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## Ye Seek Jesus of Nazareth, Which Was Crucified: He Is Risen; He Is Not Here; Behold the Place Where They Laid Him!

### THE FACT OF THE RESURRECTION.

In the last few years we have been hearing much about the resurrection of Jesus Christ that sounds somewhat strange to Methodist ears. There are those who would minimize the force of this great doctrine, and would make of less importance this greatest of historic facts. But St. Paul, who had a wonderful grasp on truth of all kinds, especially truth that has to do with our holy religion, says that Jesus was made of the seed of David according to the flesh and declared to be the Son of God with power according to the spirit of holiness, by the resurrection from the dead. Again, in another place, he tells us that if Christ be not risen from the dead, then are our faith and preaching both vain. If Paul is to be believed, then there is no doctrine of so much importance as the doctrine of the resurrection of Jesus, for upon it hangs the declaration of His divine sonship, and also hang our hope and our faith; for if He be not risen from the dead, then are we yet in our sins.

Those that are slighting this great doctrine may be called Christians in an accommodated sense, that is in the sense that they are admirers of His and, in some fashion, followers of His. But to grasp Jesus as the divine Lord we must accept the fact of His resurrection and accord the first place to this fact. Otherwise we are on the eve of dropping back into some form of Unitarianism, which applauds what Jesus said on some things, while it robs Him of His divine authority and power. It may be interesting to trace the steps by which even regenerated men may come to this weakening view of Jesus. After they have been converted and have been brought near to Him, He Himself seems of so much more importance than any or all of the miracles that He wrought, that even good Christians may come to the place where they lay less stress, in their thinking and speaking, on any of the incidents about Jesus than they do on Jesus himself. They feel so sure that Jesus is all that is claimed for Him, because He has done so much for them, that in their ecstasy they say that it matters not what you may prove about Jesus, "prove that He never rose, prove that He is the son of Joseph, yet we still will cling to Him as the Divine Son by reason of what He has done for us and in us. His words and life are enough." Those who argue thus forget the steps by which they came up out of the pit. For if they will turn back to those former days, they will see that one of the facts that held them in the beginning of their religious career is the tremendous fact of the resurrection of Jesus. And if the minister who preached Jesus to them had preached Him simply from the ethical standpoint, and had undervalued or questioned His resurrection, then would Jesus have become to them only a man, without the power of stimulating a faith which saves.

The same error is made by a great many to-day touching the doctrine of divine wrath. They tell us that God is love and only love,

and that there is no occasion to fear Him, and that the man who acts from fear in his religious life has never tasted of the good word of life, and does not know God. Yet it is true that the fear of the Lord is the beginning of wisdom, and without this fear there would be no beginning. Of course, it is true that the person who continues to be actuated by fear has not made much progress and has not learned the deeper things which come from divine fellowship, and has not tasted of that love which casts out fear; but take away the first step which is actuated by the fear of the Lord, and there will be none who comes to the place where fear has been conquered by the victory of divine love.

So with the resurrection of Jesus Christ; take away the belief of this great fact, and there will not be those who come to the place where Jesus has impressed Himself so powerfully on them as to make them feel so sure of His divinity that they cannot be swayed from their loyalty to Him. The doctrine of the resurrection of Jesus Christ is fundamental. Take away this rock on which the edifice of faith is erected and there will be only shifting sands on which to rear a structure.

### THE SIGNIFICANCE OF EASTER.

Has Christ risen from the dead? Just as sure as there is any credence to be given human testimony; for there is no one fact established in the history of man by more abundant or better testimony. Christ has said: "Greater love hath no man than this, that a man lay down his life for his friends." This is self-evident. If this is the supreme evidence of love, is it not also the supreme evidence of faith? Well, the fact is undenied that a number of the original witnesses to the resurrection of Jesus sealed their testimony with their blood. The only hold for doubt to cling to is the chance that the witnesses were self-deceived, or mistaken. The whole history of the case shows that the death of the Messiah, with his work scarcely commenced, let alone finished, was entirely contradictory to the expectations of the Jews and the early disciples. It plunged the embryonic Church into utter gloom. These words of Peter witness to the gloom followed by a glorious hope: "Hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." Here is one of those little touches which could not be imitated in manufactured evidence, that shows us the darkness of that brief night in which those disciples were without hope. From this state of dejection it took real evidence to lift them. Out of it they were brought by seeing and handling the risen Lord, in witness of which they lay down their lives. Against this evidence there are only two things that can be urged. The first is the statements of the soldiers, that while they were asleep the disciples stole his body; and, the second, the objection of Hume that the resurrection is so unbelievable that no evidence could establish it. As

to the first it is valueless because they could not know what happened while they were asleep. As to the second it does not have any weight with any man who believes in a personal and all-powerful God. To all such the appeal of Paul is convincing: "Why should it be thought a thing incredible with you that God should raise the dead?" Huxley himself admits that given the existence of a personal God there is no reason why we should not accept this or any other miracle upon sufficient evidence. Of the existence of a personal God it is not necessary to offer evidence in this brief article. It is a common and accepted belief of man. Few indeed have dared to deny it, and to brand themselves as atheists. Given then a man with this belief in God it should require no more evidence to establish the resurrection of Jesus than any other event in the history of the race. But we can offer him far better proof of it than can be presented from any fact of history, no matter how important.

Again history itself can be introduced as a witness to this greatest miracle. Historical criticism demands to-day that a remarkable event shall have a remarkable effect upon man and his institutions. Here the risen Christ becomes the supreme fact of history. He has made the institutions which characterized the foremost races of mankind. The modern nations are built upon this foundation—it is fundamental to their organization, to their very thinking. Why devote so much space to rebuking the old arguments for the resurrection of Jesus Christ? Because they are not old to all the readers of the Advocate, and they need to be known to all; because of its supreme importance. It means so much. It means the truth of the whole system of the gospel, which has been published among men. It means that we have a loving Father in heaven, and an Almighty Savior. It means that "those we have loved and lost awhile" shall some day be given back to us. That our dear ones are not dead, but sleeping. It means that our lives are not like those of the brutes, limited by the grave, but that the fadeless hopes and boundless horizon of eternity belong to us. It means that this earth, beautiful as it is and dear as it is, is not our home, "but we seek one to come." It means this holy Easter season that man is not the creature simply of an hour, the subject of immeasurable and meaningless sorrow and troubles, and the deluded victims of phantom hopes and dreams; but he is the child of God, redeemed by the blood of Christ, being trained in these low grounds of sorrow under the care of the Holy Spirit for an endless career in heaven. Let the preachers of all Christendom hold up this risen Christ to their congregations, and bring sunshine and joy to mankind. Let the choirs in vast cathedrals and in the humble church house raise their voices in praise of Him who loved us and redeemed us by His blood, and who hath ascended to the right hand of the Father. Let loving hands

decorate His temples with the new blown flowers, silent witnesses to the power which can bring to a winter-killed earth the glory of a resurrecting spring. Let every heart receive the Lord and every mouth proclaim his praises, till the whole earth shall thrill with the news of the risen One. May this springtime witness such a revival of love to the Master and such manifestations of faith in his name as shall hasten the day when He shall reign over the whole earth!

### THE CHRIST THE FIRST FRUITS.

The first fruits of the resurrection is found in the raising of Christ's body from the tomb. He was really the first to rise permanently from the dead and to ascend into heaven in bodily form.

There had been one other bodily resurrection from the grave and only one; and that was in the case of Lazarus. He was dead and buried. Christ raised two others from the dead, but not from the grave. But Lazarus did not ascend into heaven in his bodily form. He evidently lived out his allotted time on earth and then died in body again. Had it been otherwise with him, we would have some account of it; but there is no further reference to him in the gospel history, in so far as his after life is concerned. Doubtless he lived on for some years as the companion and support of his two sisters, but it necessarily follows that in course of time he was again committed to the tomb, "ashes to ashes, dust to dust," and somewhere in Palestine his bones and flesh are a part of the texture of the earth. He was, therefore, no part of the first fruits of the resurrection, for he was raised to die again. But not so with Christ. He died, was buried in the tomb and on the third day he arose again amid the demonstrations of a supernatural order of events. For forty days only he lived among men, and after that he ascended into heaven, where he now sitteth at the right hand of God, the Father. He never died again. He was and is and ever will be incapable of death. Death has no more power over him, for he is alive forever more. When his body came out of the grave it possessed the qualities and the powers of immortality; for its corruption was changed into incorruption, its weakness into glory, and its mortality into immortality. Therefore the resurrection body of Christ is numbered and identified as the first fruits of the resurrection. There was none other before him and to this good day there has been none to equal him. But in the end, when he shall have put down all rule and all authority and power, and shall have even put death under his feet, then the second fruits of the resurrection will be found in the disentanglement of those who have fallen asleep in him. And with bodies fashioned after his own glorious body we will be able to shout the glad acclaim: "O death, where is thy sting? O grave, where is thy victory?" And neither death nor the grave will make any response.

## Identity of the Church in All Ages

By Rev. W. H. H. Biggs

There is so much being said about the "Christian and Jewish Churches," as though they were not one and the same, that I think some facts ought to be presented to show the identity of the Christian Church in all ages.

The foundation of the Christian Church was laid in the Garden of Eden, when it was promised that the seed of the woman should bruise the serpent's head. Here Christ was made the head, and all believers in Him became members of His body; and hence, vitally united to Christ by faith, they became members of the Christian Church. Abel's faith in Christ brought a lamb to the altar (to represent the Lamb of God). What does it take to make a Christian, if humble worship through the merits of Christ does not? Abel stands, in my judgment, as the first Christian martyr. This same covenant in Christ was promised to be established with Abraham and his seed, which is said to be an everlasting covenant. All the Church God has ever had rests upon this covenant, and is not subject to decay. Paul says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Moses and the prophets kept Christ to the front, and the daily worship and numerous sacrifices all pointed to Christ.

Acts 7:37-38 not only shows that God had a Church in the wilderness, but it also shows that Christ was there, with His servant Moses in that Church. I Cor. 10:3-4 shows that Christ was supplying spiritual food for His people then as now.

Read Stephen's defense in the seventh chapter of Acts, and you will see that he died a martyr to his Jewish religion. You may call it his Christian religion, and I agree with you; he believed in and worshiped through Christ, and that made him a Christian, just as it did his pious father.

The Jews believed in Christ, and their sacrifices showed their faith unto His coming in the flesh. Now, the question is brought before them for the first time, is this Jesus the Christ? That was a momentous question. It was the rock upon which the Church split. Those who believed that Jesus was the Christ remained in the Church in which they were born as natural branches, and those who denied that Jesus was the Christ proved false to their Jewish religion, false to their Scriptures and false to their God; they were therefore false Jews, while the believers in Jesus as the Christ were the true Jews. Rom. 2:28-29: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Rev. 2:9: "I know the blasphemy of them that say they are Jews, and are not, but are of the synagogue of Satan." Rev. 3:9: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." This is beautifully illustrated in Rom. 11:13-25. There you will see that the Jews are called natural branches, some of which were broken off from the good olive tree because of unbelief, while some believing Gentiles were grafted in among the natural branches who remained firm in their faith. Those broken off can be grafted in again, into their own olive tree, if they abide not still in unbelief. Where is there room or occasion for a new Church? God was wise enough to bring about a Church so adapted to human beings that it would never need replacing. Had you thought how impossible it would have been for a new Church to be organized in the days of the apostles?

Dr. Clarke says that it was a capital offense to introduce a new god, or any form or mode of worship. Christ and his apostles were law-abiding citizens,

therefore it would have been morally impossible for them, living under that

law, to have organized a new Church. Again, if there had been no such law in their way, no new Church could have been organized. You must remember that the Jews were a mere province of Rome, and had certain stipulated rights that enabled them

to carry on their religion according to their former customs. Can you believe the Romans would have allowed any Jew to start up something new, like the organizing a new Church, when that was not in the stipulations?

Again, if you can suppose Rome to be so good as to allow Jews to organize a new Church, can you for a moment believe that the unbelieving Jews would allow a Church to be organized to take the place of the Church of their fathers? You must remember that most all the authorities among the Jews were among the unbelieving Jews. They had some ecclesiastical authority given them. They could arrest and try their brethren for any Church offense. They were scraping the earth for something against Christ and his disciples. If they had tried to organize any sort of movement not scriptural they would have been brought before the Sanhedrin. They were never accused of so rash a thing as the organizing of a new Church. Then, is it not a little strange that there is not a word said in the Scriptures about organizing a new Church?

Inspired men never write about going away with the Old Testament or organizing a new Church, nor leaving the religion of Moses for something supposed to be better. I think Watson gets it about right in his Theological Dictionary under the word Church. I like our Sixth Article of Religion also.

W. H. H. BIGGS.

### AMUSEMENT AND RECREATION.

Amusement has always occupied a very important place in human life. The mind of man is so constituted as to demand diversion from the ordinary routine of life. This must be diversion, rest will not suffice. Our mental make-up will not tolerate idleness.

There is a vast difference between amusement and recreation. Recreation seeks a change in another form of activity. It calls for the expenditure of energy. This is all that is necessary in some lives of peculiar temperament, the person of material inclination or rather of puritan disposition and 'tis sufficient for the greater part of all lives, but some times there comes upon us the desire for amusement proper—that which changes the current of thought, yet with little expenditure of energy. The mind is occupied, but not taxed. The man who is engaged in physical pursuits is confronted with the same condition of affairs. The body will not stand the constant grind of routine activity. Not only does it tend to impair the strength of the parts used, but it leaves unused parts undeveloped.

The temperate indulgence in healthful, harmless amusements serves to promote the strength of mind and body.

Ruskin says: "When men are rightly occupied, their amusement grows out of their work." There are doubtless some characters of which this is true, but we must deal with humanity as a whole and this is pitched too high for the ordinary human nature. When carried to excess all forms of amusement become harmful. They should be taken up after the regular hours for our regular work. When they interfere with our business they should be curtailed. Cicero had it about right when he said: "Sport and merriment are at times allowable, but we must enjoy them as we enjoy sleep and other kinds of repose, when we have performed our weighty and important affairs."

The difficulty arises when we attempt to select the amusements most attractive and according to personal tendency most helpful.

I don't bring the charge against the Church as a whole, but some Christian people have entertained such an extreme view on this question that the door of the Church has been blocked for many a young person who would otherwise desire to be numbered among us.

Young people have a strong natural desire for merriment and we propose to take away from them their forms of amusement and in many instances we have little to offer them of a wholesome nature. Religion has to do with every department of life and we can not give all of our attention to one department without injuring some other. In fact, if all our attention is given to the spiritual side of our natures and the social is left undeveloped we defeat the very end toward which we are striving, because we separate ourselves from the mass of humanity and our usefulness to them is, to say the least of it, seriously impaired.

I am glad to say that agencies are in operation in the Church now which will in a great measure solve this perplexing problem. The Epworth League with its social department is one very potent agency. The Baraca and Philathea Sunday school classes are others. These bands of young people will in themselves do a great deal toward developing the social element in the young people of the Church and community.

The pastor should give these agencies a large amount of liberty in their affairs, of course retaining the position of a wise director.

H. M. TIMMONS.



GIDDINGS MEMORIAL CHURCH, BRENHAM, TEXAS.

Brenham, Texas, Feb. 13.—The Giddings Memorial Methodist Church was organized in 1844, in the old academy built by the Masons, a cedar log house, which stood a half mile north-east of the court house. A Sunday-school was started with Edward D. Tarver as first superintendent. A new building was erected in 1848, which was a cedar box house and was used as the old academy of later years. Jesse Farel deeded a one-acre lot to the trustees of the Methodist Episcopal Church, with Prosper Hope, J. D. Giddings, James Clemmons, James G. Heffington, John W. Kenny, Robert B. Wells and E. D. Tarver trustees.

This was in the year 1848, but the church was not built on this lot until 1852. This house was made of cedar, the timbers and weather boarding and ceiling being hewn and sawed by hand. It was 30x50 feet, and had two doors in front, three on each side, two on the north end and on each side of the pulpit. The pulpit was high, reached by three steps, and was boarded around. When the preacher sat down he was almost out of sight of the congregation. The house had a hip roof steeple and a bell. Old and young attended the Sunday-school. J. D. Giddings was superintendent. This was the only Sunday-school in town, for many years. The Methodist, Baptist and all other denominations went to it. J. D. Giddings was superintendent until his death in 1878.

In 1879 this house and lot were sold. A new lot was secured, upon which the present building was erected. This building was called Giddings Memorial Church. It is of brick, two stories high, with Sunday-school room below and an auditorium above.

#### Of Gothic Style.

It is of Gothic style of architecture, with beautiful art glass windows, in pure Gothic style. The ceiling is a roof ceiling. The windows are for the most part memorial windows to the faithful members of the past. They are expensive and handsome. When this church was erected in 1879 there was not a more handsome church edifice in the entire Southwest, and there are few towns that can boast of handsomer church buildings at present. The auditorium is seated with beautiful opera chairs. It is in this auditorium that the new pipe organ has been recently installed.

Dr. Mitchell was pastor when the present church building was erected. In the early years of the church the singing was done by the congregation. The first organ was bought about 1867. The Church has been noted for its good music, and the recent purchase of a pipe organ will greatly encourage the congregation to larger attainment in sacred music.

The pipe organ is incased in a solid birdseye case, and has thirteen speaking stops, two manuals, and is composed of great organ and one swell organ, and is what is commonly called a tracker—pneumatic in action. It has 800 pipes and is exceedingly musical in tone and well balanced throughout. It has been set up by Mr. Von Hofe, organ builder, of Houston. The opening recital of the organ was given Friday night by Mrs. E. L.

Ashford, of Nashville, Tenn., Vanderbilt University. Mrs. Ashford has written nine cantatas, ten volumes of pipe organ music and a great deal of popular Church music used in choirs throughout the North and East. Her program for the recital was selected entirely from her own organ composition and sacred songs, and met with hearty favor by a large and appreciative audience.



Rev. Powell, the Pastor.

Rev. Nathan Powell, the pastor in charge of the Giddings Memorial Church, under whose administration the present forward move of the Church has taken place, was born in Limestone County, Texas, in 1869, of pioneer stock, his grandparents on both sides having come to Texas from Middle Tennessee some time in the fifties. He was reared of pious parents on his father's plantation, seven miles west of Mexia. He was educated at Trinity University, Tehuacana, Texas. In 1893 he was graduated from Vanderbilt University with the B. A. degree; in 1896 from Yale University, D. D. degree, and was a student in the Royal-Georg-Augusts' University, Germany, in 1896-97, pursuing post graduate studies in theology and philology. Mr. Powell has been a member of the Texas Conference for several years and has made a reputation of bringing things to pass in the Churches where he has been pastor.

His greatest successes have been in speaking to young men, and especially to college and professional men, with whom he has the strongest affinity. He has shown himself a strong organizer, knows men from the lowest walks to the highest. He is a man of scholarly habits and his preaching is always instructive, entertaining and inspiring. Giddings Memorial Church is to be congratulated on having him sent here now, for in addition to his being a good preacher he is an able financier and has been able to do more towards putting the Church in first class condition and in securing the pipe organ than any of his predecessors. — Houston Daily Post.

## Devotional—Spiritual

### Christ's Resurrection And Its Results

By Rev. S. Stephen McKenny

"I am He that liveth, and was dead, and behold, I am alive for evermore; and have the keys of hell and of death."—Rev. 1:18.

These words of our risen Lord were spoken not less than threescore years after his resurrection, and sound like bugle blasts of victory from beyond the ruined empire of Death. As he is now making his final revelation and delivering his last audible message to the Church, it is appropriate that she shall think of him as her risen and ascended, her living and reigning Lord. It is fitting that he who is to save from death should be able to say in life, "I live;" in death, "I yet live;" in eternity, "Because I live, ye shall live also."

The resurrection of Jesus is the basis of our holy Christianity. For "if Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins; not secret. His birth was acknowledged by men and angels, and by Christ are perished, and we are of all men most miserable." Then were

our religion an awful delusion, our faith a mocker, our hope a snare, and life itself as empty as a dream. "But now is Christ risen from the dead, and become the first fruits of them that slept." Hence, our religion is no myth or fable, but a blessed fact; a glorious reality!

In the passage before us we meet two distinct lines of thought. One points to our Lord, and, is by nature historic; the other points toward his followers, and is therefore prophetic.

Under the first division three facts are stated, viz: He once lived; he afterward died; he now lives again. The first two of these refer to his humanity, and are facts of secular as well as sacred history; the last one refers to his divinity, and is a fact of record only in sacred history. Yet each of these facts is equally well established. His life, death, burial and resurrection were also vail; ye are yet in your sins; not secret. His birth was acknowledged by men and angels, and by the guiding star of heaven. His life was public, for his fame spread

throughout Judea, Samaria, Galilee, and beyond Jordan. His death was public, being viewed by his friends and enemies who were now crowding into Jerusalem because of the Passover. The living saw it, and friends sighed and wept while enemies railed and mocked. The dead saw it and were startled back to life, and rising from their graves "went into the Holy City." But this was not all. Inanimate nature saw it in heaven above and in earth beneath. The sun saw it and hid his face while hanging darkness over all the skies. Earth felt the intestine jar, and the hills shook while "the veil of the temple was rent in twain." Also, his burial was not secret. He was buried by friends and guarded by enemies. The devotion of the one and the suspicion of the other assure us that his burial was made certain. They must know that he was placed in the grave before they will try to keep him there. To this end every possible precaution was taken. A new tomb was selected that his body should not be confused with that of another. Also, a great stone was set upon the door of the sepulchre and sealed by the authority of law. Moreover, a guard of sixty Roman soldiers kept vigil day and night around the silent tomb, solemnly pledged to duty or death. See them in the lonely night as they pace their weary beat around the tomb, and noting the hour shout from post to post: "All's well!" And now the first and second nights are past, and the third day is about to dawn, when lo! an angel fresh from heaven alights beside the tomb. "His countenance was like lightning, and his raiment white as snow." Earth trembles beneath his tread and the distant hills quake. He touches the grave-stone and it sways back as by magic. Awe struck and paralyzed with fear, the helpless soldiers fall as dead men to the ground. And now, while heaven is intent upon the scene, and earth is wrapped in slumber, and hell looks on with bated breath, the great war of the ages takes place in the dark underworld of the grace. Life and Death alike claim the victim, but the struggle is brief. The dead form is quickened with life; the heart throbs again; the eyes open no more to be closed; Death's iron gates give way, and the Son of God awakes from the tomb!

Now that Jesus is risen from the dead the disappointed and overpowered soldiers go into the city and become witnesses to the resurrection. But the chief priests and elders being assembled, resolved to bribe them if they would say: "His disciples came by night and stole Him away while we slept." Sleeping witnesses! If they were asleep, how could they know it? If they were awake, why did they allow it? This is the only testimony ever offered directly against the resurrection, and it carries with it its own refutation. Let us appeal to some sources of evidence in favor of the resurrection.

First—Divine testimony. Bearing about His person every mark of divinity, His eyes being like fire and His face like the sun; His voice like many waters and the seven stars in His hand, He said, "I am He," identifying Himself as the One who lived, and died, and lives again. Surely such a testimony is greater in importance than that of all men. His resurrection, therefore, is a fact supported by divine testimony.

Second—Human witnesses. Men also testified to the genuineness of this claim. They received "many infallible proofs." He did not ascend immediately after His resurrection, "being seen of them forty days." Nor did He make only one appearance to a limited number of persons, having made no less than ten appearances to persons of varying temperaments, and ranging in number until "He was seen of above five hundred brethren at once." Surely, as Grotius said: "No one can withstand the credibility of so many and so great testimonies."

Third—Human consciousness. All

our evidence of the resurrection is not in the past. It is a fact of history, but also of experience. The springing plant is a witness to the power and influence of the sun, and in like manner the risen life is a witness to the risen Lord. On this one fact alone we find men bravely facing all the ills of life and calmly meeting death, for they have come to "know Him and the power of His resurrection." Gladly do they risk all their immortal interests upon their faith in a risen Lord. Surely human nature could not so universally believe a lie!

The resurrection of Christ is an earnest of our own resurrection. He says: "I have the keys of hell and of death." In Greek mythology "hades" is spoken of as the underworld and the abode of the departed. This is the word from which "hell" is translated in the passage before us. Hence, our Lord may be understood as literally saying: "I have the keys of the grave and of death." He understands the combination of death; He can unlock the portals of the grave. He has robbed death of its sting, the grave of its victory, "and become the first fruits of them that slept." He has conquered the enemy in his own domain and in immortal triumph bears upon His girdle the keys of death and of hell, and cries to all who sleep in Him: "Because I live ye shall live also."

But some man will say, "How are the dead raised up? And with what body do they come?" To the first of these questions Paul replies: "That seed thou sowest is not quickened except it die." Jesus, expressing the same great idea, said: "Except the corn of wheat fall into the ground and die it abideth alone." The meaning of this seems to be, that as the human body belongs to the physical universe, it must be subject to the inevitable laws of nature. In every sphere of being death is essential to life. As the seed can only be quickened by death, the same is true of the body. So that the question should not be, "How can it be raised up if it die?" But, "How can it be raised up except it die?"

As to the body with which they come the apostle is even more minute. And first he says, "Thou sowest not that body that shall be." You only sow a bare (naked) grain, "but God giveth it a body." What matter if our resurrection bodies shall appear as different from these as the stalk from the grain out of which it sprang? It is enough to know that He who furnishes a body for every germinating seed will not leave disembodied a spirit made in His own image. Also, as every seed receives "his own body," so shall every soul even "as it hath pleased Him."

Again, the apostle comes nearer in his analogy passing from the vegetable into the animal kingdom. He says: "All flesh is not the same flesh: there is one kind of flesh of beasts, another of fishes, and another of birds." Here he enters into the three realms of being: earth, sea, air; and shows that in nature the body of each creature is adjusted to its environment. Thus the body of the beast is adapted to earth; that of a fish to the sea, as a bird is suited to the air. Hence, we conclude that our resurrection bodies will be suited to our celestial environment, as each creature is adapted to the sphere in which it moves.

That we may advance to this conception the apostle further announces: "There are also celestial bodies, and bodies terrestrial." "There is a natural, and there is a spiritual body." As the former is adapted to earth, the latter will be adapted to heaven. "As we have borne the image of earthly, we shall also bear the image of the heavenly." Here is not only an intimation, but an assertion that our physical bodies can not inhabit the spiritual universe. "Flesh and blood can not inherit the kingdom of God." While it should be remembered that our

personal identity will ever be preserved, it should not be forgotten that our bodies are to undergo a marvelous change.

Our identity does not depend wholly upon physical being. "Henceforth know we no man after the flesh." Even now the flesh is constantly changing. The body of the infant is twentyfold greater at maturity than at birth, yet its identity abides. Moreover, the body after maturity undergoes ceaseless change, so that in seven years (or less) every fiber of the human body has been completely renewed. Yet amid all these physical changes there is that which abides. Hence, the inquiry: "With what body do they come?" Will it be the infantile body with which man comes into the world? Or, the matured body which he wears in mid-life? Or, will it be the emaciated body he leaves behind at death? If the first be the resurrection body, it will only be a fractional part of him who lived to maturity. If the second be the resurrection body, it is of far greater proportions than belonged to him who died in infancy. If the third be the resurrection body, we are forced to admit that he is afflicted in eternity with a body too frail to shelter him in time! If then you ask, "With which body do they come?" (meaning a body of flesh and blood like those mentioned), I unhesitatingly answer, neither! But, if it be asked, "With what body do they come?" the apostle answers, "This corruptible must put on incorruption, and this mortal must put on immortality." Such will be our glorified spiritual bodies, and they will be as truly our own as those which we wore while upon earth. Our own, but O how changed! Yet this very transformation is the final process in our salvation through Him "who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself."

Beyond this it is needless to question. The resurrection, like all truth, is veiled in mystery. What of the bodies that have become mingled with the dust and scattered to the four winds of heaven? What of those eaten of cannibals, or devoured by creatures of earth and air and sea? Such questions as these are grossly materialistic. But, if every particle and fiber of the physical body were necessary to man's resurrection, and though these were scattered around the world, our God would still be equal to the task. As the metal worker with his magnet could collect all the filings of steel scattered upon his bench; as the chemist could melt and mold together the various metals, and again separate from them every particle of gold, so God can bring back from the dead the scattered bodies of those who sleep in Him. The day dies and is buried in the grave of darkness; the spring and summer die and fall into the grave of winter, but this is not the end. The day will rise once more, the spring will come again. O yes, God will bring back the tints of returning day and the verdure of the glad springtime. As therefore the night is a prophecy of coming day, and the winter of returning spring, so death is the prophecy of a glorious resurrection! Then vanish all vain and curious questioning! By faith let us claim a better resurrection and make it a fact of present experience, trusting the mysterious future to our Father's keeping. Let us never hope that all God's ways will be made plain to us in the flesh. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him; for we shall see Him as He is!"

Rosebud, Texas.

When one has not a good reason for doing a thing, he has a good reason for letting it alone.—Sir Walter Scott.

# THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

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



Your other organs may need attention—but your kidneys most, because they do most and should have attention first. If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health.

Prevalency of Kidney Disease. Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient or physician.

If You Need a Medicine You Should Have the Best. Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle. SAMPLE BOTTLE FREE—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y. Be sure to say you read this generous offer in the Dallas Christian Advocate. The genuineness of this offer is guaranteed.

## CHRIST IS RISEN INDEED.

I. Historical Testimony. The fact that Jesus Christ came into the world, suffered, died and was resurrected, is supported by more and better evidence than any other historical fact. The oldest and best, the most important and reliable history in the world, the Bible, bears double testimony to these facts.

(1.) The Old Testament announces His coming and describes His birth, His suffering, His death and His resurrection as complete, hundreds of years before He came, as if the writers had lived in his day.

(2.) The New Testament, written by those who lived in His day and knew those facts, described His birth, life, suffering, death and resurrection as complete as the Old Testament writers and in perfect harmony with their statement.

And I do not find anything to prove that Jesus was not resurrected, except the testimony of men who said that they were asleep. All they knew was that his body was there when they went to sleep (that is, if they were asleep); and that it was gone when they awoke. They did not know whether he was resurrected or his body was stolen. Hence their testimony contradicts itself. The testimony of the two Testaments is doubly strong; for it is prophecy and its fulfillment.

II. Traditional Testimony. The facts that Jesus lived, died and arose have come down from parents to children through all these years. And many of them sealed their testimony with their lives in the most cruel kind of death.

III. Monumental Testimony. The institutions of Christianity, which are based upon the death and resurrection of Jesus, are a living, constant demonstration of the fact that He died and arose again.

IV. The Vitality of Christianity, Its Proof that He Arose.

Its vitality proves its divine origin. (1.) It withstood everything that the ingenuity of wicked men and devils could invent, and the like the

clans, who contest themselves with doctoring the effects, while the original disease undermines the system.

A Trial Will Convince Anyone. The mild and immediate effect of Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its remarkable health restoring properties in the most distressing cases.

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

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

Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle. SAMPLE BOTTLE FREE—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y. Be sure to say you read this generous offer in the Dallas Christian Advocate. The genuineness of this offer is guaranteed.

"Little stone cut out" \* \* \* without hands," is filling the whole earth. Daniel 2:34-35.

(2.) Its vitality is shown by what it does. It overcomes every obstacle, and raises the most degraded, debased and savage class of men to the highest standard of moral excellence, and to the best type of civilization and freedom. Compare those nations where the pure principles of Christianity are taught and those that have them not.

V. Living Testimony. There are thousands of men and women now living who testify that they are conscious of the fact that they are saved from their sins through the merit of the death and resurrection of Jesus Christ, and have peace with God, whose lives correspond with their profession. It is true there are hypocrites, but that proves that there are some genuine. For there cannot be counterfeit without something genuine to counterfeit.

VI. In Conclusion. There is no event in history that is referred to as often as the advent of Jesus into the world.

For there is no money, or contract, or record, or deed, or document, that is legal, that is not dated and that date says that it has been so many years since Jesus came into the world. In fact, there is scarcely a letter, note or card written or mailed that does not thus refer to his advent into the world.

It seems to me that as His coming into the world fixes the date of the world in all Christendom, it proves that He was Divine and that all things written concerning Him are true, even His resurrection. For if he was not a living Christ he could not exert such influence in the world as He does.

W. R. KNOWLTON.

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

Make people happy and there will not be half the quarreling or a tenth part of the wickedness there is.

**BOYS' AND GIRLS' SELF-CULTURE CLUB**

Conducted By H. L. PINER, Denison, Texas

**THE BUBONIC PLAGUE.**

There is no known cure for this terrible disease. The mortality is from 65 to 90 per cent. The medical fraternity, finding no cure, have, in many places, inaugurated a crusade of prevention.

The plague has been known for centuries as a most dreaded malady. Its ravages during more primitive times and cruder methods of prevention have been appalling. It is often considered only as an Oriental disease, but this is a mistaken idea. It may develop in the West as well as in the East. Given the conditions to produce it, and the people to take it, and it may rage beyond all control anywhere.

It may never be possible to eradicate the plague entirely, for the reason that it is a disease of lower animals primarily, and since their habits cannot be controlled and since sanitation among them is impossible, we may expect the disease to continue. But the fact of its incurability, and of its communicability to man from lower animals, leaves preventive measures as the only hope for the infected sections of the country.

Rats seem to be the chief breeders of the disease, while rat fleas seem to be the disseminators. If a flea from a plague-stricken rat bites a person that person is sure to become a victim. It has often been proven that the plague among the people invariably follow its course among rats in the vicinity of that people. The plague seems to have been of Asiatic origin, but as an illustration of the possibility of its spreading, we may cite the fact that in an obscure locality in China fifteen years ago the disease prevailed, and from that one source it has spread all over the world. The rats find their way into the ships of the world commerce and are thus carried to distant harbors.

In Seattle, Washington, where many ships arrive from Asiatic ports, some cases of the plague were developed among the people in 1907. A crusade against rats was started, a bounty of ten cents per head was offered, and thousands of the disease breeders were killed. The war on rats in that great city is still going on. So that Seattle has its professional rat-killers just as Paris has them. The ships are under the strictest scrutiny and universal vigilance is the rule of extermination. Infected rats often gnaw or burrow into bales of goods or into boxes and thus are shipped, not only to foreign ports, but often go to inland cities. In their power to transmit this dreaded disease, rats may be far more dangerous on the premises than venomous reptiles.

**THE VIKING SHIP.**

The Vikings were pirates among the Scandinavian peoples who infested the British Isles in the eighth, ninth and tenth centuries. They were a very brave and daring people engaged in the work of plundering their neighboring countries. Physically they were large and of powerful frame and of war-like spirit. They became expert on the sea, and their cleverness in the construction of ships was wonderful. Recently one of these old ships was unearthed more than two miles from the seashore on a peasant's farm in Norway. This vessel was a funeral ship. It is more than one thousand years old. It is 70 feet long and 20 feet wide. The skeletons of two women were found in one of its

**A WOMAN'S APPEAL**

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You care yourself at home as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

apartments. A four-wheeled chariot was found and many curiously-carved relics and a number of sleds. There were also kitchen utensils and beds and a spinning wheel. The entire find constitutes one of the really valuable archaeological discoveries of recent years, and it has been placed in the museum at Christiana.

**PRESIDENT TAFT'S CABINET.**

Boys and girls are often called upon to tell something about the Cabinet officers of the President. There were only three places in Washington's cabinet. The growth of the Nation has led to the necessity for more till now there are nine. They are: Philander C. Knox, of Pennsylvania, Secretary of State, a lawyer, pro meritis LL.D. of Yale and of the University of Pennsylvania, age 56; Richard A. Ballinger, of Washington State, Secretary of the Interior, lawyer, age 53; Jacob M. Dickinson, of Tennessee, Secretary of War, lawyer, a Cleveland Democrat, graduate of University of Tennessee, Columbia University and University of Leipsic, age 58; George W. Wickersham, of New York, Attorney General, lawyer, partner in law firm Henry P. Taft, brother of the President, an expert railroad lawyer, graduated at University of Pennsylvania, age 58; George von Lengerke Meyer, of Massachusetts, Secretary of Navy, banker, has been U. S. Ambassador to St. Petersburg and Italy, age 51; Charles Nagel, of Missouri, Secretary of Commerce and Labor, lawyer, born in Colorado County, Texas, 1849, graduated at University of St. Louis Law School, and University of Berlin, age 60; Frank H. Hitchcock, of Massachusetts, Postmaster General, graduate of Harvard, Chairman of Republican National Executive Committee in Taft's campaign, lawyer, graduate Law Department of Columbia University, age 42, the youngest member; James Wilson, of Iowa, Secretary of Agriculture, farmer, graduate of Iowa College, Speaker of House in Fourteenth Iowa Legislature, age 74; Franklin McVeagh, of Illinois, born in Scotland, Secretary of Treasury, ex-lawyer and merchant, graduate of Yale and Columbia, age 67. Six of the nine are lawyers, and their average age is 57 years and eight months.

**TRAGEDY.**

Is it not passing strange that an expression employed to denote horrible death should at the same time literally mean "goat-singer?" But this is true of the word "tragedy." The expression, "goat-singer," however, is about as incongruous and meaningless as any combination could be, and it remains so unless we know its origin. It is formed of two Greek words—one meaning "goat," and one meaning "to sing." The most ancient tragedies on the stage were given by actors dressed in goat skins. Frequently a goat was a prize to the most popular actor. And a significant fact in the history of this word is that the oldest tragedies were presented when a goat was sacrificed to the gods. From these three conditions—the wearing of goat skins by the actors, the frequent giving of a goat as a prize, and the performance given when a goat was sacrificed—the Greek idea of goat-skin joined with the fact of the chorus singing on the stage, made the compound of goat-singer, which to us means our present conception of tragedy. Truly words have histories out of the souls of men.

**COWARD.**

A singular origin and history is here. The word may be traced through several languages, perhaps, to the old French "queue," and the Latin "cauda," a tail. The termination, "ard," comes to us from the German through the French, and means much, referring to the quantity of the idea in the root word, which, in this case, was

originally "cauda," a tail. Therefore "much tail" is the literal meaning of the word. But when a dog was scared and slunk away, his "much tail" disappeared between his hind legs. If the dog was absolutely filled with fear so that he not only would not stand his ground in a fight but would run away in abject defeat, his "much tail" almost wholly disappears between his hind legs. Applied to a dog entirely without courage, it was figuratively the inner qualities that caused the "much tail" to be hidden, and hence the abstract idea of cowardice as we use it in reference to man by easy transition.

**SUMMER INSTITUTE OF THE- OLOGY.**

Class of the Third Year.

Several members of this class during the institute last year at Georgetown suggested that it would be well for me to publish in the Advocate an outline of study or suggestions as to the best method of studying psychology. I write the following trusting that it may be helpful to some of the members of the class this year:

Someone has said, "There is no easy way of doing hard things." The author states in the preface, "Even an elementary treatise must presuppose mental maturity and habits of thoughtful study." I feel sure that though a student may lack in maturity of mental powers he can accomplish much by "habits of thoughtful study" and a resolute purpose. You will readily agree that no outline by myself is needed, as the table of contents is a very complete syllabus of the work. Therefore, I make these suggestions only: Read the book through, chapter by chapter, reviewing each chapter with the aid of the table of contents, i. e., the part referring of course to the several chapters. When you think you have a fair comprehension of the subject as a whole, see how much you can recall with the aid of the "contents." Then scan the sections which you deem most essential. Repeat the scanning until you can form a mental image of the scheme of the specific powers, being certain you have not merely a mechanical recollection, but a rational conception, of each item. Ask yourself why this work was put in the course of study for ministers of the gospel and be prepared to prove the freedom of the will and to explain the influence of "thinking" upon character. (Two good sermon themes, by the way.) Trusting many of you will find it possible to attend the institute this summer, and assuring you of my cordial sympathy in your efforts to master what I trust you will come to consider a fascinating, though abstruse, science, I remain, your fellow student, S. C. RIDDLE, One of the Instructors.

**NORTH TEXAS UNIVERSITY SCHOOL NOTES.**

The most interesting thing that happened at our University School lately is our recent public debates. On Saturday night, March 20, the John H. Reagan Society debated the question, "Resolved, That Greece has done more for civilization than Rome." The debaters were, affirmative: L. Sullivan and Claude Campbell; negative: A. Skinner and Emmett Barnes. The question was won by the negative. An original oration was delivered by Rex Sullivan. His subject being "John H. Reagan."

On Monday night, March 22, the Sam Houston Society debated the question of "Compulsory Education." The debaters were, affirmative: Earl Hamilton and Frank Hayes; negative: Howell Adair and Claude Kidd. The question was won by the affirmative. The orator of the occasion was Ed Rabb, of Point, Texas.

The boys did credit both to themselves and to the school, and when the faculty met Monday night after the Sam Houston debate for the purpose of selecting commencement debaters, two from each society, they found it a difficult task. The result

**MR. L. BLAYLOCK, PUBLISHER OF THIS PAPER, ENDORSES WARE'S BLACK POWDER**

Dallas, Texas, March 15, 1909.

Patton-Worsham Drug Co., Dallas, Texas: I take pleasure in bearing testimony to the efficacy of Ware's Black Powder for the cure of stomach troubles. My son suffered for some years from a malady of this character, and was compelled to change climate several times for relief. He lost practically a year's time seeking a cure, spending some of the time at Mineral Wells, and in the North and East. Finally some one suggested Ware's Black Powder, and one bottle practically cured him. He has had no return of the trouble now for more than a year.

A medicine so simple as this Powder, and so absolutely harmless, curing diseases which baffle doctors, should certainly meet with heavy sales. L. BLAYLOCK.

**THE ONE AHEAD!**

Ware's Black Powder for Stomach and Bowel Trouble

of their ballots was as follows: Sam Houston Society—Howell Adair and Earl Hamilton; John H. Reagan Society—A. Skinner and Rev Sullivan. The question also was selected by the faculty and is "Resolved, That the past administration has been conducive to the welfare of the Republic." J. J. MORGAN.

**AN APPEAL FOR HELP.**

A terrific cyclone visited Crafton on Tuesday, March 23, completely demolishing our church and parsonage. The whole town is in ruins, our members have lost their homes and businesses. We had no insurance, and are not able to rebuild unless we can get some help. There is not a place of worship in town, the school and all church houses being wrecked. Our claim is worthy. Help us a little and send donation to the undersigned.

- R. T. CREEL, Chairman, Crafton.
- P. S. WARREN, P. C. Crafton.
- JNO. E. ROACH, P. E. Bowie.

**SHEARN CHURCH, HOUSTON.**

As it has been some time since historic old Shearn Church has had an opportunity to contribute anything of interest to the columns of your valuable paper, and as she is now taking on new life, it might not be amiss, and may even be of interest to many, to know some of the things she is doing.

Ever since the sale of our old church home, we have been like the children of Israel in the wilderness—dwelling in tabernacles, with a pillar of cloud by day and of fire by night to lead us. But we are glad to say that the end of our pilgrimage is near at hand and the promised land (our new church home) just ahead.

Rev. J. E. Wray, our new pastor has set in motion many influences for a good. Bro. Wray is a strong preacher and a most tireless worker. At present he is strenuously and successfully engaged in getting the financial end of the new building in shape. Plans are now being drawn for a magnificent temple of worship, to be located on our new ground at the corner of Main Street and Clay Avenue. The earnest desire of the pastor and the Building Committee is to build, not for the present alone, but for even the distant future. The new building, when completed, will seat approximately 2500 persons. The appointments will be full and up to date in every respect. The plan contemplates the throwing of the Sunday-school room and the church auditorium all into one vast auditorium, when occasion demands it. We hope, some day, to have the General Conference meet in South Texas, and when it does we will have a place ample to accommodate them.

While the new Shearn cannot be considered an institutional Church, still everything necessary for a modern, up to date, twentieth century working Church is being provided.

But, in spite of the difficulties we have been laboring under, incident to being without a church home, the religious tone of the membership is good. Our congregations are great; the Sunday-school is growing, and, most important of all, each Sunday witnesses additions to the Church. The mid-week prayer service is well attended, some of our leading people, who have never before attended the prayer service, now being regular attendants at that service. The spirit of buoyancy, hope and faith which seems to pervade the congregation makes us all feel encouraged for the future. G. T. MOORE.

Houston, Texas.

**STAMFORD DISTRICT.**

I desire to make prominent in the district the Epworth League work. Therefore, will the pastors and Leaguers please meet April 16, 8 p. m., at Stamford Methodist Church, for district organization?

J. T. GRISWOLD, P. E.

**A CORRECTION.**

The minutes of Texas Conference say that Marshall, First Church, paid on "special for missions" twenty-five cents. The fact is the said Church paid twenty-five dollars special for the Cuban Mission, and a like sum for the Galveston work at the anniversary of the board at conference.

W. F. PACKARD, Pastor, Marshall, Texas.

**SISTER'S TRICK**

But it all Came out Right.

How a sister played a trick that brought rosy health to a coffee fiend is an interesting tale:

"I was a coffee fiend—a trembling, nervous, physical wreck, yet clinging to the poison that stole away my strength. I mocked at Postum and would have none of it.

"One day my sister substituted a cup of piping hot Postum for my morning cup of coffee but did not tell me what it was. I noticed the richness of it and remarked that the coffee tasted fine but my sister did not tell me I was drinking Postum for fear I might not take any more.

"She kept the secret and kept giving me Postum instead of coffee until I grew stronger, more tireless, got a better color in my sallow cheeks and a clearness to my eyes, then she told me of the health-giving, nerve-strengthening life-saver she had given me in place of my morning coffee. From that time I became a disciple of Postum and no words can do justice in telling the good this cereal drink did me. I will not try to tell it, for only after having used it can one be convinced of its merits."

Ten days trial shows Postum's power to rebuild what coffee has destroyed. "There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

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

Notes From the Field

Midland.

My work moves on nicely. We have had twenty-four accessions since conference. Our revival will begin April 18. We are endeavoring to plan for a great meeting.—A. M. Martin.

Blossom and Sylvan.

Rev. G. C. Rankin will dedicate our new church at Blossom the 4th Sunday in April. All former pastors are invited to be with us. Our people have wrought well during the past two years. They have built and paid for an elegant church that would do credit to any town. They also have built and paid for (except a small amount) the best parsonage in the Paris District. Blossom and Sylvan is certainly an excellent charge—one that any preacher should be delighted with. We have a Board of Stewards, with W. C. Cassell at the head, that brings things to pass. They love the Church and are loyal to her claims. Our W. H. M. Society—what must I say? Well, there are but few that excel. Mrs. Emma Blackburn is President. She is full of energy and untiring in her efforts to make the parsonage comfortable and beautiful, as well as advance the Master's kingdom abroad. She has the co-operation and support of as fine a body of women as can be found anywhere. The furnishings of the parsonage and church show the touch of a faith woman's hand. So, also, does the nice fencing around the yard and garden. God bless the good women of our Church everywhere! Our Sunday-school is by far the best in the history of Blossom. The average attendance is twice what it was twelve months ago. A. P. Black, with the help of his teachers, is leading this grand work on to victory. We preach at Sylvan one Sunday in each month. Here we have a fine membership that do things in a good way. We have no better country appointments in the conference than this one. Our people received us kindly on our return here, and gave us an excellent pounding, for which we were profoundly thankful. Our first Quarterly Conference was on the 10th. Rev. J. M. Sweeton is bringing things to pass, and the Paris District, under the providence of God, will show great advancement this year. "Surely goodness and mercy shall follow us all the days of our lives and at last we will dwell in the house of the Lord forever." The great need of our town is a revival of old-fashioned, Holy Ghost religion. Pray for us, my brethren.—W. H. Wright, March 22.

Artesia, N. M.

At the recent meeting of the Executive Committee of Western College (the name that we have given to the conference school lately established here), the contract was let for the main building and the girls' dormitory. The construction of these two buildings are to begin on or before April 1, and they must be completed within five months from that date. We expect to have everything ready for the opening of school by September 15. The cost of buildings completed and ready for use will approximate \$50,000. W. K. Strother, of Jacksonville, Texas, has been elected President. There is a great influx of people from the North to Artesia and the Pecos Valley, and the opportunities for our Church here can hardly be overestimated. It is very probable that our membership at Artesia will be doubled this year. Dr. McMurry made a tour of the valley and other parts of the Territory the latter part

of February, and we have reasons to believe that he caught the vision of the possibilities for the Church "out West" during the next few years—yes, and for all time—and will wage an active campaign for us in the Church Extension work. A hundred thousand dollars could be so invested in churches at this time in New Mexico that within five years would bring in returns many times that much, and hold the field for Methodism. Our people here are planning to build a \$25,000 church within the next year. We will have to have it to meet the demands, and, of course, will have to be liberally assisted. It might be interesting, especially to the Advocate, to know that we have begun a campaign for the Church paper. Our purpose is to put a copy in every home in the Church. Rev. Geo. R. Ray has this specific work in hand, and from the start he has made we believe that our object is going to be realized. Brother Ray is planning to enter the evangelistic field, and will be the agent for our conference organ. He is an experienced preacher and an excellent revivalist. In planning for our meetings, and in arranging for help, let us be sure to consider first our home men. My opinion is that we need now three or four good revivalists and organizers in the field. Let us hear more from the brethren in New Mexico through the Advocate.—J. Allen Ray.

Surprise Party.

March 19 being Rev. A. H. Parker's birthday, Mrs. Parker and a number of the Methodist ladies planned and executed a surprise on that most estimable gentleman. It being the night for regular choir practice, Rev. Parker was at the Church during the evening and this aided somewhat in carrying out prepared plans. The crowd came early and stayed late. The guests numbered fifty or more. Baskets, laden with good things to eat, added to what Mrs. Parker had prepared, furnished abundance for supper, and still much remained untouched. It would be hard to say which had the better time, the young folks who conducted a song service in the Church, which adjoins the parsonage, or the older people who chatted in the parlors. Rev. Parker says that the doors will be open for any similar occasion in the future, and we might add, don't wait for a birthday.—San Marcial Standard.

Hamlin.

Bishop Key sent me back to Hamlin for another year from the Waco Conference, and by the first Sunday after conference I was here ready for work, and have been busy ever since. The pounding came in due time, but not "in due and ancient form," for it was strictly up to date. Notwithstanding money panic last year and short crop, this new town continues to grow and improvements are constantly going on, and Methodism is trying to keep up with the procession. Our congregations are larger and services are more spiritual. Our Sunday-school is growing, and our Epworth Leagues are doing better and deeper work. Our stewards have increased the preacher's salary, and are collecting more systematically. We have reduced our debts from twenty-three hundred to thirteen hundred dollars, and little by little our property is getting in better shape. We have the very best location that could have been found in town. We have a church that will seat 450 people when it is properly furnished, and when finished it will be a gem. We have a fine lot on which we are expecting to build a parsonage in June. The Epworth League has had concrete walks put in front of church and prospective parsonage, and we expect to have the church papered by the time our District Conference meets here on the 17th of June. We are expecting Bro. Shuffler to be with us two weeks in

May when we expect a great revival. We have a town, three years old, with four thousand population and many homes and business houses and some churches that would not be bad in older towns, and a county in which a saloon never existed.—C. D. West, March 30.

Haskell.

Haskell Station is still moving onward and upward. Progress and thrift are seen on every hand. We have just finished taking the census of our town and have 5,216 people, with a scholastic enrollment of about 800. We have two splendid school buildings, made of brick and stone, that would do credit to any city. The "money panic," that our readers have heard of, has retarded our building some in the town, but we have had a growth and thrift in the country that is marvelous. Much new land has gone into cultivation in every direction from town, and this means the stability of every town. We have as fine land as Texas has in it, and enough water to run Texas just under it. But I am not out boosting this great country; I am telling of the good things we have. The best is, a Church membership of over 600, paying their preacher a salary of \$1500, and will break dirt in a few days for a new church building to cost when completed about \$25,000, with ground purchased on the adjoining lot on which to build a new parsonage, and better than all this, is our splendid spiritual condition. Prayer-meeting frequently over 100 in attendance—forty boys and girls, between the ages of 15 and 20, that will pray in public when called on. All services are largely and enthusiastically attended. Three conversions last Sunday night; 13 accessions to Church last Sunday, five young men coming before District Conference for license to preach. One young lady will enter training this fall for work of deaconess. Have a faithful, loyal membership, and am here to "bring things to pass for God."—C. B. Meador, Mar. 31.

McGregor.

I am here with Rev. Robert Dunn in a good meeting. Conditions, when properly considered, prevent our having the great meeting we wish, but the Lord is saving some, for which we are grateful. They had a co-operative meeting last year, and in the "revival season," when the air was full of revival interest, and when all the merchants signed a written statement to close one hour in the day, and the public school attended, any how, in part, so that the merchant, the customer and all the Churches stood together, and then the leader would not agree to come until these arrangements were made, etc., and so they had a gracious meeting. This time the Methodist Church is the only one officially committed to the meeting and the other people largely, very largely, attending to their own patch, so that we are not having the great tide we would have had, but much good is being accomplished. I find, to take the Bible and have a real Scriptural, money, Advocate, Sunday-school, League, prayer-meeting, old-fashioned, soul-stirring revival that will largely remain with that Church, when I am gone, is a task, but you can have it. Bro. and Sister Dunn are doing a fine work here in McGregor. They stand for righteousness in McGregor. Many good people in this Church. I go to Stephenville next.—J. T. Bloodworth, April 1.

Columbus Station.

Second Quarterly Conference just held. Rev. J. W. Rowland reports every dollar for conference assessment paid, and in hands of the several Treasurers. Salary paid in full up to date. Good revival and the Church in a healthy state.—Nat. B. Read.

Green Chapel.

We have as fine preacher, Bro. Brandon, as could be found in West Texas Conference. Bro. Cartwright is our superintendent. He certainly is the man for the place. We have as good cottage prayer-meeting as could

be found in any neighborhood. So you see we are getting on higher ground religiously. Let each reader of the Advocate resolve that he or she be as faithful as was Wesley when Methodism was in its infancy. She now numbers about two millions, and has sent out hundreds of true ministers, preaching the gospel to a lost world. She is a child of providence.—A. G. Bowden.

Franklin.

We have just closed a ten days' meeting. Bro. John W. Bergin did the preaching. We came as near accomplishing what we desired as I ever did in the same length of time in all my life. For the last two years we have been taking great numbers of people into the Church here, and, like most preachers, we had let much of the influence of it get away from us; in other words, we had not held what we got in these meetings. Not that the people had left the Church, nor that they did not come to the regular preaching services, but we had not developed them as we should. We wanted the Lord to give us another chance to cultivate the field, and this has been our prayer and effort during this year. We told Bro. Bergin what we wanted, and he laid himself out to that end. Every sermon and every service pointed toward a revival in the Church. We had it; it will last; we are going to see to it. More at Sunday-school yesterday than has been in a year; interest in everything is increasing. This is what I call a great revival. I feel sure that I speak advisedly when I say that I have never heard a man preach quite so directly as did Brother Bergin. The power of the man is in his ability to so preach that you can't unload it on the other fellow. He preaches as if he had each fellow off at the back of the field sitting on a log, or in the rear of his store, or in his office with the door closed. He just hemmed up the stewards and deacons, and "welcomed" them on every side. He did this in all kindness, and used the most refined and chaste language at all times. His sermons to the children and young people were as good as I ever heard. He impresses you at all times as a man that knows his Leader. All the people in the town joined in the revival, and every man said, "I have a higher conception of God and my duty toward men. In all, we had a great meeting. Bergin would make a fine evangelist, but I hope he will remain at such places as Longview. We need just such men at just such places.—Jesse Lee, April 5.

Aito Circuit.

We have sent our foreign missionary assessment to the Treasurer. Hard to get anything better than that. On last Sunday night at a prayer-meeting held at Cold Springs by Brother Ramey we had several convictions and one very happy conversion—the first fruits of the season. Brother Ellis Smith has held two Quarterly Conferences for us, and did his work very well. The time will hardly ever come when Episcopal Methodism can prosper without the old-fashioned Quarterly Meeting, the opinion of some of our wise ones to the contrary notwithstanding. We find this to be a fine field for usefulness. Our predecessors wrought well, but left plenty for the rest of us to do. Our total membership is 490, divided into 200 families. So glad our Bishop held on to the idea that it is our duty to visit from house to house. Perhaps one time in a thousand the door may be slammed in the face of the preacher, but not often, even among the wicked. It helps the people as well as the preacher. As usual, we find some unoccupied territory, viz: Ponta and Recklan Stations on the T. & N. O. R. R.; small places, 'tis true, yet like Dallas was when it was a straggling village. They are worth saving and should man and horse hold good we will give them a chance. As for the parsonage and the pounding, we are like Bob Woodward was when he reported from Prattville, Alabama: "Bishop, we report no infant baptisms this year, yet

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if the weather and providence permit we will report some next year." Please pardon a suggestion. Should an applicant for Church membership ask to be immersed, don't halt or higgler or do anything else—just borrow an extra pair of pants and wade in. If the water is cold, just go in knee deep, have him to kneel down, wet him all over and get out quick, for the Book says in such a case the preacher "shall" immerse him.—W. W. Graham, April 1.

Allen.

Since the Annual Conference at Greenville I have certainly had plenty of work to do, and I thank God that success has attended our labors, I saw, as I thought, a splendid opportunity to plant Methodism in South McKinney, so I went to work soon after conference to raise funds to build the house. McKinney is a good town of near 10,000 population, and only one Methodist Church. I met with encouragement from the start and I am glad to say that the building is almost complete, so far as the carpenter work is concerned, and we have incurred no debt. Of course we have lots of work to do yet to raise funds sufficient to do the inside finishings and to provide furniture, including circular pews, etc. We expect as soon as the house is finished to provide temporary seats and organize a class, also Sunday-school, prayer-meeting, Home Mission Society, etc. The people of McKinney, especially our Methodist folks, have been very enthusiastic and have contributed of their time and means toward making this enterprise a pronounced success. When we get the house finished and furnished, we will have one of the prettiest churches to be found anywhere. We expect to hold a meeting there in the near future. I have done very little pastoral visiting since I came to this charge, on account of having been engaged in the work referred to above, but my people have been in sympathy with

(Continued on Page 13.)

Of Interest To Women.

To such women as are not seriously out of health, but who have exacting duties to perform, either in the way of household cares or in social duties and functions which seriously tax their strength, as well as to nursing mothers, Dr. Pierce's Favorite Prescription has proved a most valuable supporting tonic and invigorating nerve. By its timely use, much serious sickness and suffering may be avoided. The operating table and the surgeon's knife would be believed, seldom have to be employed if this most valuable woman's remedy were resorted to in good time. The "Favorite Prescription" has proven a great boon to expectant mothers by preparing the system for the coming of baby, thereby rendering childbirth safe, easy, and almost painless. Bear in mind, please that Dr. Pierce's Favorite Prescription is not a secret or patent medicine, against which the most intelligent people are quite naturally averse, because of the uncertainty as to their composition and harmless character, but is a medicine of known composition, a full list of all its ingredients being printed, in plain English, on every bottle wrapper. An examination of this list of ingredients will disclose the fact that it is non-alcoholic in its composition, chemically pure, triple-refined glycerine taking the place of the commonly used alcohol, in its make-up. In this connection it may not be out of place to state that the "Favorite Prescription" of Dr. Pierce is the only medicine put up for the cure of a woman's peculiar weaknesses and ailments, and sold through druggists, all the ingredients of which have the unanimous endorsement of all the leading medical writers and teachers of all the several schools of practice, and that too as remedies for the ailments for which "Favorite Prescription" is recommended. A little book of these endorsements will be sent to any address, post-paid, and absolutely free if you request same by postal card, or letter, of Dr. R. V. Pierce, Buffalo, N. Y. Dr. Pierce's Pleasant Pellets cure constipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. Easy to take as candy.

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# Unitarianism and M. E. Churches

By REV. J. DITZLER

## Article III.

We selected the third President of the United States because the friends of Unitarianism put forth their claims under his great name, and though politically this writer greatly admires him as a statesman, and his admirable and wise course in 1773 on till death, politically considered, and now vote the party ticket he founded whenever we have a chance to do so, yet we part company on religion. The Unitarian apologists in the late canvass claimed many as Unitarian who were as orthodox as Calvin, Luther, Arminius or Wesley, Ben Franklin, several noted Methodists, Congregationalists, etc.

We frankly admit that the old-time Unitarian—Socinians—avowedly worshipped Christ, asked benefactions in his name and did not deny the inspiration of the Scriptures, but aimed as did their greatest clerical leader, Dr. Priestly, of Jefferson's day, to belittle the idea of the importance of the belief as to Christ, make it indifferent, for it never became aggressive and bold till about the middle of the eighteenth century, namely, about 1750. From that time it became noisy, bold and aggressive. We now wish to examine two main facts: The sudden prevalence of this dogma and the results on morals, spirituality and civilization. But we refer here to its existence in England and the United States, for in the sixteenth and seventeenth centuries it had gained a powerful influence in parts of Europe. There were two great Christian bodies that never did yield at all toward Socinian—now known as Unitarianism—the Presbyterians and the Methodists. In Switzerland, Scotland and America these two bodies—the latter in England and America—have stood against Unitarianism as solidly as do the rocks of Gibraltar against the currents of the great sea. This is because of two reasons—their wise and great organizers—Calvin and Wesley—the one the greatest theologian of all ages, the latter the greatest legislator and revivalist. Calvin gave the most spiritual interpretations and less pagan bias to religion than any theological writer since Paul in his expositions of the Bible, and next to him his great American disciple, Jonathan Edwards, and Wesley led all others in organizing Christianity as a working force among the people. Our Baptist friends and brothers now and for a century or nearly so have become one of the great working forces of a spiritual people. But their beginning was badly mixed and sorely beset with a world of heresies, isms and wild dreams, as all their standard historians most elaborately exhibit.

Prof. A. H. Newman, D. D., LL.D., Professor of Church History in McMaster University, Toronto, Canada, in his "Anti-Pedobaptism" of 1897, gives us more details and much more honestly than ordinary partisans will do, or ever did do, gives on many pages (e. g. 339) this fact noted by other Baptist historians: "The Polish anti-trinitarian, anti-pedobaptist movement is of great importance in Baptist history. From this party the English General Baptists derived much of their impulse, by it they have been greatly influenced, and between it and them there has always been a close affinity; from it, through the Rhynsburgers, or Collegiants, of Holland, the Particular Baptists of England seem to have derived their immersion (1641.)" So proves Dr. Whitsitt fully, Dr. Henry Dexter, of Boston; "John Smyth, a I-Baptist," and Barclay, and Philip Schaff, in "Teachings of the Twelve," etc. Again, page 336, "By 1574 the anti-trinitarian, anti-pedobaptists had become a vigorous and aggressive party in Poland and in Siebenburgen, closely connected with Poland and subject to the same influences." Page 337: "These anti-trinitarian, anti-pedobaptists were far removed from the religious indifference that has characterized much of the later Socinianism. They yielded

to none in their zeal for the authority of the Scripture, and in their belief that in Christ and in him alone is salvation. It became the controlling type of Protestantism in Poland," etc.

Hase, next to Gieseler, the most careful of Church historians, next to him the most reliable, says, page 693: "Near the close of the last and the commencement of the present (nineteenth) century a number of the Congregational ministers and Churches of Massachusetts (once triply orthodox Calvinists) were known to believe Unitarian doctrines; but a general separation was not effected until (1815) the orthodox party were started by some announcements respecting the progress of Unitarianism in America in an English publication, and immediately withdrew their fellowship from all who were suspected. After an excited controversy the Unitarian congregationalists were left in a distinct body \* \* \* in the vicinity of Boston."

Henry C. Vedder, Baptist historian of Dozer College, New York, most fair and reliable of all Baptist historians, says, pages 164-165, showing the great revival Whitefield's visit to New England in 1739, says: "The Edwards-Whitefield revival produced the Unitarian reaction. \* \* \* Unitarianism had for some time been in solution in New England, and the revival caused it to crystallize into visible form. \* \* \* In 1800 two of the six orthodox Churches left in Boston were Baptist, while eight Congregational Churches and one Episcopal Church had gone over bodily to Unitarianism."

Prof. Newman, page 320, says: "The Socinian wave that swept over the Protestant Netherlands during the last years of the sixteenth century and the early years of the seventeenth did not leave the Mennonites unaffected. \* \* \* They had much in common with the Socinians. \* \* \* The mighty reaction against higher Calvinism under Socinian and other influences, resulting in the rending asunder of the Reformed Church \* \* \* with the years of strife and persecution that preceded and followed the Synod of Dort (1618)," etc.

Buckle, "History of Civilization in England," in three volumes, London 1882, says: "The separation from morals was effected late in the seventeenth century. \* \* \* and it is a striking instance of the decline of the old ecclesiastical spirit that both of these great changes were begun by the clergy themselves, page 425. Page 427: "The great Arian (Unitarian) controversy, which was rashly instigated by Whitson Clarke (Samuel) and Waterland, disseminated doubts among nearly all classes." In a note on same page Buckle says: "In 1738 the skepticism of the Anti-Trinitarians had penetrated among the tradesmen at Nottingham \* \* \* and on Peirce, who took an active part and whom Whitson (a clerical of the Anglican Church) boasts of having corrupted."

We have sufficiently shown the extent of Unitarianism in the days of its greatest power—so bold had its votaries become that, as seen, Jefferson believed it would spread from Boston over the whole United States and become the universal Church therein. On the average of virtue, generally speaking, honesty, piety and influence for good we wish to present an array of facts that like the above cannot be questioned. While Buckle is a high authority, he is too often very partial to the secular side as against religion. For example, Vol. 1, 68 to 70, he details the facts about French Protestants forbidding the watergoing and dancing of members, as if that were a fault, yet does not tell us that Plato banished theaters from his ideal Republic, nor that both Greece and Rome forbade promiscuous dancing, save the lewd class; that it was against civil law to dance with women, and the se-

vere arraignment of dancing by Cicero in the Roman Court, in his defense of Murino, whom the prosecuting Attorney accused of dancing. So in many cases. Still, as a rule, he is accurate as far as he goes. I have never, that I remember, found a false statement in his voluminous details of history. Buckle copies most elaborately in Vol. I, 355-357, how far the Anglican clergy had gone astray from the honesty and piety of a former day, the oath of allegiance was refused by the Archbishop of Canterbury, by the Bishop of Bath and Wells, the Bishop of Ely, of Gloucester, of Norwich, of Petersborough, of Worcester—in all these, eight, with their Archbishop Primate of England, and four more. Six hundred of the clergy it is estimated by Macaulay and Buckle followed suit. All these labored to have the infamous James II restored to the "Head of Church," one of the most infamous of persecutors, who boasted that London under him was like Rome. Ship loads of Catholic relics were brought from Rome to London for their Churches. James intended to raise the Jesuit Petre to the Archbishopric. The only clergymen who were true to Protestantism were about one-tenth of the low Churchmen. All this array was against "all the intellect of England and all her dearest interests"—Buckle. And this in the face of the well known fact that it would produce a most bloody and destructive civil war; yet these degraded ministers continued to intrigue for the return of, next to Bloody Mary, the meanest tyrant England ever had. Vedder, page 141, "Short History of the Baptists," says of this general period, just before Wesley rose: "The state of all the religious bodies was deplorable. In the Established Church the manners and morals of the clergy as depicted in contemporary literature were frightful. The drunken, lecherous, swearing, gaming parson is a familiar character in the plays and romances of the period, and survives even to the beginning of the present (nineteenth) century."

The late J. M. Cramp, D. D., of Philadelphia, a painstaking and honest historian, thus tells what Unitarianism did both in England and America. Remember that already Newman has shown that the English Baptists had emerged from the Socinians, i. e., Unitarians. Of both General and Calvinistic Baptists, both of which he and others showed were of this class. "Arianism had crept in among them, and with it certain other errors. The loss of life followed the obscuration of light. Anti-evangelical sentiments and practices prevailed to such an alarming extent that the sound-hearted of that denomination felt the necessity of peacefully withdrawing. They peacefully withdrew in the year 1770. \* \* \* The blessing of God followed the movement. \* \* \* the Arianized Churches having for the most part fallen into Socinianism, or become extinct." This was "in the United States." Of England he says, page 599: "The backsliding and coldness had affected all religious communities in England. (Page 499 he shows two Socinians had effected this.) Had it not been for the merciful revival which accompanied the labors of Whitefield and the Wesleys evangelical truth would have well-nigh died out. Those extraordinary men were raised up for a glorious purpose. The effects of their ministry were felt by all denominations. \* \* \* A new order of things may be dated from the commencement of their ministry," etc.

Page 514: Robinson renounced the Trinity, and then "there is a constant endeavor to write down the orthodox or Trinitarian party, while all excellence is ascribed to Arianism," i. e., Unitarianism. Under Unitarianism the Baptists were so impeded that after they had existed in the American Continent from March, 1639, to 1740, one hundred and one years, there were "less than 2000 members." Page 527. No wonder Cramp calls Unitarianism "the blighting influence." David Benedict is better known



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of these solicitors who has any authority to back him. I have seen several of these, but so far as I can judge they are in this business largely for personal revenue. Some have been so successful that their number is largely multiplying and will multiply until the Churches themselves cease to support them. I wish the Churches at home could be satisfied with making their contributions for foreign mission work through their regular authorized agency. The most of the individual gifts made to irresponsible collectors is worse than thrown away, because it encourages a dishonest man and helps others equally dishonest to enter into the work. In the rarest instances does it give any aid whatever to missions or the cause which they represent. I do not know those individuals about whom you write, but I am speaking in general."

The board of which Dr. Barton is Secretary has the most extensive work among the Syrians. We may rely upon his statement. If any of our people desire to render aid to the native Churches in Syria let the gifts be forwarded to Dr. Barton, who will receipt for the same and see that the amounts are applied as directed. Only in this way can a self-respecting, self-supporting native Church be developed, and this applies to similar work in other fields. W. R. LAMBUTH.

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"At last I took the advice of friends and began to eat Grape-Nuts instead of the heavy meats, etc., that had constituted my former diet.

"I found that I was at once benefited by the change, that I was soon relieved from the heartburn and the indigestion that used to follow my meals, that the pains in my back had ceased entirely.

"My nerves which used to be unsteady, and my brain, which was slow and lethargic from a heavy diet of meats and greasy foods, had gradually, but none the less surely, been restored to normal efficiency.

"Now every nerve is steady and my brain and thinking faculties are quicker and more acute than for years past.

"After my old style breakfasts I used to suffer during the forenoon from a feeling of weakness which hindered me seriously in my work, but since I have begun to use Grape-Nuts food I can work till dinner time with all ease and comfort." "There's a Reason."

Read the little book, "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.

## A NOTE OF WARNING.

The attention of the Secretaries of the Board of Missions has been called to the fact that there are a number of Syrians traveling through the South soliciting aid for mission work. Having inquired carefully into the matter, we have reached the conclusion that the majority of them are irresponsible parties. We make the suggestion that no gifts be placed in the hands of these men, even though they may have in their possession letters of recommendation. Such gifts should be made through the Board of Missions employing them, and only through such a channel. While there may be here and there an honest man, it is highly probable that the majority are impostors who are tramping about the country laying traps for the unwary.

Dr. James L. Barton, Secretary of the American Board of Commissioners for Foreign Missions, in reply to a letter from me writes as follows:

"You ask in regard to the Syrians traveling through many portions of the South soliciting aid for mission work. I do not know of a single one



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TO OUR CORRESPONDENTS.

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

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

DISTRICT CONFERENCE NOTICES.

Table listing district conference dates and locations: El Paso, Alpine, April 15; Albuquerque, Albuquerque, April 20; Georgetown, Rogers, 2 p. m., April 22; Bowie, Ringgold, April 26; Cuero, Hallettsville, 7:30 p. m., April 27; Jacksonville, Rusk, 8 p. m., April 27; Corsicana, Irene, 9:30 a. m., April 28; Beeville, Kennedy, May 4; Vernon, Childress, May 5; Sherman, Whitesboro, May 6; Gainesville, Sanger, May 6; Brenham, Brenham, May 10; Waco, Hubbard City, 10 a. m., May 11; Sulphur Spgs, Cooper, 7:30 p. m., May 11; Fort Worth, Arlington, 8 p. m., May 12; San Antonio, Hondo, 2:30 p. m., May 12; Houston, Galveston, 8 p. m., May 12; Clarendon, Dalhart, 7:30 p. m., May 13; Brownwood, Bullinger, 8 p. m., May 25; Plainview, Tulla, May 25; Dallas, Oak Cliff, 9 a. m., May 25; San Augustine, Tenaha, May 26; Colorado, Roscoe, 8 p. m., May 26; Greenville, Quinlan, May 27; Bonham, Bailey, 9 a. m., May 27; Abilene, Anson, May 28; Gatesville, Meridian, May 27; Decatur, Chico, May 27; Paris, Roxton, 7:30 p. m., May 27; Terrell, Rockwall, 2 p. m., May 28; Beaumont, Newton, June 1; Pittsburg, Queen City, 8 p. m., June 8; Stamford, Hamlin, 9 a. m., June 17; Llano, Lometa, 9 a. m., June 23; Cleburne, Godley, June 25; McKinney, Wylie, June 25; Weatherford, Graham, 9 a. m., June 25; Marshall, Beckville, June 29; Calvert, Lott, June 30.

DELEGATES SHOULD BE ELECTED.

Delegates to the Waco Sunday-school Conference should be elected next Sunday. Every school should send the largest possible delegation, and it will pay to invest a little money in the expenses of the delegates. The enthusiasm they will bring back with them will be worth more than it costs. Elect delegates next Sunday, and let every Sunday-school worker attend who possibly can arrange to do so.

Rev. J. W. Hill, of First Church, this city, recently received into his membership a Roman Catholic priest who, for thirteen years, officiated in the Roman Church as a minister. He is an intelligent gentleman and gave every evidence that he is conscious of the fact that he is saved by grace and that he has the witness of the Spirit to his conversion.

CHRIST'S RESURRECTION IS FUNDAMENTAL.

The resurrection of Christ is the chief cornerstone of our faith. So much so is this true that the Apostle Paul stakes the whole system of our salvation upon that one truth. Let this be removed and the entire superstructure of the gospel falls into ruin. Listen to him: "If Christ hath not been raised, then is our preaching vain, your faith also is vain; ye are yet in your sins." While his life and teachings and death are of supreme importance, yet his resurrection from the dead is absolutely essential to make these effectual in the redemption of mankind. A permanently dead Christ was obnoxious to Paul's conception of a Redeemer. He had not only to be dead, but he had to be raised from the dead to become a vital Savior of men. In this one fact is found the credentials of his divine Messiahship. In raising himself from the dead he put the oneness of his nature and power with God beyond the cavils of controversy. And having raised himself from the grave he is able to raise us by faith from the death of sin, and to invest us with power of an everlasting life.

Following this line of argument, the apostle reaches the following conclusion: "But now is Christ risen from the dead and become the first fruits of them that slept; for as in Adam all die, even so in Christ shall all be made alive." Not only is our salvation assured in the resurrection of Christ, but in this same fact is found the guarantee of our own resurrection from the grave. If he raised himself from the dead, he will also raise them who die from the power of the grave. So that his resurrection underlies the whole system of gospel teachings, and is so interwoven therewith that they are inseparable from them. We therefore accept the doctrine of the resurrection of Christ as one of the facts of Christianity absolutely essential to our faith, to our hope and to our deliverance from the sting of death and the victory of the grave. And as we approach the Easter-tide, we come to it with a renewed recognition of its importance and out of its spiritual significance we gather comfort and strength for the further journey of our earthly life.

A DAY IN AUSTIN.

We spent a day last week in Austin on a private mission, though the daily newspaper reporters down there, who are always on the lookout for something sensational, tried to make it appear that we were there sizing up a "candidate for Governor." We had no such object before us. In fact, we have something in the way of Church work to engage our attention of a great deal more importance than a trifling thing like politics.

Having attended to the matter that took us down there, we looked in upon the Legislature. No one is allowed in the two halls when the bodies are in session, so we perched ourselves in the galleries and viewed the members from that elevated position. In both Houses they were killing time making speeches, and if those we heard are samples of the ability of the members, then the intellectual frugality of the Legislature is at a maximum figure. But, notwithstanding what we heard, there are a few leading men in both Houses who are a credit to the State, but they were not speaking the day we viewed them. The Legislature has passed a few good laws. The anti-gambling law to suppress pool-selling on horse races; the law suppressing the "soft drink" frauds in local option territory, and a few others are wholesome. They passed one law allowing wholesale drug houses in local option territory to sell alcohol in local option territory that would have been injurious to local option districts, but the Governor vetoed it. The vagrancy act is another good law passed by the body, but nearly all the "platform demands" are having a rocky road. Submission, which was recommended to the Legislature by a majority of the primary voters and placed in the platform as an absolute demand, was

treated with contempt by forty-four members in the Lower House and by twelve in the Upper House. They constituted the treacherous minority and they spat in the faces of the people, and bolted the instruction of their party. But there will be a day of reckoning not far distant. The Legislature, if we are to believe the rumors that fly thick and fast, is infested with the worst lobby that ever cursed the Capitol. The members of this lobby roost around the Driskill Hotel. You rarely ever see one of them on the hill, but they get in their work in a way that counts. They know the ropes. It is said that sixty members of the two Houses were recently arrested for gambling in a room controlled by one of the number. A prominent whiskey lobbyist gave testimony in the open Senate that he was present

The Resurrection Victory

By the Late Rev. Theodore L. Cuyler, D. D.

If we extinguish the lamp of divine revelation we must admit that the "Greenwoods" and "Mount Auburns" and "Woodlawn," with all their exquisite gardenings of verdure and pomp of marbles, are nothing but hopeless and melancholy haunts. Thank God, this Bible lamp is inextinguishable; the light that has broken into the tomb can never be put out. A truth once known can never be unknown; a divine voice that has once spoken can never be silenced. And with this inspired, infallible Book of God in my hand, I go out into yonder beautiful city of the dead that overlooks the great, wide sea, and opening its pages I read: "I am the Resurrection and the Life. All that are in their graves shall come forth. Death is swallowed up in victory."

at one of these games "fifteen minutes." One of the members of the Lower House stands indicted by the Grand Jury for gaming. This is a felony under the State laws, yet that man is at Austin to help make laws for the people! There are some wonderful men in the Texas Legislature! Selah! No wonder that submission was turned down by an insignificant minority.

The Governor is holding the Legislature in Austin until they pass on the platform demands. This many of them do not want to do, and they are chafing under the restraint. But the Governor is master of the situation. Some of them are in open revolt against him, but this does not deter him. Their cry is "pass the appropriation bill" and go home. And this is the cry of the lobby also. The Lieutenant Governor and the former Speaker are in sympathy with this cry. They sounded it long and loud while in Dallas at a banquet. But the Governor is not moved by their efforts. If the people of Texas only knew something that goes on at Austin while the Legislature is in session, they would certainly sit up and take notes. The people are honest and they take it for granted that everybody else is honest, but there is where they fall down. The interests watch the Legislature incessantly. They neither sleep nor slumber. But there are honest men on guard at the Capitol, and these are the safeguards of the people. But, notwithstanding this fact, they cannot keep up with all the tricks that are dark and the ways that are mean. There is much nervousness down that way, even now, over the next State campaign. There is good reason for this. The prohibition question is giving concern to some of the politicians. It is now known that the action of the minority has plunged this question into politics—something we tried to avoid—and the coming campaign will be the liveliest that Texas has experienced in many years. Before that campaign is over

the people will know a great many things of which they have long been ignorant. So note it be!

A SUNDAY IN WILMER.

Last Sunday we spent in Wilmer with Rev. S. J. Davis and his good people. It was the occasion of dedicating their new church building. The house is a credit to the community, and speaks well for their enterprise and liberality. It is easily worth \$2,000, and they built it and had it ready for the service without one penny of indebtedness. It will seat four hundred people, and it is commodious, neat and convenient. We have needed such a building for some time and the people are justly proud of their place of worship. We have a membership of sixty-five and it is growing. The leading people of the town are among our members. We had the house full, preached to them and then set apart the house to the worship of God according to our beautiful service. Wilmer is in the lower edge of Dallas County on the Central Railroad. It is situated in a most fertile part of the county. It has a population of some three hundred. Brother Davis is justly popular with the people, and he is doing an excellent work. He is one of the veteran workers in our conference. While there we enjoyed the hospitality of Brother Thomas Mitchell and family, and also of Brother and Sister Coulter. It was a fine day and we all greatly enjoyed it.

SENATOR THOMAS RE-ELECTED.

Some weeks ago the State Senate expelled Senator H. Bascomb Thomas, of the Second District, from the membership of that body. He had been guilty of some indiscretions, and he had made some mistakes. But it is the consensus of opinion of thousands of the people throughout the State that his offense was not of such character as to merit such severe penalty. As a result it was generally resented, and particularly so by the people of his district. Lynch law is not popular, and it was practically this sort of law that was applied to the Senator by his colleagues. Nothing short of high crimes and grave misdemeanors would justify the Senators for taking such drastic measure as the expulsion of one of its members from that body. There was no element in the offense of the deposed Senator even remotely related to the crime of treason or misdemeanor. Neither was there any justice or fairness in the farce of a trial given to him. It was ex parte and prejudicial to him. No due process of law was followed. They simply mobbed him because they had enough votes to accomplish that end.

He at once announced himself for re-election, and last Saturday the event came off, and though he had one of the best and most popular men in the district against him, he was elected by a majority that seems to be three to one. It was intended as a rebuke to the Senators voting against him, and as a vindication of Senator Thomas. The whole State took great interest in the campaign, and we hope hereafter when the Senate feels that its honor has been assailed it will proceed to vindicate its standing by dealing justly and according to law with the offending members. And if the Senate is wise it will learn this lesson from the election in the Second District. And now that the people vindicated Senator Thomas and justly rebuked those who dealt so unjustly with him, we trust that henceforth he will be prudent in his conduct, but at the same time stand by his convictions of right as one of the representatives of the people.

SOUTHWESTERN'S HOME-COMING.

On the 21st of this month there is to be a noted occasion in Georgetown. It is the time appointed for the homecoming of the former students of Southwestern University. The invitations have been sent broadcast over the State, and great preparations are made to make it one of the most interesting events in the history of that great institution. Southwestern has

hundreds of graduates and students in all the walks of life in Texas, and they are wonderfully attached to their alma mater. Hundreds of them will flock to Georgetown to participate in a delightful reunion. There will be a program, and it will be carried out to the letter, but the occasion will be mostly an informal one, and everybody will be given a cordial welcome and be delightfully entertained. Southwestern will put on her best bib and tucker to receive her sons and daughters, and she will extend to one and all of them a warm glad hand.

HON. W. J. BRYAN GUEST OF POLYTECHNIC COLLEGE.

Hon. William Jennings Bryan, the great Commoner from Nebraska, lectured in the city of Fort Worth on April 1. He was met at the station by a committee of business men and escorted at once to the Polytechnic College. Here he was entertained by Dr. and Mrs. H. A. Boaz. The students had assembled on the campus, and when the automobiles arrived, Mr. Bryan made a short address on the art of effective public speaking. In honor of Mr. Bryan an elegant dinner was served to him and the committee of business men in the dining room of the Young Ladies' Home. All the young ladies of the Home were present at the dinner. Before Mr. Bryan left the hall the young ladies called for a speech. He responded in a most pleasing way to all who were present. He was then hurried to the City Hall where he gave his famous lecture on "The Price of a Soul." The hall was crowded to its full capacity to hear this great orator and statesman.

The Polytechnic College Glee Club entertained the guests at the dinner with several of their best songs, and then hastened to the City Hall where they entertained the audience for more than one-half hour. They were given a great ovation.

TWO DISASTROUS FIRES.

North Texas has been visited by two of the most disastrous fires known in the history of this section. They both occurred the same day, one of them in this city and the other one in Fort Worth. The one in Dallas originated in Oak Cliff, near the western boundary of the city, and it burned up several blocks of residences. It is estimated that \$400,000 worth of property was destroyed and hundreds of people were turned out of their homes. The wind was high, and the water pressure very poor. The firemen did noble work, but the odds were against them.

The fire in Fort Worth was far more disastrous than the one in Dallas. It burned up about two and a half millions of property. Hundreds of homes went up in ashes and 5,000 people were left without shelter. Three handsome and costly church buildings belonging to the Presbyterians, the Baptists and the Lutherans are in ruins. The T. & P. Railroad was a heavy loser. Its round-house and several large locomotive engines were consumed. The Union Depot was saved. Dallas sent over a part of her fire department, but the wind was so high that the fire jumped from one block to another faster than the fire-fighters could keep up with it. Three hundred acres of property are left bare, and the loss falls heavy upon scores of laboring people. One life was lost and several persons were badly injured. Such is the pluck of Fort Worth that she has declined outside aid to help those who have been bereft of their homes. Her citizens are rallying manfully to the needs of the occasion. Surely last Saturday will be known as the day of calamity in Dallas and Fort Worth.

PERSONALS

Rev. F. H. McGehee, of Throckmorton, was a welcomed visitor to this office this week.

Next fall Rev. E. K. Strother, of the Alexander Institute at Jacksonville, will move to Artesia, New Mexico, and take charge of the school en-



# 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 economy of dose, convenience, economy,—there being no loss by evaporation, breakage, or leakage. Sold by druggists or sent by mail. C. I. Hood Co., Lowell, Mass.

Mrs. J. F. Gee, 50 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; it has no equal as a general spring medicine. It gives me genuine satisfaction to say this."

## PUBLISHERS' DEPARTMENT

### WHAT CONCERNS US ALL.

Bishop O. P. Fitzgerald.

Parental and pedagogical authority, common sense, and the instinct of self-preservation should establish a wholesome supervision of what shall be read in all our homes, all our schools, and by individuals numbering millions in this land of cheap printing and careless reading. Your interest in this matter, gentle reader, will grow on you more and more if you will only stop to think of it.

An editor who stands out in the limelight and who is in the heat of the battle needs encouragement. Many good people do not forget him. Here is a bugle note:

I want to congratulate you on the fight you have made in behalf of civic righteousness, and the able answer you've given those who have opposed you. I have read with keen interest all that has been my privilege to see from your pen, both in the Advocate and the Daily News.

I sometimes wonder if you don't have a feeling that it is not worth while, and if you are not tempted to quit the fight; but I want to bear witness to one thing, you are doing a great work, and one that will go on long after you have quit the walks of men. I was sorry for you all at the "mass" meeting, and almost wished that I could have been there to take your part, but I see that your side won out, and here's three cheers for the Dallas ministry. Skin 'im first and skin 'im last; Knock the hide at every blast.

W. R. ROSSER.

Dyrden, Okla.

Rev. Geo. R. Rav, of Artesia, N. M., has sent in seventeen new subscribers to the Advocate at that place, and writes that he expects to reach the 50 mark before he finishes his canvass. When we consider that Bro. Rav is working in a comparatively new section of country we begin to comprehend what could be done if all the preachers were to put forth similar efforts in the thickly settled sections of our great State.

I am delighted with the Texas Advocate and will do all I can to increase its circulation.

A. M. MARTIN.

Midland, Texas. (Bro. Martin is a new man among us, but has already "caught on" to the secret of success in Texas—i. e., to circulate the Texas Advocate.)

Rev. W. L. Harris, of Cataline, who has shown his interest in the Advocate for many years by his works,

terprise now being established for the benefit of the New Mexico Conference, and Rev. F. Butler will take charge of the Alexander Institute.

Rev. O. P. Thomas, of Terrell, was a welcomed visitor to this office last week. His health is good and he takes great interest in the progress of the Church.

Brother W. M. Atwood, of San Angelo, was in to see us this week. He has been a reader of the Advocate for many years, and he feels a deep interest in the paper.

Rev. J. J. Davis, a superannuated member of the Northwest Texas Conference, died March 29 in great peace at the home of his daughter, Mrs. Don King, in Stephenville. At one time he was a most faithful and persistent

adds the following kind message in a business letter: "You are giving us the best Advocate we have ever had."

I wish all our people would take the Church paper. They would be more intelligent members of the Church if they took the Advocate. I am trying to interest my people to see it that way. E. F. BROWN. Sulphur Springs, Texas.

This makes fourteen new names in thirty days. Hope to hold them all. And it means better Christians, more loyal Methodists, and inspired young people. Last week's editorial page was the best yet. The Advocate has been in our home ever since I can remember—and will be as long as I can remember. I wish I were able to send it a year to every family on my work. Sincerely, WALTER W. ARMSTRONG.

"These three new subscribers are the result of a two minutes' talk for the Advocate yesterday." L. A. REAVIS. Lillian, Texas.

"I am doing my best to get my people to read the Advocate. There is all the difference in those who read it and those who don't." J. H. WESTMORELAND. Dalby Springs, Texas.

I want to say that I have been a subscriber to the Advocate about 18 years and believe it to be the best Church and family paper in the State or any other State. I heartily endorse the stand you take on State-wide prohibition, as well as all other moral evils. May the editor live to see those evils banished from our State, also from the United States. D. E. CANNON. Hermleigh, Texas.

### KEEPS UP INTEREST IN THE TEXAS ADVOCATE.

When I was in Texas the Texas Advocate was one of the first papers I would read every week. But now as I am out of the great old State the Texas Advocate is more precious than ever. I think it is the best paper that comes to my study. I am at Watrous Station, and am having much success. Have just finished a series of sermons on "prayer," and am now preaching a series of sermons on "The Holy Spirit." I love Texas, for what I am Texas made me that. Hope to see her freed from the whiskey curse before long. Your sledge-hammer blows undoubtedly tell for good; keep it up. May God bless the Advocate and its editor. THOS. I. BECK. Watrous, N. M.

worker in the active duties of the ministry, but for a few years he has been on the retired list on account of age and infirmity. He was a true and devout man and passed away in triumph.

Rev. Claude S. Harkey, one of our young ministers now completing his course in Southwestern, was in the city recently and made the Advocate a pleasant visit.

Mrs. M. D. Gardner, of Hobbs, Texas, has issued invitations to the marriage of her daughter, Miss Mattie, to Rev. W. C. Hinds, the event to take place April 8, 1909.

Rev. W. C. Dunn is now working wholly under the auspices of the Anti-Saloon League as District Superintendent, with headquarters at Waco,

in Central Texas. From henceforth all his time will be devoted to this branch of the temperance cause. He is a most capable man, and will accomplish good results.

We had a pleasant visit this week from Brother R. W. Spear, of Clarksville. He is one of our devoted laymen in that charge.

Rev. and Mrs. John Moore, of Campbell, have issued invitations to the marriage of their daughter, Miss Bess, to Mr. Earlin Bagesdale, and the event will take place Sunday, April 18.

The address of Rev. C. J. Oxley, Sunday-school Secretary of the Texas Conference, will henceforth be Houston, 1404 McKinney Avenue, Station A, and his phone number will be Preston-7129.

Mr. David Gaston, of Kingston, was among the callers at the Advocate office last week. While he is not a member of our Church, he keeps up with its progress by keeping in his home a copy of the Texas Christian Advocate. We were glad to welcome him in our sanctum.

Rev. H. K. Azev, of Kingston, was in Dallas last week and called on the Advocate force. He gave encouraging reports from his work, and hopes to have a successful year. He is getting to be one of the "old guard" of the conference, though he does not show the weight of years. He is one of our most effective preachers.

The Pittsburg Gazette, in its last issue, had a picture and an interesting sketch of Rev. W. G. Borchers, of Moberly, Mo., but who is now a missionary in Brazil, and being supported by the Church in Pittsburg. He is doing fine work in that foreign field and the Pittsburg Church is doing a noble thing in making it possible for him to thus serve the Master in that country.

Miss Bessie Frances Horton, third daughter of Rev. H. G. Horton, of the West Texas Conference, died March 23, in Monterey, Mexico. This is a peculiarly sad announcement. This young lady was in the mission work, and her death is not only an affliction to the father, but to a wide circle of friends and relatives. She gave promise of a life of usefulness, but pneumonia seized her and she has been transferred to the Church above.

We had a pleasant visit this week from Rev. Ethelmore Cox, of Granbury, and also from three of his leading members, J. J. Hiner, Chairman of his Board of Stewards; J. B. Wilson, superintendent of the Sunday-school, and D. L. Monroe. They were over consulting an architect and going over the Ervay Street Church, with an eye to building a handsome structure in Granbury. These three laymen are closely identified with the movement and greatly interested in its success. And the people over that way are also stirred upon the subject, and they are determined to have an elegant place of worship.

### PARSONAGE APPLICATIONS.

H. G. H.

The Executive Committee Board of Church Extension, W. T. Conference, have approved and I have sent to Central Committee, Nashville, Tennessee, four or five applications from local parsonages. These were approved only after approval by W. H. M. Society. Miss Mabel Head, under date of March 18, writes me as follows: "We have placed these applications on file and they will come before the Parsonage Committee at our annual meeting in October. If a donation is granted at that time it will not be from any money we may have in the bank at that time, but contingent upon the collections of the ensuing year. Often these are not paid before the middle of January. The loan also depends upon the amount we have with the Board of Church Extension, as that board handles our loan funds for us. Although our board meeting is held

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Life of Lincoln for Boys	F. C. Spear
Romance of Commerce	J. M. Oxley
Successful Careers	W. M. Thayer

SMITH & LAMAR, 296 ELM ST., DALLAS, TEX.

much later this year than usual. It will not defer the payment of the money to your parsonages should it be granted, for it is never paid until the fall and winter collections are in."

We take it that those who sent in these applications can make as much out of the above quoted letter as we can. But I must here stress one thing: The brethren will save time, postage and show their good sense by abandoning the habit they have of sending me those applications before the good women of the W. H. M. Society have ever seen them. The Executive Committee of Church Extension Board is only charged by law with approving or disapproving of what the women do. Will the young brethren—including some presiding elders—please study an old book—second only in value to the Bible—called the Discipline? We make this request because our stock of grace, patience and postage is limited.

### MID-YEAR MEETING OF THE BOARD OF MISSIONS OF NORTHWEST TEXAS CONFERENCE.

The Board of Missions of the Northwest Texas Conference met in its mid-year session with Anglin Street Church, Cleburne, Texas, March 23 and 24. Every clerical member was present except W. H. Matthews, who was engaged in revival work in his charge, arrangements having been made for his meeting before the mid-year meeting was changed to that date. Six lay members were present. On account of the creation of two new districts at the last conference, Revs. A. W. Hall and C. B. Meador and Judge J. B. Haynes, of Cleburne, and F. G. Alexander, of Haskell, were elected members of the board.

Reports were received from ninety-six of the missionaries who work under this board. About twenty-six failed to report. Of the above number who reported, four were Bohemian missionaries, one an Italian and one a Swiss. The reports from the missionaries in the home field were very gratifying for the part of the conference year past. The men are hard at work, results are coming and an air of hopefulness is expressed in these reports.

Rev. V. Cejnar, assisted by the young Bohemian preachers at Georgetown, and Frank Blazek, at Temple, has established a number of regular preaching places, is organizing Sunday-schools and lecturing in public halls. The Romanists oppose us, but Brother Cejnar is laying a foundation for a great and an abiding work. There are ten Bohemian students in Southwestern University.

The Italian mission in Thurber, under the direction of Rev. C. W. Macune and D. Mavrini, assisted by Miss Eugenie Smith, is making very gratifying progress. Brother Mavrini collected about \$450 for the relief of the earthquake sufferers in Italy.

He is engaged editorially on the paper published at Thurber, translating into Italian that part of the paper that is of interest to his people. He is careful, conservative, faithful and

has the confidence of his people and the men who operate those mines. The company has assured us that soon provision will be made for us to enter upon institutional Church work there, and this is possibly the most inviting field for this work in the bounds of our conference. A suitable hall and other buildings and a splendid library will be placed at the disposal of the Church, and similar work to that done in the Wesley House will be inaugurated. Miss Smith is placed in this field by the W. H. M. Society, and is doing a fine work. She is said to be the best known person in Thurber. Dr. Macune has the situation well in hand.

Reports from the Laymen's Movement indicate that they are wide awake, and will redeem their pledge of \$20,000 by Annual Conference.

Brother G. A. F. Parker, of Hereford, placed a thousand dollars in the hands of the board through this movement, and Brother C. H. Bencini, of Fort Worth, contributed a like amount in the rally there recently, and a third \$1000 was contributed by the Church of the city. Judge W. E. Williams, Conference Leader, reports a most hopeful condition, as his District Leaders and Church Leaders are working faithfully.

Since the number of domestic missionaries in the conference is so large, it was determined by the board to make the written representation of the mission the basis for granting the appropriations, and the presiding elders reported verbally only matters of special interest in their districts.

M. S. HOTCHKISS, Secretary of the Board.

### STAMMERING Cured by Mail

Dr. G. W. Randolph, that great 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—\$7.50 cash and \$7.50 in 60 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 possessor 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 about seven years ago. They all talked fluently. No one should hesitate a moment to give him a trial. Hand this to a stammerer, please.

### GOSPEL SINGING.

I am open for a few more engagements after the 15th of June. J. EDWARD BUTTRILL. 713 S. 9th St., Temple, Texas.

Endorsed by Mr. L. Bixler, Publisher of this paper, and given away FREE. It will cure Stomach or Bowel Trouble and have never failed. Wagon's Bile Powder, the great harmless antibiotic remedy for the Stomach and Bowels, will, if you send us your name and address, send you by mail a full regular size \$1.00 bottle absolutely free.

We do this because we know it will help you, then you will tell your friends that is the kind of advertising we want. Send us your name and address today.

### SINGER.

Those desiring the assistance of a singer, write to M. W. BOWDEN, Blanket, Texas. For reference, write Rev. Ashburn, P. C. Methodist Church, Blanket, Texas.

### SINGER

It is my desire, and I have also been advised by my pastor, to offer my services for the summer singing for the pastors of this conference. Anyone wishing help will please address me at Buffalo, Albert Richardson, Buffalo, Texas.

### Your Opportunity

To buy a home, or invest, where you will realize at least 50 per cent on your money within two years. For reliable information about Lynn County lands address BOX 182, Tahoka, Texas.

# Epworth League Department

GUS W. THOMASSON ..... EDITOR  
215 McKinney Ave., Dallas, Texas.

All communications intended for publication in this department and all papers with articles to be commented upon should be addressed to the League Editor.  
The following rules should be observed in remitting money on account of the State Organization: Local Chapter dues should be sent to Frank L. McNeny, Dallas. Assembly funds should be sent to Theo. Bering, Jr., Houston.

### STATE LEAGUE CABINET.

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### CHANGE IN ADDRESS.

Our correspondents will take notice of the change in our address as noted at the head of this department. We have removed from Van Alstyne to Dallas and all communications intended for this section of the Advocate should be sent to our residence number, 215 McKinney Avenue. Of late we have had to miss an occasional issue. This was due to the irregularity of our movements, but now that we are again settled we hope to bring up the League page from week to week with its full share of items of interest.

### MAY DYE TYPEWRITER FUND.

Previously reported .....\$79 85  
Senior League, Plano, by Mrs. J. H. Bowman ..... 2 50  
J. J. Morgan, Terrell ..... 2 00  
Senior League, Honey Grove, by Jones W. Norwood ..... 2 00  
Senior League, San Marcos, by Wm. P. Rylander ..... 5 00  
Mrs. A. L. Golightly, Stamford, 1 00  
Total .....\$92 35

Note—The machine with cover will cost \$103. This amount with discount allowance will prepay express and consular charges. We are therefore at this writing only \$10.65 short of the desired sum. We hope another week will see it all in hand. G. W. T.

### A WINTER VISITOR AT EPWORTH.

We give below a portion of a letter from Sister Hays, wife of our presiding elder on the Farmington (Mo.) District as published in the Farmington Times. Bro. Knight has had a number of Methodists from various Northern States quartered there during the winter season, and they are all enthusiastic "boosters" of Epworth. One gentleman from Iowa told us that we had the finest location and the greatest opportunity that he had seen anywhere in the United States.

Mrs. Hays' letter is as follows:  
**Mrs. Hays Tells About Epworth-by-the-Sea.**

Editor Farmington Times:  
Many of your readers will be interested in a description of Epworth-by-the-Sea, Corpus Christi, Texas.

When the train comes into Corpus Christi over the "Sap" road, it traverses for some distance a reef between the Neuces Bay and Corpus Christi Bay. There is a wagon road across the reef, and some travelers trust in Providence as they wade into this "road," all under water, with members of the finny tribe playing hide and seek under the horses' hoofs.

On this bay in 1905 was built what is known as Epworth-by-the-Sea. All the Epworth Leagues in Texas Southern Methodism united in this enterprise, and every year since as many as 6,000 people have enjoyed the twelve days' encampment at Epworth. At that time a great religious work is done for young people.

Epworth has an extensive campus, with its pavilions, inn, auditorium, pier, bath houses, a chute over the water and cottages. Galveston people, with their city storm swept, with millions lost, built a sea wall for protection. Epworth-by-the-Sea was found-

ed, not to protect a city, but to build characters "which shall enter into the city not made with hands, eternal in the heavens. For the first time the Inn, just 300 yards from the bay, has been open this year to winter visitors. People come from everywhere seeking rest, recreation and health—and find it in God's great out-of-doors.

The surroundings are ideal. The sea gulls are almost friendly, and when bathers are splashing in the bay the gulls will come quite near and have a morning plunge also. The ducks are not much afraid and come very near. Hunter's license costs \$15.00 for non-residents, and many come in season for a duck hunt; but gulls are never allowed to be shot.

There are beautiful pelicans on the island also, and it is a wonderful sight to see them on parade in great numbers, enjoying the morning sunshine.

Fresh oysters, fish, shrimp and clams are brought to the door every day.

People may bathe at all seasons in the salt water, unless the wind blows from the east, when it may be a little chilly for a short time. Some people have built winter homes on the Epworth grounds.

Mr. and Mrs. W. A. Knight, of Waxahachie, are now in charge of the Inn, and have gathered about them a very congenial household. They are so kind, so obliging and genial that it is a privilege to be a member of the Epworth family. I would recommend it to any who seek a complete change of climate.

Mr. and Mrs. Knight have for their motto, "If you have a kindness shown, pass it on," and it is very delightful to see this put into constant practice as has been done by the winter family at Epworth. Yours truly,  
ELLEN R. HAYS.

### STATE SECRETARY NOTES.

Nothing has been said concerning the Dallas Leagues for some time, but it is because they are "saying nothing and saying wood." I doubt if Dallas has ever had any more wide-awake and enthusiastic Leagues than it has had during the past six months. The next League Union will be held in the form of a banquet at one of the leading hotels, at which time the Epworth boom will be launched, and we still challenge any place or part of the State to beat us in representation at Epworth.

Mr. and Mrs. Gus W. Thomasson are now numbered among the Dallas Leaguers, having moved to this city last week. Mr. Thomasson is associated with one of the leading wholesale dry goods houses here. Dallas Leaguedom feels honored in acquiring such distinguished workers, and especially so since having to give President Ragsdale to San Antonio.

Soon after the Encampment last summer I assisted in reorganizing the League at Plano. It was my privilege to visit the League again recently, and I found about sixty young people, nearly as many boys as girls, in attendance, and the whole chapter permeated with interest and enthusiasm. They call it "The Ruby Kendrick League," and Alex Kendrick is Secretary. The afternoon I attended Mr. J. H. Bowman, Jr., was elected First Vice-President, to fill the unexpired term of Miss Hampton, who had moved away.

Four new Senior Leagues and one Junior have been organized in the Dallas District this year, as follows: One at Cochran's Chapel, Hutchins, Wilmer and Settlement Home, and the Junior at Ervay Street. President Alger Jones, of this district, is doing some very fine work, and keeps a watchful eye over the entire district.  
F. L. McNENY, State Secretary.

### NOTES FROM SUNDAY-SCHOOL FIELD SECRETARY, TEXAS CONFERENCE.

Since my last communication to the Advocate I have been with our Galveston Churches, West End and First Church, and at both places held fine institutes. At West End I found a very enthusiastic Sunday-school pastor in Bro. C. A. Hooper, and an able assistant pastor in Sister Hooper, with a "live-wire" superintendent in Bro. M. C. Schwab, who believes in doing things in the right way. The institute was well attended and though this school is already an excellent one, they gladly received instructions in all the new methods, and we were enabled to give impetus to the work. The Baraca and Phila-thea classes organized are reaching out for the young men and young women of that community. Brother and Sister Hooper are both intelligent and earnest workers, putting themselves heart and soul and brain into the Master's work to make West End Church a power in that part of the city. And we are confidently looking for a great advance in all lines of Church work in this important charge.

The following week found me pleasantly located with Brother and Sister Goodman, pillars in Galveston Methodism, and at work with the energetic and "ever at it" Bro. Johnson, pastor of First Church. Bro. Burgess, the earnest superintendent, and his able assistant, Dr. E. D. Chase, were ready for any helpful suggestions for the advancement of their Sunday-school. I found nearly all lines of the work represented in this large school, and as they have such splendid facilities for carrying on the Sunday-school plans, the work proceeds with more ease than in those Churches that have cramped quarters. The Adult, Baraca and Phila-thea movements were taken up by my daughter, Constance, and it was found that there was quite a need of the adult in the school and Church, and plenty of material to draw from should classes be organized. Mrs. Nelson is alive on the Phila-thea class work and Bro. Goodman heartily endorses the great Baraca movement for the young men. The Primary Department in First Church is increasing in numbers and interest under the very efficient leadership of Miss Schapper, who is a successful primary teacher of the Galveston Public Schools. Altogether the visit to Galveston, from reports received from pastors and superintendents, was one of great profit and created much Sunday-school fervor.

My next institute was held in the live little town of Kirbyville, with our earnest Bro. C. H. Adams. Here I received a most cordial reception and was pleasantly domiciled at the home of Brother and Sister Mixson, stalwart Methodists and diligent

### HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and active liver are your inheritance. A healthy mucus membrane lining to the stomach, bowels and urinary organs was provided and must be maintained if health and vigor of body is expected.

You who read the pages of the Texas Christian Advocate are entitled to receive, Free and Prepaid, a small trial bottle of Vernal Palmettona if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of distressing stomach trouble to stay cured. Constipation is at once relieved and a cure made permanent.

Vernal Palmettona is a specific for the cure of catarrh of the stomach, bowel troubles and urinary organs.

All readers of this publication, who need a cure for sluggish and congested liver, indigestion, nauitence, constipation and kidney troubles should write immediately to Vernal Remedy Company, Buffalo, N. Y., for a bottle of Vernal Palmettona. It will be sent promptly, Free and Prepaid. In cases of inflammation of bladder or enlargement of prostate gland it is a wonder worker. For sale by all leading druggists.

readers of the Advocate. Notwithstanding the very inclement weather during the entire week, we had a fair attendance and carried out the program in full, several officers and teachers of the school taking part. The Kirbyville Church has a fine set of workers in its Sunday-school, who, together with their efficient superintendent, Bro. Norman, are anxious to see their school come to the front in all modern methods. The closing service on Sunday night was full of power and considerable enthusiasm was created in the idea of the standard Sunday-school.

The more I travel in this great work the larger seems the opportunity for making the Sunday-school work tell in every line of Church activity. The Sunday-school is the key to more intelligent work in the Church and will ultimately be made to solve a great many of our seemingly insurmountable difficulties. We met with old friends in Galveston and Kirbyville and found grand old Methodism steadily growing.

Brethren, I have a few dates left open in June, July and August, so those pastors and superintendents who have not arranged for an institute date in their charge had better write me at once.

Our Sunday-school Board of the Texas Conference stands ready to supply the brethren with Children's Day programs free. Of course the collections on this day must be sent to our Sunday-school Treasurer, Dr. T. F. Cox, Brenham, Texas.

Trusting that we may have a large representation from the Texas Conference at our State Sunday-school Conference at Waco, April 12-14.  
C. J. OXLEY.

### A PERSONAL APPEAL TO EACH PASTOR OF THE NORTH-WEST TEXAS CONFERENCE

In the interest of the Board of Missions in its relations to one hundred and eighteen missionaries the second payment will soon be due and the money should be on hand by April 15. I urge each pastor to send me as much money as possible by that time or at latest so as to reach me by May 1.

The preachers who heed this call will not only help at this time, but they and their stewards will be glad of it toward the end of the year.

As I have decided to publish quarterly statements of money received, I expect about May 1 to publish a list of all payments for the year up to that date.

As it is impossible for me to cause you to understand how important this call is I will simply trust you to respond to it with loyalty without taxing the Advocate for further space.

The receipts on special obligations and the "laymen's fund" are growing and are greatly appreciated.

J. H. WISEMAN.

### SUCCESS AT LAST.

The Industrial School for Incurriables is at last a certainty. Your readers will remember that this writer has been agitating this question for the past eight years, canvassing the State considerably in person and in the papers; and has had a bill before the past two sessions of the Legislature to establish a real school instead of the reformatory, so-called, wherein these prospective criminals and delinquent children would be protected from vicious associations and cared for under moral government and religious advantages and be taught at least the rudiments of the English language and some line of trade, so that when they are discharged from the institution they would have a good moral character, if they could be so made by regeneration and such aids, together with a certificate of proficiency in some trade and enter upon a self-respecting and self-supporting citizenship in hopefulness. This is the only proper course to pursue—always has been—with initial criminality, or that class of youths whose atmosphere and example and often

## Impure Blood Thoroughly Cleansed

Relieved of All Impurities Through the Use of Stuart's Calcium Wafers.

The blood is a thick, opaque fluid of a rich, red hue in the arteries, and a purplish blue in the veins. It derives its color from numerous small bodies floating in it which are called red corpuscles. If the blood be examined under a microscope the red corpuscles will appear as thin, circularly disks, floating in a transparent, nearly colorless fluid.

These red corpuscles number 5,000,000 to the cubic centimeter; but it often happens that they become very much diminished in number, a condition known as anaemia or leukaemia. There are also other circular bodies in the blood known as white corpuscles, but which are much less numerous than the red.

The red corpuscles are the stimulating and animating elements of the blood. They absorb oxygen in their passage through the lungs, and convey it to the tissues of the body, where combining with food elements absorbed from the stomach, it evolves animal heat.

Whenever the kidneys fail to properly filter the blood of its impurities, or whenever constipation occurs, the impure foreign matter collects in the blood-current, is carried to all parts of the system in the circulation, and is usually deposited in the form of pimples and other eruptions upon the skin.

Most of these eruptions appear upon the face, for the reason that the skin there is thinner than anywhere else. Many people commit the error of trying to cure the pimples or eruptions by the application of salves and lotions, which is a great mistake, as the cause of the trouble is deeper seated, and the skin disease is simply the outward manifestation of the impure condition of the blood within.

Calcium Sulphide is the greatest blood purifier in existence. Instead of driving the blood impurities out through the pores, it sends them out through the proper channels—the kidneys and intestines.

STUART'S CALCIUM WAFERS contain calcium sulphite, combined with other powerful alteratives or purifiers, which act rapidly and powerfully upon the morbid products of the blood, expelling them completely, preventing their return, and incidentally removing pimples, boils, blackheads, carbuncles, tetter, ringworm, scurvy and all other skin blemishes.

Call on your pharmacist and secure a package of this wonderful blood-cleansing remedy; price 50 cents. Also write us for trial package free. Address F. A. Stuart Co., 175 Stuart Building, Marshall, Michigan.

teaching has nothing but vice and criminality to give them. They are helpless and opportunity before condemnation is their prime desert.

The present Legislature has acted and has converted the reformatory at Gatesville into an industrial school, according to the above idea. Instead of creating a new institution the bill abolishes the reformatory and creates the school out of the property there. Consequently there is no more juvenile prison—primary penitentiary.

Let all the people thank God for that. Also the juvenile court bills were changed to correspond with the school bill. So that now there is a sane, safe and sound method of caring for these unfortunate children, or will be as soon as the necessary changes can be made. I feel fully rewarded for everything that I have done and expended, both in time and money, in aiding the cause. I believe in final perseverance, i. e., never ending. By the by those two juvenile court bills should be looked after and studied by the preachers. They are very valuable. Put them into the hands of the people; it will do much good.  
J. HARALSON.

**PARLIAMENTARY USAGE OF THE GENERAL CONFERENCE, M. E. CHURCH, SOUTH.**

The Manual of the Discipline prepared by Bishop H. N. McTyeire at the request of the College of Bishops in 1869, was intended by him to reflect the wisdom of the Episcopacy of the General Conferences and was in no sense to give his own rules. Before the General Conference of 1886 he said: "I beg everyone of you not to think it is 'McTyeire on the Discipline.' I said to the Bishops over and over again, 'I do not propose that McTyeire on the Discipline shall go before the Church. You must agree to make it the basis of your administration wherever you are presiding.' That was agreed to." With reference to his work on it he said: "Baker on Discipline was a personal work. It was the opinion of one man. I read through the journals of all the General Conferences and sought light wherever I could find it."

In his day Bishop McTyeire was a master of parliamentary usage, and in chapter nine of the Manual he gave a parliamentary code which combined the wisdom of the General Conferences and his own superior knowledge. The rules of order laid down in that chapter were the best possible in 1886, but since that General Conference, the last the Bishop attended, a new parliamentary code has been evolved under the guidance of the Bishop's son-in-law, John J. Tigert. This bratny man, without ostentation, took hold of the parliamentary practice of the General Conference and in a series of six sessions of that body formulated and crystallized, perhaps, the best and most easily workable parliamentary practice in the world.

Bishop McTyeire carefully read through the journals of the General Conferences prior to 1870. Out of those journals he made chapter nine—a splendid set of rules for governing a deliberative body. The Manual was modified to meet the changes up to 1886. After 1886 J. J. Tigert became the dominant spirit in the forming of the later regulations for conference proceedings.

In order for one to see what Bishop Tigert had to do with the parliamentary practice of the General Conference it is only necessary for one to read the journals from 1890 to 1906. The rules given in chapter nine of the Manual do not represent the parliamentary practice of the 1906 General Conference, because from 1886 to 1906 very decided changes were made.

In 1906 Dr. E. W. Alderson published a valuable book on "The Essentials of Parliamentary Law." He writes with clearness and accuracy, but he writes not for the General Conference or any other particular body, but "a book adopted to all such bodies." His rules differ widely from some of the rules of the General Conference, as for instance, his rule for the substitute. At Birmingham a resolution was offered to adopt Dr. Alderson's book as the Rules of Order, but the conference, having built up through six General Conferences a parliamentary practice peculiar to itself, declined to depart from it and take up a new one.

Now, in my modest effort at publishing a book on "Parliamentary Usage of the General Conference, M. E. Church, South," I in no sense seek to proscribe rules for the conference. I only seek to work out the practice of the conference and their Presidents by carefully tracing the rulings of the chair and the decisions of the conferences where there were appeals to the body.

The second edition of my book will clearly indicate that this method has been adhered to. In the case of the motion to indefinitely postpone I make a point, not on my own authority, but on the authority of the Bishops and the General Conferences from 1890 to 1906.

The Rules of Order adopted by the conference (rule 10) on precedence give this motion the lowest rank, but the uniform practice of the chair

(sanctioned by failure to appeal) has given it precedence over both to amend and to substitute. I find that in every instance where a motion to indefinitely postpone was made while either to amend or to substitute was pending, the motion was entertained, and hence I make the point upon authority of the General Conference itself that the motion to indefinitely postpone should take precedence over the motions to amend and to substitute.

The second edition of Parliamentary Usage will render the first edition obsolete. J. E. HARRISON.

**DONALD'S EASTER EGGS.**

Easter morning! All the bells were ringing joyfully, and although the Church was several miles distant, Donald could hear them distinctly when he opened the door and came out on the veranda. All the older people had gone to attend service, and since there was no room for a little boy in the carriage, Donald had said good-bye to his dear mother and the others and trudged out doors with his Easter eggs.

Such pretty eggs a whole dozen of them, brightly colored by mother's skillful hands, and placed in a beautifully smooth nest of tinted straw that father had bought in one of the large city stores. Donald thought no other father and mother in all the world were so kind and thoughtful as his.

He sat down on the lawn in the warm sunshine and whistled. That was for Bunny, the white rabbit. Sometimes Bunny obeyed and sometimes he didn't; he was a very independent Bunny.

This was one of the times when he decided to obey his little master's whistle. Pretty soon he came leaping round the corner of the house, and sniffed at Donald and then at the eggs. Then he sat up on his haunches and looked round for lettuce, which he liked better than Easter eggs. Donald laughed. "It's just like an Easter picture," he said merrily.

Then he caught sight of a little ragged figure standing on the pavement and peering in through the bars of the iron fence. That was Bertha, a poor little girl who lived by the woods; she had no good father and mother, but lived with a cross old aunt. Donald felt very sorry for any little boy or girl like that. Probably she hadn't any beautiful eggs like his.

So Donald took a blue one, and a red one, and a pink one with golden stripes, and ran to the fence and said, "Here, little girl!" and held out the eggs. You should have seen Bertha's eyes sparkle! When she had thanked Donald and run away with her treasures the little boy went back happily to Bunny, and promised to find him some nice crisp lettuce for his dinner.—J. C. Alexander in Sunbeam.

**TEXAS CONFERENCE.**

- Brenham District—Second Round.**  
 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.**  
 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, at Evans' Ch., May 1, 2.  
 Maysfield, at Ben A., May 8, 9.  
 Wheelock, at Edge, May 15, 16.  
 Franklin Sta., May 16, 17.  
 Jewett, at Jewett, May 22, 23.  
 E. L. SHETTLES, P. E.

- Jacksonville District—Second Round.**  
 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.

- Houston District—Second Round.**  
 Alvin, April 10, 11.  
 Grace, 11 a. m., April 18.  
 Harrisburg, 8 p. m., April 18.  
 Tabernacle, 11 a. m., April 25.  
 Washington St., 8 p. m., April 25.  
 Trinity, 11 a. m., May 2.  
 McKee St., 8 p. m., May 2.  
 Harris County, May 9.  
 McAshan, May 9.  
 District Conference, Galveston, May 12-16.  
 Galveston, First Church, May.  
 Galveston, West End, May.  
 Humble and Katy, May 23.  
 CHAS. F. SMITH, P. E.

- Pittsburg District—Second Round.**  
 Redwater, at Maud, April 10, 11.  
 Winfield, at Bridges' Chap., Apr. 17, 18.  
 Mt. Pleasant Sta., April 24, 25.  
 Pittsburg Cir., at Pleasant Grove, April 30.  
 Pittsburg Sta., May 1, 2.  
 Winsboro, at Maple Springs, May 8, 9.  
 Quitman, at Liberty, May 15, 16.  
 Daingerfield, May 21.  
 Hughes Springs, May 22, 23.  
 Naples and Omaha, May 29, 30.  
 R. A. BURROUGHS, P. E.

- Marshall District—Second Round.**  
 Henderson Cir., at Carlisle, Apr. 10, 11.  
 Hallville, at Lagrone'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 Coffeerville, 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.**  
 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.

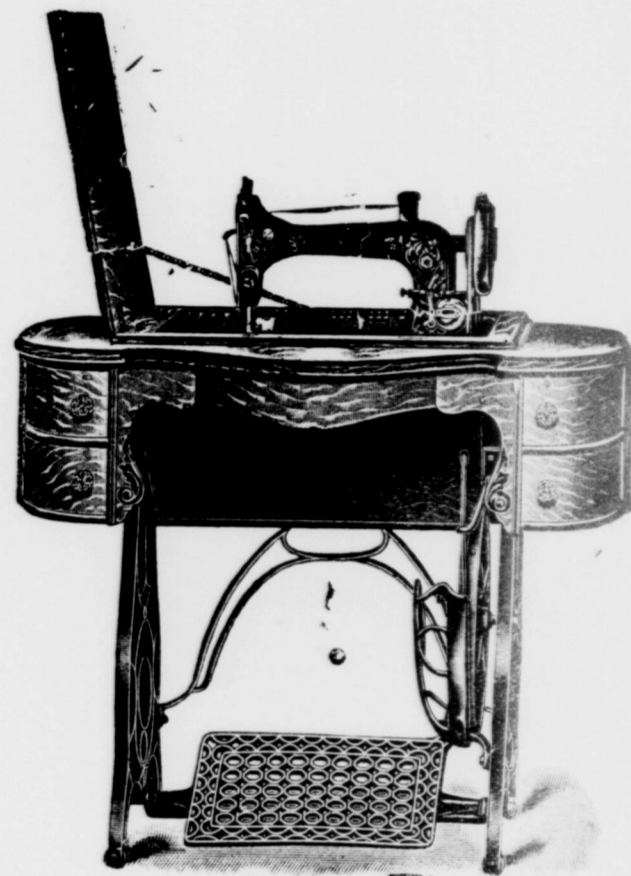
- Tyler District—Second Round.**  
 Canton, at Todd Hill Apr. 10, 11.  
 Edgewood Sta., Apr. 17, 18.  
 Mineola, Apr. 18, 19.  
 Murchison, at Wanda, Apr. 24, 25.  
 Edom, at Sexton Ch., May 1, 2.  
 Colfax, at Oakland May 8, 9.  
 Tyler Cir., May 15, 16.  
 Cedar Street, May 16, 17.  
 Alba, May 21.  
 Emory, May 22, 23.  
 Marvin Church, May 26.  
 Whitehouse, May 29, 30.  
 C. B. GARRETT, P. E.

- Beaumont District—Second Round.**  
 Silsbee, at Silsbee Junc., 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.  
 Ardridge 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.

**NEW MEXICO CONFERENCE.**

- Albuquerque District—Third Round.**  
 Gallup, May 8, 9.  
 San Marcial, May 11.  
 Albuquerque, May 12.  
 Cerillos, May 15, 16.  
 Moriarty, May 17.  
 Cimarron, May 19.  
 Tucumcari, May 21.  
 Logan, May 22, 28.  
 San Jon, May 25.  
 Grady, May 27.  
 Roosevelt, May 29, 30.  
 Taiban, June 3.  
 Sunnyside, June 5, 6.  
 Cantara, June 8.  
 Melrose, June 9.  
 Blacktower, June 10.  
 Clovis, June 11.  
 Texico Cir., June 12, 13.  
 Texico, June 14.  
 Kenna, June 15.  
 Elida, June 17.  
 Cromer, June 19, 20.  
 Portales, June 22.  
 Causey, June 26, 27.  
 Monument, July 3, 4.  
 District Conference at Albuquerque April 20.  
 B. T. JAMES, P. E.

The "Improved" Texas Advocate SEWING MACHINE



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

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

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

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

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

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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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NOTES FROM THE FIELD

(Continued from page 5)

the work being done, and have encouraged me to press on to final success. I hope soon to be in every home. I have just closed a meeting at Allen. I was assisted in the preaching by Bro. C. B. Fladger, of Plano, and the singing was conducted by Prof. W. J. Rogers, of Melissa. From all accounts, I take this to be the best meeting this Church has had for several years. Bro. Fladger preached "the old-time gospel" in "the old-time way," and the power of God came upon us. Results: Twenty additions, with quite a number more to join, old differences settled, and the Church on a higher plane than for a long time. "Bless the Lord, oh, my soul, and all that is within me, bless his holy name!" I am greatly encouraged to press onward, and am praying for a revival over the entire charge. The Woman's Home Mission Society starts out since the revival with new zeal, and we are expecting great things from this auxiliary before the close of the year. "Surely the lines have fallen to us in pleasant places, and ours is a goodly heritage."—Oscar E. Moreland, April 2.

Shady Grove and Marvin.

Our second Quarterly Conference was held March 28-9. Brother Sweeton, our presiding elder, preached a powerful sermon on "Influence." We had three conversions, one addition to the Church, and eleven infants baptized. Sister Humphreys and the good wife of our presiding elder came to our aid Monday and organized a W. H. M. Society with eleven members and seven honorary members. The Advocate was not forgotten, and three new subscribers were secured. I am making use of every opportunity to place in each home an Advocate and a Discipline so that we may be enlightened on our Church work. We are preparing to rebuild our church at Shady Grove, having so far collected and subscribed over \$200 for that purpose. Have four appointments on this work and my meetings are all arranged for the year. We expect to organize a League soon and may it be said of us that not one department of the Church was found idle. We have a very good Sunday-school at Shady Grove and two union Sunday-schools at two other of my appointments. We are praying for a prosperous year and a general revival throughout every part of the Church work, and with every department in battle array we will push forward and gain a victory for Christ. We expect to be numbered with the great host that shall hear their Lord say, "Well done, good and faithful servant."—Jesse Mason, Deport, Texas.

Gomez Mission.

Well, our pounding came off last night. We were besieged by about fifty of the best people in Texas, loaded with eatables of various kinds, cooking utensils, and several nice dishes for the table. After everything had been safely stored away we were favored with an address by Rev. C. H. Smith (our supernumerary preacher), which was received with cheers by the people. Also the young people favored us with some recitations. Every one seemed to enjoy the occasion—especially the pastor and wife. We are serving a good people who are loyal to their pastor and are aggressive. We are few in number, but "every man standing in his place."

CHEAP METHODIST LITERATURE

Rev. C. G. Shutt, of Georgetown, has the fourth edition of his pamphlet, "Bible Reading on Methodism," now in press, and will be ready for delivery April 25. This edition gives the pamphlet a circulation of 16,000. The new pamphlet has some new chapters, and is an improvement over any former edition. Hundreds of copies of the new edition have been spoken for. The author agrees to furnish the pamphlet as follows: Three dollars per hundred, or \$1.75 for 50 on all orders received by April 30. The brethren who wish to indorse their people would do well to order a supply. Scores of people have been brought into the Methodist Church by reading this pamphlet.

and like Gideon of old, we are crying, "The sword of the Lord," and by his help we are going to take this country for God. Brethren, if we would put more trust in the sword of the Lord, and lose sight of self, I am persuaded that sinners could not stand in our presence without surrendering to the army of God. We need more of the old-time religion, more of zeal, more passion for the saving of the lost, and less formality. We are expecting great things of God.—C. E. Jameson, March 31.

Clarendon.

I write this to let the brethren of our conference know that my general health is better than it has been for the last three years. Yet I am troubled a good deal with rheumatism, but it gives me most trouble when the weather is cold. I have been preaching from one to three times per month since conference. I wish it was so I could take regular work again. It is hard after a man has preached most of his life to be compelled, on account of health, to quit the regular work of an itinerate preacher. It takes a good deal of the grace of God for him to become reconciled to the inevitable, but so it is. Bro. Kiker is doing a good work in Clarendon. The people all love him. He will build a \$30,000 church house here during the year, and to say that Methodism needs such a house in Clarendon, expresses it very modestly. The school (Clarendon College) is moving along fine with her work. Slover is all right; so is Dr. Burkhead, and with these two servants of the Lord at the head of the school, it is bound to move along all right. Bro. Miller is bringing things to pass on his district.—R. M. Morris.

Cedar Hill and Duncanville.

The Cedar Hill and Duncanville charge has passed their second quarter with fine reports. Our presiding elder was at his best, so we had a great time. Our predecessor had things in good shape, so we were received with open arms. Both Cedar Hill and Duncanville gave us a nice pounding, also supplying the needed furniture, raised the salary and have paid up to date in full. Our conference collections are being met as fast as we make the calls. Foreign missions, Bishop and Orphanage have been paid. Raised for other objects more than \$350, besides about \$500 for preacher in charge and presiding elder; in all nearly \$1000. Received several into the Church, have fine congregations, and everything bids fair for a great year. Many tokens of kindness have come our way since our fire. I am so grateful to our friends for their help in this hour of distress, and I want to thank one and all of them and pray God to bless them. Rev. J. H. Overstreet, \$10; Rev. A. E. Hightower, from my Prosper friends, \$13; Cedar Hill Sunday-school for \$15; Cedar Hill Church for \$26; Duncanville Church for \$24; Rev. G. W. Owens for \$10; also Dr. Carrell for a load of corn, and Bro. Truce for some hay, all of which I am grateful.—J. D. Hudgins.

Pittsburg Station.

There is general rejoicing among our people because of the payment of our Church debt. There has been a debt of \$5000 on the church, and two weeks ago we undertook to raise at least half of it. After making a start in the enterprise, the sentiment was so much in favor of paying it all and rolling of the entire burden that we made that the goal of our effort, and the people responded so liberally that in a week's time we saw that the undertaking would succeed. The entire debt has been paid, and last Sunday we had a day of rejoicing to celebrate the accomplishment of the deed. The undertaking seemed a large one, and very few thought that it could be done, but these are a plucky people, and they very generously responded to the call and lifted the entire debt, and then met and gave praise and thanksgiving to God for his great blessings. We are happy and ready for the revival that we expect to begin on the

third Sunday. Bro. J. W. Bergin has promised to lead in the campaign, and we ask the readers of the Advocate to earnestly pray that we may have a sweeping revival.—O. T. Hotchkiss, "L. D."

SUNDAY-SCHOOL INSTITUTE.

Rev. C. J. Oxley, Field Secretary of the Texas Conference, conducted a Sunday-school Institute at Reagan, beginning March 31, and ending April 4, which has been a great uplift to our Sunday-school work at Reagan. He is a Sunday-school man from top to bottom and knows how a Sunday-school should be run, and all the schools who sat under his talks certainly got an inspiration in the work not to be had ordinarily.

A new glimpse into the adult movement and the Baraca movement of up to date Sunday-schools was given and already do we hear some of our men's class agitating this. The drawn picture on the blackboard by the speaker of "daddy" with both feet on the table, smoking his "segar" Sunday morning, while his wife and children were making ready for the Sunday-school, brought down the house. Surely it was a true picture of some fathers in some communities.

Sad indeed is it that fathers who are so indifferent to the Sunday-school work as this are not able to see their duty as a citizen, to say nothing of their Church obligation, and obligation they owe to God and humanity in that they take no interest in the work. At the close of the institute a collection was taken for Bro. Oxley, amounting to \$25.90. J. M. NEAL, Reagan, Texas.

THE DALLAS METHODIST PASTORS' CONFERENCE.

The reports for the past week showed eight conversions, eight baptisms and 13 accessions. As a result of the revival at Trinity Church, Dr. Bradford announced more than 100 accessions to the Church.

The presiding elder, J. M. Peterson, in advance of the publication of the District Bulletin, gave out the following approximate figures of the progress that Dallas District has made since conference: We have raised for all purposes something like \$29,000. Since conference 459 people have been received into the Churches, showing a "net increase" of more than 333. Have raised for building and improvements something like \$13,000, and nearly \$7,000 for the support of the ministry. At present there are something like 4,700 scholars in the Sunday-schools in Dallas District.

LAWRENCE L. COHEN, JR., Sec.

FORT WORTH.

Dr. H. D. Knickerbocker who has been kept at home on account of scarlet fever in his family was back in his pulpit yesterday.

G. G. Hamilton is conducting a revival at his Church at Glenwood. He is having a great meeting. Bro. Long took \$160 for five sufferers.

Rev. Bro. McGee was present and gave a splendid report of his work.

Dr. Hay was with Bro. Bickley yesterday, and they had a great service—about twenty-five conversions. Dr. Hay preached to a large crowd at Diamond Hill.

H. W. Knickerbocker, brother of "H. D.," was present. He preached at First Church at 11 a. m.

Bro. B. R. Bolton, of Missouri Avenue, is up after some days fight with grippe. Took up \$100 yesterday for sufferers; two additions.

REPORT OF FUNDS RECEIVED IN MONTH OF MARCH, 1909, BY L. L. JESTER, TREASURER, TEXAS CONFERENCE.

Table with columns for District Name, Name, and Total. Includes Beaumont District, Marshall District, and others.

The Price of Goodness. The goodness of Uneeda Biscuit is not a matter of cost to you. It is assured by the careful selection of the best materials for Uneeda Biscuit; by the skill of experts who bake nothing but Uneeda Biscuit; by the perfect cleanliness and appliances of great bakeries built expressly to bake Uneeda Biscuit; and, finally, by the perfect protection of a package that excludes all dust and moisture. All this has resulted in quality out of all proportion to the price. Uneeda Biscuit 5c NATIONAL BISCUIT COMPANY

Financial reports for various districts: Brenham District, Pittsburg District, Calvert District, San Augustine District, Tyler District, Houston District, Huntsville District, Jacksonville District, Beaumont District, Marshall District. Includes advertisement for Cresco Flour and Farwell & Rhines.

1909. k after strange harder k on a women n their ;—too to the work. ee who s pains ps, the on by f that should. rah J. y, in a it Car- l from I was amp to ck and I tried failed, n wash k with 405 90 1,318 06 1,768 07 312 10 25 00 105 17 120 15 235 70 1,461 10 1,066 24 1,527 34 287 48 274 06 146 69 273 87 392 93 258 47 705 89 96 79 253 84 165 01 201 53 329 15 161 89 447 75 49 00 22 50 066 24 North: ; Mrs. A. J. Good. mpkin. nd. n. nd. lbany. INS. year's could? of us s that rt we auxili- uly. e the onfer- ven's e feel lected ear is me of f the s and at we pla- one unto





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**THE SUNDAY SERVICE.**

It is claimed by some well informed people that the Gloria Patri and the Apostles' Creed antedate the Roman Catholic Church, and therefore in taking them out of the Roman Catholic and Episcopalian liturgy and in making of them a small liturgy of our own we are going back to the apostolic days and taking that to which the Roman Catholic can lay no claim.

The historical fact in the case is, no one except a Roman Catholic or one accepting the Catholic statements can carry the Creed or the Gloria further back than the fourth century of the Christian Era, or any further back than the line of Popes can be traced.

The Roman Catholic, with perfect honesty, traces the Popes back to Peter, and he can likewise trace the Creed and the Gloria back to the Apostolic Pope, St. Peter, but using the investigations of learned men who weigh carefully and impartially the evidence in the case the earliest appearance of the Creed and the Gloria that can be vouched for was in the fourth century, at which time the Roman Catholic Church had full sway in Christendom and liturgical worship had taken hold of the people.

Leaving out Roman Catholic writers we are unable to trace any liturgy in the Church of the first and second centuries.

Justin Martyr tells of the form of worship in his day in the second century. He said the Church met together and heard a lesson from the prophets and a lesson from the gospels, a prayer and preaching.

Now this much is plain from the statement of Justin Martyr:

1. Responsive reading was not used. He says they read from the prophets. He makes no mention of the Psalter. Responsive reading has been confined to the Psalter.

2. If the Gloria Patri can be traced back to the time of Justin Martyr, and he gives it no place in the service, but the rather states the form of worship to be of the simplest kind. Are we not going contrary to the spirit of the early Church by putting into a liturgical form what was not so used by them?

3. The Apostles' Creed cannot be attributed to the apostles. That is a beautiful but apocryphal legend about the apostles, one at a time, adding a sentence to the Creed and thus building it up to completion. It requires as much credence to believe that the apostles made the Creed called by their name as it requires to believe that Peter, the apostle, was a Pope at Rome. There is nothing super-sacred about that Creed. It was made by the Catholic Church about the third or fourth century. It is a good Creed, but there is no more reason for repeating that Creed every Sunday than there is for repeating one of the Twenty-five Articles of Faith. Indeed, if the pastor would read or have read one of the articles at the Sunday

morning service, thus giving his congregation all the articles of our faith within six months, he would in that way furnish a variety and give instruction.

4. The Apostles' Creed, as the work of the Church and not of the apostles, has been given too much authority in the Church. It is to be treated like any other man-made creed. It represents the honest convictions of the early Church, but is in no sense to be accepted as a whole or in any of its parts upon the authority of the apostles, but is to be accepted or rejected as its statements can be proven by Holy Writ.

In holding up before the congregation every Sunday the Apostles' Creed one of two things will happen, namely, either the Creed will become a meaningless string of words or it will be deified in the minds of the people.

J. E. HARRISON.

**ALL ABOARD FOR WACO!**

Before another issue of the Advocate reaches its readers the Fifth Annual State Methodist Sunday-school Conference will have passed into history. It begins next Monday night—April 12—and closes Wednesday night—April 14. I am just in receipt of a very fine letter from Dr. Hamill, in which he says he expects to be there early and stay through the entire session. Since his last visit to Texas, two years ago, he and Mrs. Hamill have made a tour of the Orient, and are in position to do the best work of their lives. They believe in Texas Methodism and are enthusiastic for a great meeting.

I am also just in receipt of a letter from E. O. Excell who says he will be there in good time, and is predicting a feast of song.

Mr. W. T. Henderson, of Dallas, and General W. H. Stacy, of Austin, will also attend and assist in directing the great chorus. We want the singing to be an inspiration.

Bishops Atkins, Key and Ward will be there. They will preside over the sectional meeting for preachers only. Preachers have problems in connection with the Sunday-school, and these good Bishops will take them all up and settle them one at a time in this meeting. Other fine speakers, too numerous to mention here, will also be there. We want to see at least 500 preachers, 1,000 superintendents, 1,000 teachers. The program will be an inspiration. Reduced rates on railroads. Write J. M. Ferguson, Waco, and he will provide entertainment.

W. C. EVERETT, State President.

**HIGH PRESSURE DAYS.**

Men and women alike have to work incessantly with brain and hand to hold their own nowadays. Never were the demands of business, the wants of the family, the requirements of society more numerous. The first effect of the pressure effect to keep up with all these things is commonly seen in a weakened or debilitated condition of the nervous system, which results in dyspepsia, defective nutrition of both body and brain, and in extreme cases in complete nervous prostration. It is clearly seen that what is needed is what will sustain the system, give vigor and tone to the nerves, and keep the digestive and assimilative functions healthy and active. From personal knowledge, we can recommend Hood's Sarsaparilla for this purpose. It acts on all the vital organs, builds up the whole system, and fits men and women for these high-pressure days.

**BY WHOSE AUTHORITY?—A PROTEST.**

At the last session of the Northwest Texas Conference, which session was held in the city of Waco, November, 1908, by vote of the conference a committee was appointed by the presiding elders, and affirmed by the conference, consisting of 32 members, one clerical and one layman from each district. This committee was appointed for the purpose of selecting and recommending to the conference a division line, and were instructed to report their findings at the next annual session which will convene in the city of Stamford.

In compliance to the will and wish of the conference this committee at the call of the President and Secretary met in the city of Cleburne, March 24, 8 p. m., with full attendance. The duty and the province of this committee is clearly outlined in the following resolution which was adopted by the conference, and under which they, the committee met: "Resolved that a committee, consisting of one preacher and one layman from each presiding elder's district, be appointed, whose duty it shall be to select a line for the equitable division of the Northwest Texas Conference, arrange all the preliminaries for such division, and prepare a memorial to the General Conference, requesting that the Northwest Texas Conference be divided into two strong conferences and report to this conference at its next annual session."

Under this resolution the committee met and selected a division line, as per announcement in the Advocate of last week. This line will now be presented to the conference for acceptance or disapproval. This division line, wherever it shall be, is in no wise the burden of this paper to discuss, but upon reading the report of the committee I was "startled," "amazed," "dumbfounded," "chagrined," "surprised," etc., etc., to find that, after they had selected and agreed upon a division line, in conformity to the instructions of the conference, they, the committee, resolved themselves into a "Naming Committee," and proceeded instantly to name the two newly-made bodies! In their procedure they gave to the supposedly new body, and which has been mission territory more or less ever since its organization, the name of the "grand old Northwest Texas Conference," and to the old conference, the father which has borne the name of the Northwest Texas Conference almost half a century, the "Central Texas Conference."

Without entering into a discussion of the question at this time further more than to say that as a member of the Northwest Texas Conference, I want to enter a firm and solemn protest both to the names given, and the manner in which they were given. Also to ask the question, "By whose authority did this committee proceed to name the conferences in question?"

J. D. YOUNG.

Belton, Texas.

**DISTRICT CONFERENCE NOTICES.**

**Dallas District Conference Changed.**

For reasons that could not well be avoided Dallas District Conference is changed from Lewisville to Oak Cliff Church, Dallas. Will meet at 9 a. m., May 25. Opening sermon 11 a. m. by Rev. J. D. Hudgins.

J. M. PETERSON, P. E.

**Pittsburg District.**

The Pittsburg District Conference will meet at Queen City on June 8 at 8 p. m. Opening sermon will be preached by J. E. Morgan. Other announcements will be made later.

R. A. BURROUGHS.

**Georgetown District.**

On account of the Southwestern University Home-coming, the Georgetown District Conference will convene at Rogers, Texas, 3 o'clock p. m., April 22, instead of the 21st as previously announced.

Bishop Ward will preside, and will preach at 8 o'clock p. m. The follow-

ing Committees on Examination are appointed:

- License to Preach—A. W. Hall, E. F. Boone, W. J. Hearon.
  - Admission on Trial—R. P. Shuler, J. G. Pollard, J. D. Young.
  - Deacon's Orders—J. Sam Barcus, J. B. Berry, M. M. Morphis.
  - Elder's Orders—V. J. Mills, W. N. Curry, V. Cejna.
- W. H. VAUGHAN, P. E.

**IN HOSPITAL.**

I am at Texarkana in the hospital having my eye treated. The doctor thought at first that I would have to have it taken out, but thinks now that it will get well. This is four long, weary weeks that I have suffered with it.

Being a farmer and losing so much time and having to borrow the money with which to have it treated, puts me in a great financial strait, but all things work together for good to them that love God; it may be a blessing in disguise.

Pray for me that I may soon get home to my family.

My address is Mt. Pleasant, Texas, Route 3.

W. J. McCRARY, L. E.

**TO PASTORS AND SUNDAY-SCHOOL SUPERINTENDENTS, NORTHWEST TEXAS CONFERENCE.**

Dear Brethren: I have mailed blank orders to each of you for Children's Day programs. Many of these have been filled out and returned. Every school should be provided with programs by April 10 so as to give ample time for preparation.

If you have mislaid the order blank I sent you either copy or cut out from below and mail it to me—you will be supplied free of charge—to Chas. S. Field, Secretary, Sta. A. Fort Worth, Texas.

Please send a sufficient number of Children's Day programs for our use and we will observe a day as the Discipline requires. (Paragraph 244.)

Name of School.....

Name of Superintendent.....

Name of Pastor.....

Pastoral Charge.....

District.....

Average Attendance.....

Send to.....

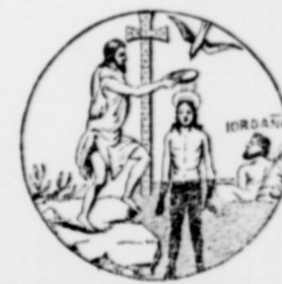
Order made by.....

Date..... Signed.....

I hope every school will observe Children's Day this year—May 16—and in no case postpone later than May 30, and use the 11 o'clock Sunday hour in each case.

C. S. FIELD, Sec.  
Sta. A. Fort Worth, Texas.

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Twelve Reasons Why I Am Not a Campbellite.  
The Campbellite Defeated, or God's Altar Established.  
Heaven's Dynamite, or The Baptism of The Holy Ghost.  
Wrecks by the Way, or Apostasy Proven.  
Rev. J. Ditzler, D. D., Prospect, Ky.: "Rev. C. L. Ballard, Dear Brother—I've examined your publications. Mode, Subjects, Succession, Why I Am Not a Campbellite, etc. Excellent. Direct, to the point, bristling with Bible Truth, and must do great good. I am not surprised that such excellent endorse and commend them. Thousands should be scattered among the people. It will pay our pastors to see it done."  
PRICE: Single copy, prepaid, 15c; one of each, prepaid, \$1.50; per dozen, prepaid, \$1.30; per hundred, not prepaid, \$8.50. Buy now, you need the books, and need the money.  
Address REV. C. L. BALLARD, Sherman, Texas.

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**JELL-O MARSHMALLOW.**

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Sterling P. Strong, State Superintendent Anti-Saloon League: "If this book were placed in the hands of every prohibitionist in Texas and carefully read, it would convince them that the saloon is a bad institution."  
Dr. J. B. Gambrell, Superintendent of Missions: "It is the very thing that our thoughtful prohibition people want to read. If we could have 25,000 copies of the work in Texas it would largely win the day for us."  
Dr. W. E. Buggs, Fifth Street Methodist Church, Waco: "I think you can do no better work for the cause than to spread wide the teachings contained in this book."  
The Legalized Outlaw will be sent postpaid to any address on the receipt of \$1.50. The Brown Franklin Co., Box 736, Waco, Texas.



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