreds must have testified, and among them Bro. Ryan, eighty-eight years old, and his wife, eighty years old. The latter said she had been a member of the Methodist Church 75 years, having joined when she was five years old. Don't you suppose that makes her the oldest Methodist in the State, if not in the Church? It beats my own mother by only a few months.

The Senior Class of '09 gave the University fifty trees planted nicely on the campus. They had quite a ceremony in planting the class tree, with some excellent speeches. Then they had a mock funeral service burying Genot, one of Dr. Hyer's former text books in Physics, which has been displaced by a newer one. The speeches in this last were remarkable for originality, spice and wit.

This class has forty-nine members, and is one of the largest that ever went out from this University. It is not all quantity, either, for there are men and women in it who will make their mark. JOHN R. ALLEN.

It is a difficult matter to separate the Church and Southwestern University, for whatever concerns the one is of vital interest to the other. And the thing that is now absorbing all others is the new pipe organ. After the menfolks did all they could they called on the ladies, so now the organ is no longer an uncertain quantity, but an assured thing, for whoever knew a thing to fail when the ladies were busy with it. (Of course a woman is writing this.)

February 18 was arbor day; so the senior class decided to celebrate it by planting trees. They had an interesting program, after which fifty trees were planted. The whole University was invited to the program, even the Freshmen, to whom the Seniors are not due many courtesies. Still, they felt like they were heaping coals of fire on the heads of the Freshmen and so allowed them to stand on the ragged edge and see and hear what they could.

The indefatigable A. K. Ragsdale was with us last Friday arbor day.

a University "home-coming" for Southwestern University ex-students April 21. He has been working on it sometime and everyone he has mentioned it to is enthusiastic over it. A committee, with Prof. Young as chairman, has been appointed to see about it, and we feel sure it will be a very joyous occasion. The Seniors have been the center of several social occasions and the Freshmen are green with envy—and greenness.

The directors of the summer schools are very busy men these days planning for the summer work. Things are being so arranged that there will be special classes for public school teachers. Many schools close in April, thus giving their teachers an opportunity to take up work at some college. These teachers are at a disadvantage, however, because at that time of the year most classes are too far advanced for them to enter. For the benefit of those who wish to prepare for the examination to obtain a first grade certificate courses in algebra, geometry, history and physics will begin on April 20 and continue through July. This is a splendid opportunity for teachers to get in some college work. Any friends who will interest themselves and secure addresses of rural teachers and send them to Dean C. C. Cody will be very much appreciated. We also congratulate ourselves on the fact that we are able to offer normal students agriculture taught by a competent man.

The meeting now in progress has already begun to bear fruit. Everything is subordinate to it; it has the right-of-way in business circles and college circles. Surely every Methodist in Texas is interested in this meeting enough to offer a prayer every day for the preacher who is holding it and the workers who are faithful and very boy and girl in attendance. The responsibility is great and we feel it.

MISS MARGARET McKINNON.

THEOLOGICAL DEPARTMENT, SOUTHWESTERN UNIVERSITY.

The presence of every undergraduate ought to be had. Let the presiding elders help them to plan their work so they can go. Let the stewards see to it that they have the necessary money. Let every undergraduate in Texas plan to be with us.

S. J. VAUGHAN, Com. of the Third Year, Merkel, Texas.

NOTICE, TEXAS CONFERENCE.

The Executive Committee of the Church Extension Board of the Texas Conference will meet at Timpson, Tuesday, March 16, 1909, for the purpose of passing on all applications from this conference to the General Board. All parties interested will please take notice, and have their applications in the hands of Rev. C. B. Garrett, Tyler, Texas, a reasonable time before such date. Do not depend on mailing it so as to get it there on the day of the meeting. Only applications for aid to the General Board are considered at this meeting.

F. M. BOYLES, Pres. Texas Conference Board.

KNOCKED INTO SPLINTERS.

Rev. C. R. Wright, of Brownwood, has smashed a popular idea into splinters by sending in \$120 for foreign missions and \$182 for domestic missions, which meets the assessment for these funds. Many preachers in our leading stations seem to think that early collections are not to be expected in connection with the city charges, but when Bro. Wright gets there the Treasurer keeps his books open.

J. H. WISEMAN.

SMITH & LAMAR MAKE COMMENT.

We are in receipt of a large number of communications from your State asking that we make changes in next edition of the Hymnal as suggested by Rev. C. H. Buchanan in a recent issue of the Texas Christian Advocate. Will you oblige us by announcing in the Advocate that we

Gold Spectacles Free

Write and Get a Handsome 10-karat Pair Of The



Not Only For Trial—But to Keep Forever. DON'T SEND ME A CENT

as I am going to give away at least one-hundred-thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, read and sew with them and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes, you can keep them forever without a cent of pay, and

Just Do Me A Good Turn

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—DR. HAUX, (Personal), Haux Building, St. Louis, Mo.

NOTE:—The above is the largest Mail Order Spectacle House in the world, and is perfectly reliable.

have already decided to make all the changes suggested by Bro. Buchanan, and all future issues of the Hymnal will contain them? The brethren who have written us on this matter will we trust take this announcement in lieu of answer to their letters.

SMITH & LAMAR, Agents.

VALUABLE ASSISTANT.

Rev. J. K. McMillen, a faithful and efficient local deacon, is now at Van Alstyne, Texas. Mail will reach him here, and if any of the brethren wish help in meetings, they will find him valuable assistance. L. S. BARTON.

BOOK NOTICES.

Religion On the Threshold, by Rev. Donald Sage Mackay, D. D., and issued by A. C. Armstrong and Son. The volume has a lengthy introduction by Rev. Hugh Black, D. D., Dr. Mackay, who is now deceased, was a Scotchman, and he was educated at the University of Glasgow. For a number of years he was a brilliant preacher in his native land, but the last eight years of his fruitful life were spent in New York City, where his preaching attracted much favorable attention. This volume contains twenty-six of his ablest and maturest sermons, and they make up the contents of a most valuable book of pulpit discourses.

Side Lights On the Orient, by W. R. Lambuth, and issued by Smith & Lamar. Dr. Lambuth tells us in his introductory that these pen sketches were made during a flying visit to the East. The writer simply tries to give the young reader a more realistic idea of the lights and shadows playing over the world's thoroughfares, and something of the human need and the God-given opportunity to meet that need. It is a snatch here and there of real life on the sea, on the land, among men and among animals. It has many graphic descriptions, and the young reader will find it entertaining and informing.

PIPE ORGAN FOR SALE

Pipe organ now being used in the Methodist Church, Martin, Texas, is offered for sale at a bargain, for cash. Write for particulars. Address MRS. J. W. SPIVEY, President Home Mission Society.

OBITUARIES

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 expense 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.

BROWN.—Joseph R. Brown was born in Georgia May 8, 1827; removed with his parents to Sequeatche Valley, Tenn., when quite young; was married to Miss Rebecca A. Hughes September 6, 1846; moved to Texas in 1872, and lived one year in Dallas County and five in Johnson County. Thence he removed to Eastland County, where his wife—a noble Christian woman—died May 11, 1901. Bro. Brown married Mrs. S. E. Morrison September 19, 1902, who lives to mourn her loss, but her loss is his eternal gain. Truly a father in Israel has ascended to the skies. He went up the shining way with a shout. Doubtless many of our preachers remember Bro. Brown kindly, for he was the preachers' true friend, one to whom his pastor could unobscure himself when in need of help and sympathy. He went as a delegate to the Annual Conference a number of times. The last conference he attended was at Fort Worth. He looked forward to Quarterly Conference occasions with pleasure and was generally there. He was also a frequent delegate to the District Conference. Bro. Brown was enthusiastic in his religious life, always ready to speak for the Master in our social meetings and to work in our revivals. He was quite able in prayer, frequently concluding his petitions with a shout of praise to God. He was a good Bible student, and well read in the history, doctrines and polity of our Church. Best of all, he lived what he professed. Thank God for his life! Bro. Brown was the father of seven children—four sons and three daughters—some of whom preceded him to the good world. He leaves two noble sons and one daughter, who are following him as he followed Christ. He also leaves several grandchildren. The Lord bless them all, and also his bereaved widow, and bring them all to a happy reunion in "heaven above, where all is love" and peace and joy forever. In his last sickness Bro. Brown frequently expressed his readiness to go and be with Christ. He left his earthly home in Scranton, Texas, February 3, 1909, and went to dwell in that "house not made with hands, eternal in the heavens." His pastor, H. P. SHRADER.

STEWART.—With a concourse of people filling the house in which the funeral services were conducted, also covering the grounds about and blocking the roads for two hundred yards each way, I conducted the funeral services of Daniel T. Stewart, one of the most popular young men I have ever known. He was born in Tarrant County, March 29, 1884, and when a small boy moved with his parents to Alvarado, Texas, near which town he spent the remainder of his short life. He was converted in the month of August, 1907, in a meeting held by his pastor at Watts Chapel, near his home, at which date and place he united with the Methodist Church. He was one of the few who make friends of all about him; kind, always willing to help, thoughtful of the wishes of those with whom he mingled, and never too busy to go out of his way to brighten the life of a fellow. Perhaps there was not another young man in the county who had so wide and long a list of friends. Many were the hearts made sad by his sudden taking off. Let us hope that some day we shall meet him "where the surges cease to roll," and know again the friendship of such a friend. ROBERT P. SHULER.

McDANIEL.—Bro. D. A. McDaniel was born February 21, 1838; professed religion and joined the Methodist Church in 1852; was married to Miss M. A. Shepherd in the year 1860, and departed this life February 19, 1909. He died very suddenly. He had many friends, and those who knew him best loved him most. He was a great counsellor to the young. His face was pleasant and he wore a smile for all he met. He was a kind husband, a loving father and a noble citizen. He was faithful to his Church. He served as steward for a number of years and performed his duty well. He had said a number of times before he died that he was ready to go, just waiting for his time to come. We entreat the wife, children and friends to grieve not. The Holy Writ gives us these cheering words: "Blessed are the pure in heart, for they shall see God." His pastor, S. H. SMITH, Como, Texas.

BROYLES.—A short while back I received several letters from friends in Palestine who were in sore trouble on account of the death of their friend and brother, Dan J. Broyles, which occurred Dec. 10, 1908, at 9 p. m., after an illness of several months. Death always brings sadness, but when he enters the home and takes away one so loved and valuable as was Bro. Broyles, it is specially sad. For several months he had been in ill health and suffered intensely at times, but through it all not a word of complaint escaped his lips. Some time during the summer he made a trip to West Texas, hoping to be benefited by the change of climate, but while there he was caught out in a shower of rain, took cold and had to return home, and from that time he grew worse until the end came. Bro. Dan Broyles was the son of George and Rosanna Broyles. He was born in Calhoun County, Ala., March 14, 1850. He came to Texas in 1883 and settled in Palestine. At the age of nine he joined the Methodist Church, and at about thirteen was happily converted to God. His sister writes me that she never witnessed a brighter conversion. It was of the old type, and from that day on till his death his life was devoted to his God and the Church. For twenty-five years he served the Church faithfully as a steward, always attending the Quarterly Conferences whenever possible. No preacher had a better friend than Bro. Broyles. I remember when I was his pastor. The subject of building a church in his community came before us and after discussion incident to a move like this one we decided to build. Bro. Dan, as we called him, was the foremost amongst all the men in the community favoring the building, and for several months he worked untiringly until the house was finished and ready for occupancy. This little church was the pride of his heart. How he loved it! At its altar he saw numbers converted to God, among whom were his nieces, nephews and other relatives and friends. We might say he planted the little vine, he nursed it, and to his delight he saw it bear fruit. The element of selfishness never entered into his make-up. The community, as well as the Church, received the benefits of his broad-mindedness. He was one of the best men I ever knew. He was a good citizen and kind to the poor. He was upright and honorable in all his dealings with men; even the hands on his farm attest this. He was ever ready to help in time of need. His devotion to his sisters was beautiful. When his mother was nearing her end, she took him in her arms and said: "Dan, you have never given me any trouble except sickness." Then she said: "I am going to leave you; take care of my three girls." And from that time on he was true and faithful to her request. He was even more than a brother; he was their counsellor, their stay, sympathizing with their pleasures, and comforting them in their afflictions. He was specially tender to his eldest sister, Mollie, and when she was depressed in spirit one word of cheer from him would lift the burden. His home, like the little home at Bethany, was an ideal place to visit; everything around to make one comfortable and happy. The prophet's chamber was always open for the pastor. He was always a welcomed visitor. Bro. Dan is with us no more, but his memory is as precious ornament poured forth. The implements he used to further God's cause have been laid aside. We bow our heads in grief because of his departure, but we say, "Thy will be done, O God." He leaves behind to mourn their loss three sisters, several brothers and other relatives, and a host of friends. I know you are sad, but cheer up, loved ones. May God's grace sustain you and his spirit continually be your comforter and guide. His remains were followed by a great concourse of friends to East Hill Cemetery, where they were laid to rest beside those of his mother and brother to await the summons of our heavenly Father. The funeral service was conducted by our pastor, Bro. Kilgore. The songs that were sung at the grave, "Tis So Sweet to Trust in Jesus," "Savior More Than Life to Me," and "The Haven of Rest," were his favorites. May the soul of my friend rest in peace. A. METHVIN, His Former Pastor.

CONN.—Mrs. Sarah Malinda Conn (nee Cole) was born in Bell County, Texas, January 7, 1861, and died in Roswell, N. M., December 11, 1908. Shortly after her birth her parents moved to Medina County, Texas, where she grew to womanhood, and where she was married to John W. Conn January 21, 1880. Five years later she accepted Christ as her personal Savior and joined the Methodist Episcopal Church, South. She remained in the community where she was married till 1900, and then moved with her family to Roswell, N. M. She was the mother of six children—three boys and three girls. The second boy died in infancy, but the other five children and their father are living. Like good Methodists should do, they united with our Church in Roswell shortly after they moved there. For a number of years Sister Conn was a faithful Sunday-school teacher. I was her pastor three years, and I am glad to state that it has not been my pleasure to know a more consecrated Christian, a better mother and wife, nor a more lovable woman than she was. All the best qualities of genuine womanhood characterized her life. We join her loved ones and friends in hoping to see her in the world of life and light. JOHN WESLEY SMITH.

HEGAR.—Bertha Mae, little daughter of Otto and Alice Hagar, was born in Waller County, Texas, Oct. 3, 1895, and died at Tom Ball, Harris County, Texas, Dec. 16, 1908. Little Bertha was a remarkable child for one of her age; always obedient to her parents, she had such a sweet disposition. She was loved by her many friends and was a special pet of her relatives. She was baptized in infancy and came into the M. E. Church, South, when about seven years of age and lived a consistent Christian, always interested in Church and Sunday-school work until Jesus said, "Come up higher." Oh, how little Bertha is missed in that home and by all her relatives and friends. She leaves a father and mother, two sisters and her aged grandfather and grandmother, with a host of other relatives and friends to mourn her loss. Farewell, sweet darling, until we meet again. HER AUNT MINNIE.

BURKETT.—Fannie B. Burkett was born Sept. 8, 1906, and died Jan. 23, 1909. She was the daughter of R. E. and Nannie Burkett, and the third they have buried, leaving one little girl eight years old, only one of four children; two little girls and a boy in heaven. She was a bright, beautiful child, loved by all, and too pure to stay in this wicked world. There was something remarkable concerning her death. The day before she was taken sick she looked at her sister and said: "Sister, I'll never play with you any more." "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." There will be no more death, neither sorrow nor crying, for the former things have passed away. MISS FANNIE J. THURMOND, Marriass, Texas.

CONNER.—The subject of this sketch, Sister Conner, whose maiden name was Miss Sarah Mangum, was born in Weekley County, Tenn., May 3, 1890. She was married to Lewis Conner at the age of sixteen. Shortly after their marriage they moved to Obian County, and remained there until the fall of 1869, at which time they moved to Texas. They moved to Jones County in the year 1881, and resided there till 1883, when they took up their residence in Abilene, and she was a citizen of that place until her death, which occurred on Jan. 7, 1909. At the time of her death she was visiting a daughter who resides in Hamilton County. Sister Conner was the mother of thirteen children, seven of whom have preceded her to the spirit land. There are six living children—three sons and three daughters. She was a member of the Southern Methodist Church for about fifty years. She was a devoted mother, always striving to set before her children a good example, endeavoring earnestly to bring them up in the right way. She had been a widow since 1883—a little more than twenty-five years. I was her pastor for three years, and it was my privilege to visit her often, pray and talk with her. She was always cheerful, although her health had been very poor for a number of years. Her faith in God was unshaken, and she died as she had lived—trusting in the Lord—and has gone to enjoy the rest that remains to the people of God. Sister Conner was in the truest sense a good woman, and she has left to her six surviving children the heritage of a noble Christian character, worthy to be cherished by each one of them. May heaven's richest blessings rest upon them. DANIEL L. COLLIE.

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PRESTRAGE.—Another loved one has gone to rest. On Feb. 20, 1909, George Prestrage passed peacefully away, after an illness of fifteen days. We laid his body to rest in the old Pleasant Grove Cemetery. He was a young man of 19 summers, who had the respect of all who knew him. He professed Christ and joined the M. E. Church, South, at 16, and a more devoted, consecrated character we have never known. He was a favorite among the young and choice of the old. He leaves a mother, two sisters and one brother to mourn their loss, but our loss is his eternal gain. Weep not, as those who have no hope, loved ones, but be comforted, for God is leading the way. J. T. TISDALE.

PRESTRAGE.—Luella Prestrage was born Aug. 18, 1891; professed religion and joined the M. E. Church, South, in August, 1906, and departed this life Aug. 13, 1908. She was one of the sweetest tempered and modest young ladies in the community where she lived. She was never known to speak harsh of any one, but always met her neighbors with a smile and parted with good wishes. She is missed in society, at Church and at home, but God has chosen to call her to come and dwell with him. She leaves a mother, two sisters and two brothers to mourn their loss, but our loss is her eternal gain. Mourn not, dear ones, as those who have no hope. Let us so live as to meet dear Luella on the other shore. J. T. TISDALE.

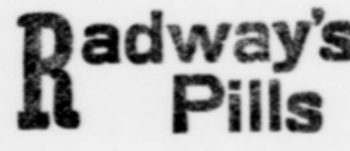
OXSHEER.—Mrs. J. A. Oxsheer (nee Alexander) was born June 25, 1852; was married to G. E. Oxsheer December 21, 1876. To this happy union ten children were born, nine of whom survive their mother. Sister Oxsheer professed religion and joined the Methodist Episcopal Church in 1877, of which Church she lived a consistent member until the Lord came for her January 7, 1909, and took her to join in the praises with the saints in the kingdom above. Sister Oxsheer had been a great sufferer for several years with that dreadful disease, consumption; but, as far as the writer knows, she bore her afflictions with patience—such patience as a Christian only possesses. May God bless and sustain her bereaved husband and children and may their hearts look to home whence their loved one has gone. W. A. MANLY.

GLASS.—F. W. (Dick) Glass was in college in Dallas. On the morning of Nov. 12, 1908, the news came that he had peacefully passed to the world above. He was born Jan. 16, 1890. Dick was a young man of great promise. He was kind to everybody and had the happy faculty of making every one his friend. The day we laid his body to rest in Omaha Cemetery was a sad day for the entire community. The young men with whom he was raised seem to love him as they loved their own life. It was a sad shock to his dear father and mother. He was their pride and joy. They had taken great pains to fill his life with sunshine. Dick was given to the Lord when he was very young, and the good Lord has taken him to himself. We would say to his heart-broken mother and father, brother and sister, look to God who doeth all things well and some sweet day we shall see him again, where there shall be no sad partings. Let us think of Dick safe in the arms of Jesus, and by the grace of God meet him in heaven. J. E. MORGAN, P. C., Naples, Texas.

WALKER.—Mrs. S. C. Walker (nee Giddings) was born July 18, 1870. She was married to Judge S. C. Walker June 14, 1892. Died Feb. 13, 1909. She leaves four children, husband and a number of relatives to mourn her death. Mrs. Walker was a devout Christian, a gentle and wise mother, a devoted and true wife. She was predisposed to a life of Christian activity and usefulness. In her death Archer City Methodism has lost, in many respects, its most accomplished, active, consecrated and devout member. She was President of the W. H. M. Society, and that society stands as a monument to her great zeal and labors. The last work she ever did in this world was in the interest of the society—missionary work. The Church and Sunday-school will greatly miss her. No pastor had a better friend and supporter. A truer or nobler heart never died. A soul more deeply imbued with the spirit of love and labor never passed from its tenement of clay to the more genial realms of immortality. Sleep on, Sister Walker. No walls, six by three, can hide thy life. Thy deeds shall live on forever. And as the gentle breezes blow softly over thy low bed, may they whisper a soft requiem of thy noble and useful life. May the spirit of Him who is all-merciful comfort the husband and children. Her pastor, A. N. JULIEN.

LIVER ILLS.

DR. RADWAY & CO., New York: Dear Sirs—I have been sick for nearly two years, and have been doctored with some of the most expert doctors of the United States. I have been bathing and drinking hot water at the Hot Springs, Ark., but it seemed everything had failed to do me good. After I saw your advertisement I thought I would try your pills, and have nearly used two boxes; been taking two at bedtime and one after breakfast, and they have done me more good than anything else I have ever used. My trouble has been with the liver. My skin and eyes were all yellow; I had sleep, drowsy feelings; felt like a drunken man; pain right above the navel, like as if it were bile on top of the stomach. My bowels were constipated, my mouth and tongue sore most of the time. Appetite fair, but food would not digest, but settle heavy on my stomach, and some few mouthfuls of food come up again. I could only eat light food that digests easily. Please send "Book of Advice." Respectfully, BEN ZAUGG, Hot Springs, Ark.



Price, 25c a box. Sold by druggists or sent by mail. Send to DR. RADWAY & CO., New York, for Book of Advice.

WILSON.—Kelly Wilson was born December 8, 1877, and died January 27, 1909. He made profession of religion in 1894, and joined the Methodist Church, in which he lived consistently until his death. February 21, 1905, he was happily married to Miss Maude L. Smith. His wife survives him, and also two children too young to appreciate the heavy stroke which left them fatherless. Brother Wilson was a good man and had many friends. A large concourse of people followed his remains to the cemetery, and their sympathy and prayers are still following the bereaved. Just why such sad affliction, we can not know; but God is working out the great plan of his universal love which will one day reunite the broken fragments of the families of his elect children. Until then let hope be not abated nor faith shaken. WALTER DOUGLAS, P. C.

FREEMAN.—Walter Freeman, son of S. H. Freeman and wife, was born October 29, 1886, in Hopkins County, Texas, and died February 5, 1909, near Kemp, Kaufman County, Texas. He professed faith in Christ about four years ago, and lived a consistent Christian till death. He was sick about four months. His suffering was fearful, but he bore it without a complaint. He often told his parents that he was ready to go to meet his little sister who had a few years gone on before. As the writer is his uncle and knowing him all of his life, I can safely say that he was one of the best boys I ever knew—always as true to his parents as he could be. I wish to say to his Christian father and mother in their sorrow: Cheer up; if you are faithful a few more years you will meet him where sad parting comes no more. His uncle, C. A. MARTIN, Pontotoc, Okla.

CRISWELL.—Mrs. Josie Criswell was born May 9, 1856; was reared in Fayette County, Texas; was married September 2, 1875, to John H. Criswell, and with her husband came to McCulloch County in 1877, and a year later moved to the Panhandle country. She was a member of the Baptist Church from her youth, and was devoted to her Church and lived a consistent Christian life, and was ever ready to help those in need. To all appearances she bade fair to live to a good old age, but disease stealthily laid relentless hands upon her, and, baffling the best of medical skill, claimed her as a victim of death. When she saw the end approaching she expressed no alarm, but was triumphant over the last enemy, for she knew in whom she had believed and all was well. Nine years she had been a widow, her husband having crossed the river and left her with eight children to mourn their loss. She had proven herself a devoted wife and a tender and loving mother. She died January 13, 1909, at her home in Matador, Motley County, Texas. We weep not as those who have no hope, but rejoice that we know where to find her. Her devoted sister, MRS. LILLIE WADDILLE.

DROPSY Cured; quick relief; removes all swelling in 8 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing failed. For circulars, testimonials and free trial treatment, write DR. H. H. GREEN'S SONS, Box Q, Atlanta, Ga. Telephone M. 5720. Hours: 9 to 1, 3 to 5. W. D. JONES, M. D. Practice Limited to EYE, EAR, NOSE AND THROAT. 615 Wilson Building. Dallas, Texas.

Marc POTI Pinevill convert Church er Poti in ever Texas : thirty-t Honey mour, he died marri inson boys at their w mother Brother I knew friends er Potte-honor his dut family, Brother at rest up to J by and father i the sta more, Aubre POTI (nee R County, er Poti Sister joined t age of 1 in Bayl 1908. s Christa princip God-see could l mother, careful Potter part in that, wh eth, H ing-plac She alw home a I was li her pas welcome just a f found h she we pure an the grea Potter; We will while, and dis A rema estate, in medicine f Road Note mob, 1210 To w is to be Do you station to come tish Ref IF Be sure Mrs. Winst It surles patha, curu howa To NORT Sheri Travis i Bells Cl Whitew; Tom Be Trinity April Waples Pottshor Southm; May l Whitesb Sadler J Pecan a 22, 23. Distr; Whitesb Bonh; Honey G Ector Cl Telephor Randolp Bonham Gober M Ladonia Trenton Brookst Petty M South B 15, 16, Dodd an 22, 23. Honey G Balley C District Conzer 9 a. m. preached Brethren Sunday.



Protects the food from the taint of alum and phosphatic acids.

SUNDAY SERVICE.

I have never heard or read a valid reason for putting upon the M. E. Church, South, a part of the Episcopal Church liturgy when more than half of the Church are opposed to it.

I have seen a statement like this: "The Gloria Patri has a Latin name, but it is nevertheless just a simple doxology which everybody can sing."

How did it get that Latin name? And of what is it and its name a symbol? The Latin name indicates that it came down from the Roman Catholic Church, and that it is a part of their liturgical service. The Gloria Patri is sung several times in every service of either the Catholic or Episcopal Church, and is more than any other one thing the symbol of liturgical service. It is a simple doxology that any Christian can adopt, but it is no more simple or expressive than is the doxology "Praise God from whom all blessings flow," etc. Why should the Methodist Church take up the doxology symbolic of and inseparable from Romish and Episcopalian liturgical service and sing it with the tune of the Episcopalian, when "Praise Father, Son and Holy Ghost" is the greatest doxology of the Church, could be used and some other good doxology be used for closing the services? This doxology has no connection with liturgical service.

Speaking of parts being simple and easy to be sung or repeated, take this formula: "In the name of the Father and of the Son and of the Holy Ghost." That is more simple than either the gloria or the creed. It is equally as reverent and orthodox. Any Christian can say, "In the name of the Father and of the Son and of the Holy Ghost." It ought to put one in a reverent and worshiping frame of mind. No one can find any fault with it. Why not use it? Why sing the gloria, which is most characteristic of liturgical service and not use the simple form of consecrating the mind to the service about to begin? With me it is easy to say why I would not use the "in the name," etc. It is just the same reason that influences me to reject the gloria; that is, because it is a very essential part of liturgical worship, and I do not believe in such worship. There is no harm in making the sign of the cross. Who will say there is wrong in making the sign of the cross? Who will contend there is wrong in making the sign of the cross, and at the same time repeating "in the name," etc.? Such a thing is simple and easily done. A child can do it.

The reason I reject the "in the name," etc., and the making of the sign of the cross is, not that it is wrong or hurtful in itself, but that it is inseparably connected with the Romish liturgy, and I do not believe it is helpful to spiritual development. Why should I reject the beautiful form of beginning service, "In the name of the Father and of the Son and of the Holy Ghost" and accept and use the Gloria Patri when if there be any difference the gloria is more inseparably connected with Romish worship than is the "in the name," etc.? The Come, Gloria Patri is a simple ascription of

praise to the triune God, but its history and liturgical setting commit any Church to liturgical ideals whenever it is used. I do not object to it on the ground that it is complex, difficult or unsound in theology, but because it is one of the symbols of liturgical worship.

J. E. HARRISON.

NOTES FROM FIELD SUNDAY-SCHOOL SECRETARY OF TEXAS CONFERENCE.

After holding Sunday-school institutes in Houston and vicinity, I started to the bounds of our conference and have just completed an institute at Wills Point. It was one of the most successful of the series so far held. Rev. W. F. Davis, of Wills Point Station, had labored to make it known, and Bros. Burke, Luker, Cummings and others attended from adjoining works, and the town of Wills Point spread itself both to entertain and make the occasion worth while. Bro. Davis, the pastor, is a splendid Sunday-school man and the occasion was such, thanks largely to him, that great advance was made in the Sunday-school work of that vicinity. I am pleased with the way this interest is being received by the Churches and pastors and if we could only put it on a secure financial basis, as other conferences have done, especially the Oklahoma Conference, the work could proceed to great things in all charges of the conference. In several of the conferences the salary of Field Secretary is divided among the districts, as other collections, and the Children's Day Fund is used, after the disciplinary deductions, etc., to pay expenses. I do not think we are likely as a Church to take a step backward, especially as other denominations have these Field Secretaries in the work, and I hope the brethren of our conference will begin to think over the matter. This year we are in a somewhat difficult position as a board, and we trust the pastors and superintendents of Sunday-schools will bear in mind that we are largely depending upon their taking a Children's Day collection the third Sunday in May and sending the proceeds to our Treasurer, Dr. T. F. Cox, of Brenham, Texas. We are undertaking to supply all schools with Children's Day programs, providing they do as the Discipline directs—take a collection and forward same to our board. Bishop Key, I believe, has ruled on this that the Children's Day collection must be taken and that the funds contributed cannot be diverted to any other use. Please, brethren, for the sake of advance in our Sunday-school works, observe this day. Our institute at Wills Point has shown me that what a tremendous hold this work has on the people and how delighted they are to receive instruction. Bro. Davis took up a collection for our board and in a few minutes received \$50—an illustration of what I said above. The writer had the privilege of staying in the home of Dr. and Mrs. Collier, stalwart and delightful Methodist people. I found the Advocate in great favor and did not fail to say a word for it. In conclusion will say my time is practically all taken up to June. If brethren desiring institutes will write me at once I can begin to place them on my itinerary. On with this great interest.

BOOKS FOR A SONG.

Rev. J. W. Smith, at Estelline, has conceived the idea of a book exchange for our preachers. His plan is to have all who have books they wish to sell to send him a list of them with price of each. If they take well to this idea he will then offer these books to brethren who need books at a greatly reduced price. There are many of our preachers sadly in need of books who can not have them because of a slim income, and others who pay freight on books when they move, for which they have no longer any use. Don't ship him any books, but send him simply a list and prices of each and as he sells them he will forward you the money and you make the shipment to purchasers.

GREEN'S APHORISMS.

No one can really hinder or harm you except yourself.

One may mud-puddle with tadpoles or sea-swim with whales.

The attitude assumed to obtain must be continued to maintain the favor of God or man.

Final salvation is conditioned on an understanding and right use of ourselves and all we have.

Every man may have his price, but some hold themselves high, even up to the treasure of God's love—the blood of Jesus.

Many men and women sell out for a song and dance—trash and trifles—then spend eternity weeping over a bad bargain.

Correction of the right kind at the proper time lays the foundation for character and guards young lives from falling into folly.

Parents who, when angry, chastise their children, are fighting. Let them fight somebody their size, but not beat the babies.

God's plan is not to please, but to profit; not indulge, but discipline; not to give us the best, but to prepare us for the best. JOHN E. GREEN.

AUSTIN METHODIST PASTORS' CONFERENCE.

The Austin Methodist Pastors' Conference met in regular session, Monday, February 22, 1909.

Tenth Street—Rev. R. C. Armstrong, D. D., and Rev. J. E. Harrison, D. D., have preached for us since last report. Also, Prof. R. B. Cousins was the speaker at the service last Sunday night.

University Church—The service on February 14 was very fine, at the close of which, three young men surrendered themselves to the call to the ministry and a larger number volunteered to do service in the foreign field. Also, two others have since expressed privately that they will volunteer for the mission service.

South Austin—Rev. L. L. Twitty preached at 11 a. m., February 14.

First Street—Preparing for revival meeting to begin March 7. Bro. Read, presiding elder, reports that revival spirit is noticeable everywhere.

C. C. YOUNG, Sec.

THE DALLAS METHODIST PASTORS' CONFERENCE.

The reports from the several charges showed marked progress, their being one conversion, four baptisms, 29 accessions, and something like forty or fifty reconsecrated to the work of the Church.

Oak Cliff charge raised \$558 for the Mission Home.

Rev. J. L. Morris reported a total of 50 new members at Ervay Street since conference.

Dr. Bradfield spoke of the fidelity of his membership at Trinity, and said that according to the report of his board they had canvassed the entire membership and not one disapproved of the active part he has taken in the fight against gambling at the State Fair. As a solid phalanx they are back of him.

The paper of the morning was the "Book of Ruth," by Rev. Lawrence L. Cohen, Jr. Next Monday morning Rev. A. E. Prince is to read a paper on "A Study in Homeletics."

LAWRENCE L. COHEN, JR., Sec.

FORT WORTH PREACHERS' MEETING.

Among the good things reported by Bro. Song, of Polytechnic, was a fine new baby at the parsonage. Hamilton reported 211 at Sunday-school. Cartwright reported four additions. Wallace reported one conversion. Weatherford reported two additions. Long reported eight additions. Matthews reported three additions on profession of faith. Dr. Knickerbocker took a collection of \$775 for the Dallas Home. He also had twelve additions. The district has had about 600 additions this quarter. Bro. Bolton reports Missouri Avenue in fine condition.

Judge Williams was present and presented the names of those laymen whom we expect to fill our pulpits at 11 a. m. Sunday, March 21.

DISTRICT CONFERENCE NOTICES.

Abilene District.

Abilene District Conference will meet at Anson Friday, May 28, at 9 a. m. Examining Committees: For License to Preach—Sam J. Rucker, D. L. Green, W. J. Lee, For Admission—S. J. Vaughan, W. J. Clay, J. A. Hyder. Deacon's Orders—J. J. Calloway, H. P. Shrader, J. N. Vincent. Elder's Orders—J. H. Chambless. W. H. Terry, R. S. Helzer. GUS BARNES, P. E.

Colorado District.

The Colorado District Conference will meet at Roscoe, May 26-30; opening sermon by J. R. Henson, Wednesday, 8 p. m. Committees: License to Preach—J. B. Dodson, J. C. Carter, Frank Jackson. Admissions—W. S. P. McCullough, C. W. Irvin, G. J. Irvin. Deacon's Orders—J. W. Childers, J. W. R. Bachman, J. B. Curry. Elder's Orders—J. A. Sweeney, J. M. Baker, Claud Ledger. On Collections—W. P. Garvin, J. R. Henson, Simeon Shaw. SIMEON SHAW, P. E.

Weatherford District.

For several reasons it becomes necessary to change the time of holding the Weatherford District Conference from May 27 to June 25, 9 a. m., at

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Graham, Texas. The Home Mission Societies of the district will meet at same place, June 23, at 9 a. m. M. K. LITTLE, P. E.

Jacksonville District—Second Round.

Kelty's, at Kelty's, March 13, 14. Alto Sta., preaching 7:30 p. m., March 14. Alto Cir., Adams' Ch., March 20, 21. Rusk, preaching 7:30 p. m., March 21. Elkhart, at Antrum, March 27, 28. Cushing, at Cushing, April 3, 4. Caro, Haywards Mill, April 4, 5. Neches, at Pleasant Grove, April 10, 11. Centenary, April 11. Eustace, at Elm Grove, April 17, 18. Kilgore, at Hickory Grove, April 24, 25. Troupe & Overton, at O., April 25. Mt. Selman, at Cove Springs, May 1, 2. Bullard, May 2, 3. LaRue, May 8, 9. Athens, May 9, 10. Jacksonville Cir., at Pierce's, May 15, 16. Jacksonville Sta., May 16, 17. Brushy Creek, Pace's Ch., May 22, 23. Grace, May 23, 24. Malakoff, at Oakland, May 30, 31. ELLIS SMITH, P. E.

A PRESIDENT WANTED

For Chappell Hill Female College (Church School) Write Secretary Board of Trustees; also see write up in this paper. Dr. CAMPBELL, Secretary.

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