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## EDITORIAL

### OUR SILENT PARTNER.

Some of the large business firms have a silent partner. He is the man who furnishes the most of the financial strength, but he is not known to the general public. He keeps an eye on the business, adds to it his wise counsels and matured judgment, but he is never seen among the active employes and his name never appears in the printed name of the firm or in its advertising contracts. Yet without him the business would not be able to continue, and its credit would fall into disrepute. So it is with us in our Christian life. Christ is our silent partner. He is not present in bodily form to speak to men, and in prison he is not seen by the world; but he lives in the heart and supplies us with all our moral and religious capital and succor. From him our supplies are derived and upon him we depend for encouragement and success. Without him our efforts are vain, but with him we can do all things. It is his presence, his counsel, his inspiration and his personal force that give us strength and make us all-powerful in the accomplishment of the great ends of life. "Lo, I am with you alway," is his promise, and though he is unseen by the world, we are constantly conscious of his presence as the dominating influence that makes for good in our lives. He imparts to us spiritual fruitfulness; and wherever truth flourishes or virtue blooms into beauty and maturity it is the life of Christ manifesting its power through us. He is our silent partner! By day and by night, in prosperity or failure, in life or in death, we lean upon him for comfort and support, and he never fails us in the hour of our need. Were it not for him we would be moral bankrupts and spiritual delinquents. Let us ever more lean upon him and our business as Christian men and women will always have credit and our prosperity will be assured.

### THE LAYMEN'S MOVEMENT.

One of the healthiest signs of our Methodism is the movement of our laymen to more heartily co-operate with the ministry in the great enterprises of the Church. For years they have been practically dormant as a class and their talents and energies have been unused. Now the Spirit of the Lord is upon many of them and they are no longer satisfied to occasionally attend a Church service and to contribute a few dollars to meet its current expenses. They want to be recognized as a vital force in the movements of the Church, and they are taking steps looking to this result. And they are doing this not as an independent organization; in fact, their work is not taking on the form of an organization. It is merely a movement to get into line with spiritual enterprises and to do something creditable to the Master.

For this reason they are coming to an understanding and so adjusting their future course to the situation as to be ready for a great forward movement. They desire to put

their money and their co-operation in line with something great for our Southern Methodism. And it is to be hoped that every pastor will give to his laymen all possible encouragement in this laudable endeavor. The ideal Church is the Church in which the laity are generally enlisted in the great undertakings of our Zion. It means broader liberality, higher ideals and deeper religious life; yes, it means the world for Christ and for his kingdom. Therefore, this movement is an inspiring factor in our Church. It is already opening up a wider vision and a brighter prospect. May the Spirit of the Lord guide and inspire our laymen, and may the Church give to them every possible encouragement, and mighty results will follow the movement.

### THE LEGISLATURE WORKS ON SUNDAY.

Last Sunday the Legislature was in session all the day and far into the night. It was a day of wrangling and contention. Especially in the Senate there was crimination and recrimination upon the part of the members. This grew out of the fact that the Governor sent to that body a scorching message, severely arraigning them for not having complied with the demands of the called session and for having ignored the platform demands of the party. He scored the lobby for its part in obstructing the work of the Legislature; and some of the members of that body, including the Lieutenant Governor, resented the Governor's criticisms. They had a warm time and delivered some hot speeches. Both bodies also passed a few bills and discussed others. They failed to get together on the bank guaranty bill, and it failed to become a law. The Robertson-Fitzhugh liquor bill became a law with the drastic amendments as adopted by the Lower House eliminated. It puts Sunday violations under the forfeiture penalty and otherwise strengthens the Baskin-McGregor law, so it is claimed. But it is a law approved by the liquor people; so we lay no claim to it. The Legislature adjourned sine die and the Governor immediately reconvened them in another extra session, and called their attention to matters upon which he thought legislation desirable.

But the special point we desire to make is that the Legislature, as the law-making body of the State, set at naught one of the State laws—that of working and wrangling on Sunday. No one in the Capitol building would have imagined that the day was Sunday, to say nothing of its being the day on which the people throughout the State were celebrating the resurrection of Christ from the dead. Instead of spending the day properly, they desecrated it by their secular work and by their unseemly contentions. There was no necessity for any such acts on the holy Sunday. It may be claimed that the closing hours of the extra session and the accumulated business to be disposed of before the hour of final adjournment arrived made this Sunday session unavoidable. Well, if the Legislature had devoted itself to its duties during the regular session instead of killing time there would have been really no neces-

sity for the extra session. Had the members of that body gotten down to business from the beginning, they would not have needed more than sixty days in which to have finished their work and gone home. A lot of recalcitrant members in both branches devoted several days in discussing the submission question, whereas they ought to have passed that bill in accordance with the instruction of the people and the demand of the convention in one day in each House. But they wasted days and days in wrangling over it, and then finally defeated it. They also wasted several days in traveling over the State visiting cities like Houston, Galveston, Dallas and Fort Worth on junketing expeditions to no purpose whatever but for pleasure and to gratify the pride of these localities. As a result, the extra session was made necessary. And as another result, last Sunday was a day of hilarity, unpleasant contentions and of exhibitions of temper. The whole affair is a disgrace to the Christian sentiment of the State and the fixing of a precedent that bodes no good for the moral and religious weal of the Commonwealth. The Christian people of Texas ought to rebuke such conduct and such evasion of the sanctity of this holy institution.

But it all grows out of the disposition of a few members in both branches of the Legislature who resorted to dilatory tactics either to delay or to defeat certain moral reform measures. The lobby, dominated by a conscienceless greed for commercial aggrandizement, is largely responsible for what has happened at Austin. The voters ought to permanently retire several of the members of the two Houses at Austin from public life and put men in their places who are capable of carrying out the measures demanded by the people, and thus save to the tax-payers of the State at least from fifty to seventy-five thousand dollars and, better than all, save the State the disgrace of Sunday violation and desecration.

### SOME GOOD TEMPERANCE LAWS.

The Legislature failed to give us a vote on submission because of the attitude of a treacherous minority in that body. The people in the primary election last summer voted for this measure by a substantial majority, and the State Convention put it as an absolute demand in the platform; but forty-four men in the Lower House and twelve in the Upper House insulted the people and bolted the demand of their party and refused to let an overwhelming majority carry out the wish of the people. We lacked two votes in the Lower House and two in the Upper House of having the required two-thirds necessary to submit the amendment. This was accomplished by a big brewer and two saloon men in the Lower House, and by one man in the Upper House who refused to vote for it, though his district, to say nothing of the State, voted for submission by more than four thousand majority; and by another one who has heretofore posed as a prohibitionist, but went squarely back on us when the crisis was reached.

But statutes only require a majority of

both branches, and as a result we have received three very drastic laws for the strengthening of our local option provision. One of these is a law taxing the "frosty joint" and other similar drinks out of existence. These joints were only used as a subterfuge behind which designing men shielded themselves in order to violate local laws. Now these places have ceased to exist and local option is much more easily enforced. Another law of great importance does not bear directly upon local option, but indirectly it backs it up with a great deal of efficiency. It is the vagrant act. This law has one feature covering illicit liquor selling, and the man guilty of the offense can be fined, on conviction, \$200. This will put the man who sells liquor unlawfully on the road for a long time, and it will make him dread the penalty. The next law is more drastic than either of the other two. It makes it a felony for any man to sell liquor in local option territory. If he violates this law and is convicted for it he will serve a term in the State penitentiary.

Thus it seems that local option will henceforth prohibit liquor selling in dry territory. The man who is presumptuous or criminal enough to walk over the rights of the people after they have voted out the whiskey business will now find himself in trouble beyond his depth. And such trouble ought to overtake him. When a man takes it upon himself to run over the expressed will of his community and to defy them, he needs just such lessons in reform as the State prison alone is capable of giving to him. One experience of this character will be sufficient to convince him that prohibition will prohibit. Therefore, since we failed in getting a submission vote, we are glad that we have these additions to our local option laws until we can bring the matter before the people on a prohibition amendment. On with the battle!

The unkind word spoken in a passion to some loved one may be forgotten by you, but the wound produced in some cooling heart heals slowly. Why not speak kindly? It takes no more breath, and the result is far better for you as well as for those with whom you are associated. Kindness costs but little, but it is our largest paying investment.

What the great masses of men need is not business prosperity or worldly aggrandizement, but a deep consciousness of soul rest. Christ understood this when he said: "Come unto me and I will give you rest." Out of him is turbulence and discord. In him is perfect peace, the peace that passes all understanding.

There are testing periods in the life of every man. They will come to him along the line of duty. If he passes these with success, God will give to him higher responsibilities and more exacting duties. In this way human character is developed and human merit is made manifest. Storms test the resisting power of the oak and misfortune tries the souls of men.

## WHY SLICE OR DIVIDE?

By Rev. E. P. Williams

At the head of the procession of the forty-five conferences that compose Southern Methodism, with flags flying, banners blazing, with songs of triumph and shouts of victory, marches the Northwest Texas Conference. Why divide and retire to the rear?

### Reasons Given for Division.

1. The General Conference will not permit us to remain as we are. Who knows what the General Conference will do? It is not at all probable that the next General Conference would divide us against our will. Some conference must be the largest and why not the Northwest Texas? It is understood that at least some of our Bishops strongly favor large conferences.

2. Our conference should be divided so as to give the younger men of the conference a chance.

The chances for promotion are almost as numerous in one large conference as in two smaller ones. During the last three years quite a number of the younger men have been advanced. In fact, the younger men are now prominent in the conference. It is thought in some quarters that some young men have been promoted too rapidly.

3. Our conference is now too large to be given free entertainment. There are at least a dozen rapidly growing towns in the bounds of the Northwest Texas Conference, any one of which could easily entertain the conference. The question of entertainment need give no serious trouble for the next ten years.

It is the opinion of this writer that we should not ask free entertainment. Let some central location, where the hotel accommodations are ample, be selected, and then shorten the session to three days. The session of the conferences could be easily shortened. Much of the work of the committees could be done before the opening of the conference, and the oral reports of the preachers could be omitted with profit. Let the pastors file their reports with the secretary and any one desiring to know about any particular charge could have access to these reports. As it now is the districts last called are rushed through, while those that are first called are given too much time. This writer has in mind one brother, we will call him Wordyfellow, who has actually consumed hours of time in reporting his wonderful work to the conference. If we must have these oral reports limit Brother Wordyfellow to two minutes' time.

Waco gave admirable entertainment to the conference, but many of the preachers spent two or three hours' time each day on the street cars going and coming. By selecting a central place almost enough could be saved on railroad fare, to say nothing of the saving of time, to pay hotel bills. It will be remembered that the Bishop announced some time before adjournment that he was ready to read the appointments. It would have been better for at least some of the preachers if the appointments had been read earlier.

### Reasons Why We Should Not Divide.

Some one will say, "You are too late, the conference has already adopted division." A committee was appointed to select a division line, it is true; but, then, it is not a sure thing that the committee can agree on a division line. It is very probable that the committee can not agree, and that there will be a majority report and a minority report. Certainly, the conference is not compelled to adopt the report of the committee, even if it should be unanimous. The conference that adopted the resolution can reconsider and refuse to adopt report.

1. Large conferences are preferable. The esprit de corps of a large conference is much superior to that of a small one. There is an enthusiasm in numbers. One strong man can easily

overcome two boys whose combined strength is equal to his. A large conference is preferable from health considerations. With a variety of climatic conditions the health of the preachers can be cared for without transferring them to another conference.

2. The division of the conference means a division of the brotherhood and a cutting in two of its benefits. It is probable that quite a number of the brethren did not think of this when they voted for the resolution. The brotherhood insurance is all that some of our preachers have and to cut that in two would be a serious thing.

3. No line of division can be found which would be fair to all our Church schools. Some one will say, let the schools go down if they stand in the way of the progress of the Church. But they do not stand in the way of the progress of the Church. You can

not hurt the schools without injuring the Church. The future success of the Church is bound up with the success of the schools. The man who hurts our schools does an irreparable injury to the Church. The brother who would cripple or destroy any one of our schools is an enemy to the Church, and by no means a benefactor to his race.

4. A division of the conference means a severing of ties that have bound many together and a drifting apart of friends of many years. You say this is sentimental. Suppose it is? Sentiment is sometimes the best part of us.

Why separate lifetime friends and break the bands of love, when there is no necessity for it at this time?

Brethren, we are leading the procession now. Let us continue to lead. If it is absolutely necessary to surrender some of our territory let us retain enough to maintain leadership. At Stamford let us thank the committee for its work and at the same time refuse to adopt its report.

Corsicana, Texas.

## THE BEGINNING AND THE PROGRESS OF THE MODERN MISSIONARY MOVEMENT

By Rev. J. J. Mickle

(Delivered at the Clarendon District Missionary Institute and published by the request of that body.)

We are told that about 100 years ago, under a haystack at Williams-town, five students held a prayer-meeting, the results of which was the beginning of modern missionary work in this country. We are told there were then but seven societies in all the world. We now have over 400 societies interested in foreign missions, with over 15,000 trained missionaries, 92,000 native helpers, 36,000 stations and out-stations, nearly 100 colleges with 35,000 students, and 1,250,000 boys and girls in high and common schools. Christian hospitals and dispensaries have been opened among the non-Christian nations, and about 2,500,000 patients are ministered to annually. In the various missionary presses there are nearly 400,000,000 pages printed every year. The United States gave last year nearly \$10,000,000 for foreign missionary work, and the native Christians themselves \$1,300,000. In so much as the day's wages in the East is only about 15 to 20 cents, this is equivalent in our currency to over ten million dollars. Considering the difficulties at the start, this wonderful success is almost a miracle of the centuries. Yet great as this work has been, we have to acknowledge that it has been done by "a small minority" of our Church members. It is believed that not more than one man in five makes any offering worthy of himself or the mission cause. This is most evident when we look at the fact that the average gift per member is less than \$1.00 per year, or the value of a postage stamp a week! When we remember how many men there are in our Churches giving \$50, \$100, and many of them \$500 to \$1000 annually, we see how many there must be who are doing absolutely nothing. However, as you have already been ably told, by those who have just spoken to you on this mission subject, that in the providence of God a new movement has been started. Something like two years ago this movement started in a prayer-meeting in the city of New York, where about 50 men gathered. There being present some of the leading merchants and professional men of the city. As a result of this prayer-meeting, it was voted to organize a Laymen's Missionary Movement, which has been heartily approved by the representative of the Foreign Missionary Boards of the United States and Canada. You have also been told by the former speakers about the progress of this Laymen's Missionary Movement, and how it has been made a part of the work of our great Church. They have explained to you

how that the unevangelized world has been divided up by the various Protestant societies or Churches, and how that in this division we, the laymen of the M. E. Church, South, have accepted as our prorate of the non-Christianized world, 40,000,000 souls to evangelize. You have also had explained to you the plan of work, and the operation of the Laymen's Missionary Movement in our Church, and how that the work has been divided and sub-divided, and lay leaders appointed over conferences, districts and charges. By close calculation it is found that it costs in dollars and cents only about \$2 per capita to evangelize the heathen world. It was agreed at the Laymen's Missionary Meeting at Chattanooga last year that whereas the M. E. Church, South, in the United States was paying only about \$750,000 annually for foreign missions, that for the remaining portion of that year we would increase, through the Laymen's Missionary Movement, this amount to \$1,000,000, and it was the purpose of this body that the following year we should increase this amount through the Laymen's Missionary Movement to two million dollars per year, and the following year to three million. In order to raise the amount necessary to evangelize this 40,000,000 people within this generation. It was then found necessary to make these assessments, and they have been made:

First, as a whole upon the entire Church or Laymen's Missionary Movement, and then redistributed throughout the various conferences, and charges according to the scales used for such divisions. Now I am asked to speak to you on, "What consideration ought we as laymen to give the special assessment levied on our respective charges by the Laymen's Missionary Movement?" My answer is:

"We should under God pay every dollar that has been so assessed against us and from year to year meet every demand promptly that may be laid upon us in this great work." And why? First, because of the great opportunities that are now lying out before the laymen of our Church to win souls to Christ. We laymen are not in the strict sense of the term preachers, yet it is possible for us to preach to the heathen land through our financial aid. It is possible for us to win souls to Christ by making it possible for devout men and women of our land and country who are willing to sacrifice their lives and their all to carry the gospel of our Lord and Savior into the heathen lands, and teach this Christian religion. Our Missionary Boards have won to a large degree the moral support of our Government. It is said

that in time of the Chinese War Secretary Hay, in his correspondence with our Missionary Board, used the words, "Our missionaries in China," and only a few years ago quite a number of our men visited Washington, and had a conference with President Roosevelt and Secretary Hay with regards to the conditions of our work in the foreign land, and especially Turkey, and this conference further developed the fact that our Government is in perfect sympathy with our every movement for the evangelization of the world.

Second, there is now a new constituency here at home among the young people. The Christian Endeavor Societies and Epworth Leagues have been training the young people to be interested in missions. The Student Volunteer Movement has been firing the young men and women in our colleges with a passion to do missionary work. The young people's missionary movement in this educational work has been equally successful in informing our young men and women of the claims of this work on them, and if we cannot go to the front in person, we must "help support those who do."

Third, as you are aware there has been, so to speak, during the past few years a great shrinkage in the size of this old world. In other words, the possibilities that may be achieved in the way of transportation, communication, etc., have almost annihilated time and distance. And it has been correctly said that, measuring by time, it is only about one-tenth as far to the foreign mission fields to-day as it was 100 years ago. The facts are, that by these modern achievements in transportation and the transmission of messages, this world has become very small, and we are, so to speak, merely one large family. We are told that when the first missionaries went to Hawaii, by sailing vessels around Cape Horn, it was over a year before we heard in New York of the missionaries safe arrival, but as some one has probably said, that "taken into account the five hours difference in time, it is possible now to get a message from New York to Hawaii before it starts." In other words, this will illustrate to you the shrinkage of distance and the size of the territory that we are to occupy when counted from a time standpoint. The steady sweep of the Anglo-Saxon race, with its love of freedom, and the growing universality of the English language, and the Christianity which is the basis of it all, are everywhere undermining false religion, breaking down barriers, and making it possible for the laymen of the twentieth century to accomplish much and lasting good by their response in money to the needs of the necessary number of missionaries in the field. The fourth reason why we laymen should be loyal to the demand made upon us by the Laymen's Missionary Movement is the fact that so many in our Churches lack an interest commensurate with the importance of this work. Notwithstanding its great success, and in the face of this wonderful opportunity everywhere, we have to confess that the majority of our Church members are not deeply interested in foreign missions, and, as has already been said, the work is being supported by a small portion of our Church members. When we remember that the total amount of the gifts for foreign missions does not average one-third of one cent per day for our membership, there is no need of further argument. This pitiable fact is its own argument. Here, then, is an especial reason for absolute loyalty of the male members of our Church. We must reinforce the splendid work now being carried on by this minority. We must be the dynamo to give added force to the existing machinery. We must create, if possible, a tremendous energy which shall be felt throughout our entire Churches. And I firmly believe that if we laymen do our duty in this work that we can accomplish more good in the next few years, speaking from a numerical standpoint, in the saving of souls, than has been accomplished

in the past century, under the great disadvantages that have surrounded the Church in its missionary work. The solemn obligations to evangelize the world rests upon every Christian man alike, to the extent of his ability and opportunity. He is bound either to go in person or to help financially in the sending of some one else. There is money sufficient within the hands of the Church to supply every need, and with the blessings of God, to evangelize the world in this present generation. The question is, "Will we do it?" and the answer comes back, "We must do it!" It is absolutely a reproach to the Protestant Christians of this United States that they are proposing to help furnish the gospel to the five hundred million people in non-Christian countries, and are giving only about nine million dollars annually, or less than two cents for each person. No wonder the world snarls at us, and the pitiable expressions of our interest in these people, and particularly so, when they see how extravagant we are in the expenditures of money upon ourselves. We must help remove this reproach by centering our thoughts upon the nations who have hardly heard, thus far, that there is a Christ, and who are pleading for Christian education and Christian institutions. For the eighty million people in the United States statistics show that we have something over 150,000 Protestant ministers, and about 20,000,000 members of Protestant Churches. In the fields occupied by the missionaries of this country, containing 5,000,000,000 of people, how few as yet the missionaries and helpers are! Including the whole population of the United States there is one ordained minister for every 546 persons, and in the non-Christian world one ordained minister for every 183,000 people. In the Empire of China there is but one ordained pastor for every 267,000 persons. In the heathen lands at the present time there is one medical minister to every 2,500,000 people. In the United States of America to the same number of people there are 4,000 physicians. On the basis that now exists in the non-Christian countries there would be two physicians for the whole of New England, and 32 in the whole United States. And when we remember the awful physical suffering, to say nothing of the dying men and women, which exists across the sea, is it not our absolute duty as Christian laymen, and as men who claim to be following the Lord Jesus Christ, to assist in every way possible the sufferers in that non-Christian land? The declaration agreed on by the Laymen's Missionary Movement, "Believing it to be the duty of the Church of Christ to preach the gospel to every creature, it is my purpose to pray to God and to work as God may give me opportunity, that the Church may obey its commandments," is the motto that we laymen should print in box-car letters upon card boards, and hang them over our desks in our offices over the mantels in our homes, and last, but not least, engrave it upon the table of our hearts.

It will be well for us laymen to meet frankly and face to face the part that we are to play in this great missionary movement. It is not our part to duplicate in any way the work of others. The Young People's Movement has to do with the missionary education and training of the men and women. The Missionary Boards are most admirably equipped for the work of administration, and the business of the laymen of the Church is to furnish more rapidly the money, and thereby push the work all along the line. Our money in this way can be transmitted into power and made to do its work thousands of miles away. And as Mr. Spear has said, "We cannot serve God and mammon, but we can serve God with mammon." I was rather forcibly struck with some of the thoughts in Mr. J. Campbell White's address at Chattanooga to the Laymen's Missionary Movement. He said in part: "There are two theories of the Christian Church: one is that it is a fort, and its members

guards, and their chief duty is to hold the fort, and keep the forces of evil from making any fresh encroachments. The other theory is (and I might properly say just here the correct one) that the Church of Christ is an army of conquest that cannot be satisfied with present achievements, that will never rest satisfied until the orders of our Commander-in-Chief have been literally obeyed." I very much like this last definition of the Christian Church and we laymen must help make good this definition, and I might further state, in the language of Mr. White, that "I have no particular zeal for the Laymen's Missionary Movement, nor any other human organization that is destined to pass away when its usefulness has been fulfilled. For I believe the one organization in the world that is going to abide forever is the Church of Christ; all these other human organizations are merely temporary helpers to enable the Church to fulfill the great purpose of our Lord." The statistics show that the entire amount spent by the Protestant Christian Churches, throughout the world, on this missionary enterprise for 1907 was \$22,460,000. Of that amount about \$9,500,000 came from the United States and Canada; about nine and one-third million from Great Britain, and about three and a half million from other countries of the world. And I call your attention to the facts particularly: First, that Great Britain gave about as much as we did, although she has only about half our population, and less than half our wealth; that means that Great Britain is doing twice as much in proportion to her wealth as we are doing for the evangelization of the non-Christian world. It is also well to note, along with this fact, that Great Britain and the United States together are doing about 84 per cent of all the foreign missionary work done in the world. And it is a fact that the Laymen's Missionary Movement has already spread to Great Britain and taken firm root in that country. I desire to have the laymen of our Church to realize that there are three avenues of power by which the world may be saved—prayer, life and money—and it is our duty as laymen of the Church to meet the responsibilities placed on us by the assessments placed against us. We may not be fluent in prayer, and we may not be disposed to sacrifice our lives, as we would term it, to go to foreign fields to engage in the missionary work, but we can give of the wealth that our Lord and Master has so graciously placed into our hands, to bless the heathen nations, and if we do not meet the obligations and responsibilities thus placed upon us and shirk

our duty, we will certainly have to meet this charge face to face on that great judgment day when we are giving account of the deeds done in the body. For truly we are "our brother's keeper," and we are responsible for these our heathen brethren, and if it lies within our power to send them the gospel of our blessed Lord and Savior and we do it not, woe be unto us. The facts are that we need to be up and doing, for "the fields are truly white to harvest." Had you stopped to realize that these heathen men and women in our own fields are dying at the rate of more than one million per year? Almost as many dying annually as we have in the membership of our Church. Just stop and think of all this great number of people going out of this life without the hope of Christ! It's simply appalling. I again quote the words of Mr. White: "I cannot, I dare not, go to judgment till I have done the utmost God enables me to do to promote his glory throughout the whole wide world." And I trust that every one in attendance upon this missionary institute may leave here with these words written indelibly upon their hearts. Our Bishop, E. R. Hendricks, has stated in a missionary talk, "Mission's Work is a Man's Work." Don't leave it longer to the children and women. Let's recognize God's claim upon our manhood. Take home with you that other great motto: "I would rather save a million souls than a million dollars!" Lay up your treasure in heaven; transmute your gold into immortal spirits saved by the blood of Christ." Oh, let there be a great company from the heathen world to welcome you into everlasting habitation! Ours is a conquering Lord. He mastered Matthew with his passion for gold! And on that day he left his bank and became an apostle of the Lord Jesus Christ. He mastered Peter with his passion for the sea—the strongest passion almost known to men. And on that day he left his nets and went gladly to follow Jesus and became a fisher of men. Look at the men he has mastered. Why, it is he who has made the great nations of the world. The leading nations of the world to-day are Christian nations. The great navies of the world to-day belong to Christian people. The wealth of the world to-day is in Christian hands. There is no heathen nation in the world to-day that can successfully go to war without the consent of these Christian nations that hold the finance of the world. The intellect of the world to-day bows before Jesus. And I thank God that the capital of the world is now beginning to yield to the cause of Christ. Oh, Son of God, lift us all up to thee, and then hurl us out like the tides to bless every shore under heaven.

## Devotional—Spiritual

### ACCEPTABLE FASTING.

In feasting and in fasting, in almost every act of worship, the rich Jew was, according to the law, united with his poor dependents. As they were a part of Israel, and as every Israelite was an object of God's especial favor and care, the Master was not to leave behind his servants when he went up to the temple. They were to appear with him before the Lord and to take part in the feast. In the feasts the poor took part with the rich; in the fasts the rich took part with the poor. The rich man, when he fasted, laid aside his costly garments and put on the rough sackcloth that the very poorest wore. He ate nothing or only "bread of affliction," "the bread of men," the coarse bread that was the poor man's daily fare. He did not require his servants to fast with him, but he did much more; he allowed, even required, his servants to rest, to enjoy the leisure that he himself usually enjoyed.

Such was the fast that the Lord had chosen, and that might have

done much to save Israel if it had been observed by the people generally as it evidently was by the elect—the very small number who were Israelites indeed. Isaiah taught that hunger and a show of humiliation were simply the non-essentials of fasting. They served but little except for show. The real fast was to "break every yoke."

A day of unalloyed and unmolested rest is hardly to be thought of in a modern city. Fasts are unknown except to those who fast every day. Feasts are not uncommon, but they are for those that can feast. No day draws the line between rich and poor more sharply than the day that ought to obliterate that line. The Christian Sabbath is a feast, but it is only for those that can feast. What if the trolley men and the coachmen and the cooks should resolve to take part in the rest and worship of the sacred day?

Who can doubt that when the pious Israelite observed the fast by bringing into the circle of his family his manservant and his maidservant, the stranger, the orphan, and

the widow, and made them full partners in the feast. God looked down upon this act of worship well pleased? And the fast, when it was a genuine fast, when the worshiper anointed his head and washed his face, but made himself none the less a real companion to his poor neighbors, sinking in a measure to their level to raise them up to his—can any one doubt that such a fast was acceptable?—Nashville Advocate.

### PREVAILING PRAYER.

How few realize the inestimable privilege enjoyed by mortal men that permits them to hold converse with God, to really enter into His presence and tell Him our needs, and supplicate His help. This would not be if we were not His children, created in His own image and likeness, and the objects of His care and love. Because we sustain these relations to Him the Lord Jesus Christ has taught us to say "Our Father." Those two words from the lips of the Great Teacher open our way, even the way of the poorest, and humblest, and most sinful, to the mercy seat, and to the throne.

If Christians could only realize the possibilities that are theirs; if they could come to know without the shadow of doubt that God hears and answers prayer, what visions they might have, what riches of grace they might claim, and what measureless victories they might win. Not that God always gives us the things we ask. Not that He always says yes to every petition we bring to Him. Not that our prayers are as readily answered when He tenderly and lovingly says no as when He says yes. Indeed it takes substantial faith to believe that "No" may be the best for us, and so wisest for God, to some of the prayers we offer.

"We are ignorant ourselves,  
Beg often our own harms, which  
The wise powers  
Deny us for our good; so find we  
profit  
By losing of our prayers."

First of all it is supremely important that we are submissive to the divine will; that we can say in the final outcome as Jesus said, "Not my will but Thine be done." But in this case the problem was the redemption of the world by the sufferings and death of the Son of God. If there had been any other way, at a less cost, to have wrought redemption for a world of sinners Gethsemane and the cross of Calvary would not have been involved and since there was no other way Jesus consented to be led as a lamb to the slaughter, that He by the grace of God should taste death for every man.

Then, we know that God rules in this universe that He has created, and we know that there are many things that we can have on condition that we ask for them in the divinely appointed way. The all comprehensive promise is, "No good thing will I withhold from them that walk uprightly." "If you then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

There are two special instances recorded in the New Testament that ought to encourage the faith of every one who prays, not for himself alone, but for others. The first case is that of a man who at the midnight hour was visited by a friend, doubtless arriving at this late hour weary and hungry, and unexpected. As it may sometimes happen, there was nothing in the house for the famished visitor. But nearby was a neighbor who was never without an abundance of food in the larder. So the man to whom the hungry traveler had come brought himself of this well-known fact and hastened at once to secure a supply of bread. But, alas, no light gleamed from any window, but, sure that the family must be at home, the man rapped, and rapped again until at last he heard a voice

from the inside asking what was wanted, and quickly came the reply: "My good neighbor, I want you to lend me three loaves of bread; for a friend of mine in his journey has come to me, and I have nothing to set before him, not even a crust of bread." Directly the answer came back: "Trouble me not; the door is now shut and my children are with me in bed; I can not rise and give thee." That reply might seem to settle the case, but the man who wanted bread for his friend would not be denied, and the outcome was that at last the man who had the bread was constrained to rise and supply his neighbor with as much bread as he needed, and so the hungry traveler was fed. Surely this case ought to encourage all who ever pray for their unsaved friends, or for this hungry and perishing world to hold on by faith until all they ask is bestowed. God's people need encouragement more than they need scolding, and, so, if our hearts are sorely burdened for the unsaved ones of our own homes and kindred, we may find a real help to our faith by noticing another most interesting call in the work and ways of Jesus.

Somewhere in Palestine is a mountain on which there was once held a most notable prayer meeting. There were only four persons present; and sometimes the small prayer meetings are among the very best. At this mountain-top prayer meeting Peter and James and John and Jesus were present. It was Jesus who had led "them up into a high mountain apart by themselves." How long they prayed we are not told, but we are told that while Jesus prayed he was transfigured before them; "the fashion of his countenance was altered, and his raiment was white and glistening;" indeed, "his raiment became shining, exceeding white as snow, so that no fuller on earth can whiten them." "And, behold, there talked with Him two men, which were Moses and Elias." These men had been dead for hundreds of years; and yet they appeared on that mountain top in reality, "appeared in glory, and spoke of his decease which he should accomplish in Jerusalem." Meanwhile, out of the heavens above there came distinct and clear a voice, out of the enveloping cloud of glory, saying, "This is My beloved Son; hear Him."

Returning to the base of the mountain on the next day, the three disciples and Jesus found a multitude of people awaiting them; when instantly a man in the crowd cried out, saying, "Master, I beseech thee, look upon my son; for he is my only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him. And I besought Thy disciples to cast him out, and thy could not." And Jesus said, "Bring thy son hither." The man was in the crowd when he cried out for help, the case was urgent and desperate, and we must think the poor boy's mother was along with the father and son, for a case like this would be sure to rest sorely on a mother's heart, and so together they start to obey the command of Jesus. "And as he was yet a coming, the devil threw him down and tore him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father."

Doubtless in this case all known remedies had been used, but without avail. The father and mother had done all that parental love could do, but the case grew worse and worse. The disciples had been appealed to by them in the absence of Jesus and the three, but they were utterly powerless to help; and, as a last resort, for they refused to give up the case of the child they loved, they cried out to Jesus for help, and they knew there was at least a ray of hope when Jesus said, "Bring thy son hither." Then when the word was spoken the boy safe and sound, and perfectly

### PROVE WHAT SWAMP-ROOT WILL DO FOR YOU

You ~~do~~ really feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit producing drugs.

Such a medicine is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy.

The same standard of purity, strength and excellence is maintained in every bottle of Swamp-Root, and has been for years.

Swamp-Root is scientifically compounded from vegetable herbs.

It is not a stimulant and is taken in teaspoonful doses.

It is not recommended for everything. It is nature's great helper in relieving and correcting kidney, liver and bladder troubles.

A sworn statement of purity is with every bottle of Dr. Kilmer's Swamp-Root.

#### SAMPLE BOTTLE FREE BY MAIL.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, free by mail—it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure and mention the Dallas Christian Advocate. You can purchase the regular fifty-cent and one-dollar size bottles at all drug stores.

cured, was clasped to the heart of his loving mother who, with her husband, had prevailed in their intercessions in behalf of their only son and child.

Surely this incident ought to encourage every one to hold on to God's promises until prayer prevails and the unseen comes. It is possible that the case of some child, or near and dear friend, may seem just as desperate and hopeless as the case of this boy, possessed with an evil spirit, or some one for whom a thousand, or thousands, of prayers have been offered and the answers has not been vouchsafed. Be not discouraged.

"Faith, mighty faith, the promise sees,  
And looks to that alone,  
Laughs at impossibilities  
And cries, 'It shall be done.'"  
—Bishop W. F. Mallalieu.

"For the mass of mankind the favorite books must be those which express the common aspirations, the common consolations and the common creeds in the common language. It is this, for example, that has made the Bible, for so many centuries and so many millions of men and women, ignorant and lettered, in health and sickness, joy and sorrow, the incomparable Book."—Nation.

#### A Most Valuable Agent.

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

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

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

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

"Golden Medical Discovery" enriches and purifies the blood curing blotches, pimples, eruptions, scrofulous swellings and old sores, or ulcers.

Send to Dr. R. V. Pierce, of Buffalo, N. Y., for free booklet telling all about the medicinal roots composing this wonderful medicine. There is no alcohol in it.

**BOYS' AND GIRLS' SELF-CULTURE CLUB**  
 Conducted By H. L. PINER, Denison, Texas

**NEGROES APPEAL FOR PROHIBITION.**

One of the most significant events of modern times was an appeal made by a conference of negroes for prohibition. Some years ago Booker T. Washington organized an association known as The Negro Conference which meets every year at the school at Tuskegee, Alabama. At its last meeting the following proclamation was sent forth:

"As representatives of 700,000 negro farmers of Alabama and the South we urge our people to assist in the enforcement of the laws against the liquor traffic wherever they exist."

This high ground by this association and this general appeal to the colored race shows not only that the leaders of the Afro-American people in our country are standing for enforcement of laws against the liquor traffic, but that it constitutes a further appeal for general and absolute prohibition. If the negroes who have come up from the jungles of Africa and then through the two and a half centuries of slavery are to take such a stand as this on this great question, what shall we do who boast of Norman blood and Anglo-Saxon pedigree?

**PRESIDENTIAL INAUGURATION DANGERS.**

The President of the United States is always inaugurated in the open on March 4 after his election. The selection of this date was not based upon any necessity or other reason showing why it is a better date than any other, but, like many other things in our history—it just happened.

But it is a dangerous day for such an event. The inauguration of a President in a country like ours is an occasion that attracts people from every section of the land. Thousands go up to Washington from every point of the compass and from every State and territory. Put the city of Washington is not a very congenial climate about that time of year. It is seldom a fair day or a mild temperature. Most frequently it is very inclement. It is usually what is known as "pneumonia weather," and many persons become ill after the exposure incident to witnessing the inauguration. Some of our leading statesmen have lost their lives from this exposure. It is safe to say that there is an average of scores and perhaps hundreds of cases of serious illness caused directly by this exposure, and equally as safe to say that there is an average of a score of deaths for each inauguration.

When Mr. Taft's inauguration day arrived it was blowing a blizzard and the out-door ceremonies had to be taken indoors. But the rule has been to have the entire ceremony in the open regardless of the weather. Numerous attempts have been made to change the date by law, but thus far no law has been enacted to that effect.

**COST OF OUR NAVY.**

It is well-nigh impossible for the human mind to grasp the idea of the term "million," especially when we consider all the units necessary to make it. But when we speak of the cost of our navy every year we can speak only in terms of millions. Two new battleships have been ordered built, and they will cost over ten million dollars each. The life of a ship for battling purposes in modern times will not exceed a dozen years. The firing of a single gun one time on

**DROPSY** Cured: quick relief, removes all swelling in 3 to 30 days; 8 to 60 days effects permanent cure. Total treatment given free to sufferers, nothing failed. For circulars, testimonials and free trial treatment, write to  
**DR. H. M. GREEN'S REMEDY BOX Q. AUSTIN, TEX.**

**CHANGE OF LOCATION**  
 Is wanted by a college graduate, sixteen years superintendent in present and preceding position, and conductor or member of the faculty in a down State Normal. For further information, or testimonials, address "TEACHER," care Texas Christian Advocate.

**SUMMER SCHOOL OF THEOLOGY**  
 —DR. W. G. JORDAN.

One of the most distinguished men we have ever procured for the Summer School of Theology will be with us during the coming session from June 15-24, Dr. W. G. Jordan. By birth he is an Englishman and graduated from the University of London. His early ministry was spent in England. He later removed to Canada and was the popular pastor of one of the Presbyterian Churches in Ontario. For the past ten years he has been professor of Old Testament exegesis in Queen's University, Kingston, Canada. He now lacks about three years of having reached his three-score. He is Literary Editor of the Dominion Presbyterian, and has been a frequent contributor of the American Journal of Theology, Biblical World and other periodicals. He is the author of "Prophetic Ideas and Ideals," "The Philippian Gospel" and "Biblical Criticism and Modern Thought." Those who have not read his book on "Prophetic Ideas and Ideals" should do so at once and get some conception of his keen, penetrating spiritual vision of Old Testament truth. It can be had of Smith & Lamar and the price is \$1.25. After reading this book one will resolve to go to Georgetown to hear and see the distinguished scholar. Of the book Prof. McFadden, who was chosen by Dr. Gross Alexander as an expert in selecting books for Old Testament study, writes: "It is a well written book, very helpful, suggestive, scholarly and modern. The theme is a very happy and promising one. It strikes a new vein in giving men of to-day a taste for the study of the prophets." For myself I can say that after reading this book I was so filled and thrilled with homiletic material that an indescribable longing came to me to have charge of a pastorate where I might preach some sermons on the great truths revealed by God through his ancient prophets. Dr. Jordan will deliver for us this year six lectures. His general theme will be "The Preacher's Use of the Old Testament." It will be worth the time and money of any man who desires to be a skilled workman for the Master to come to Georgetown to hear him. His date will be June 18-21.

**AN APPEAL.**

I am to hold a Missionary Congress at Texarkana, April 21-25. I am the General Secretary of the Missionary Department of my Church, (C. M. E.) My General Board meets May, 1909. I am doing all in my power to help Christianize my people and to make better citizens of them—both in Church and in State. The C. M. E. Church that was set up by your Church, is, by the help of God, and by the aiding of yours, still trying to make good her mission. We are very thankful for what you have already done for us in a missionary way. We glory in the fact that we were set up by your Church. We have no one to look to and to go to for aid but you. I am in great need. If I can possibly get \$500 by the meeting of my Missionary Board, I think I can almost see my mission way clear. I pray you that you will ask your people for a small donation in a special way. If they but knew me and the work I am doing, I believe, "in His name," they would assist me. Again and again, let me pray you not to forget me. I am not a stranger. "Resolved, that we have heard Rev. Dr. West, General Secretary of Missions of his Church. We endorse and commend him to our people for help." —Bishop Ward.

Joseph D. Sears, Conference Secretary of Missions, in Missionary Board meeting in Houston: "I know Bro. West; he is doing a good work and ought to be helped," etc.

Bishop Key, in Annual Conference: "Bro. West spoke to the conference; he spoke to the point. He is an intelligent member of his Church and deserves help."—Dr. Rankin in the Texas Advocate.

If you help me, send to Dallas, Texas. I am praying that some able

**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**  
 For Sale By All Druggists. Price, \$1.00 Bottle

brother will come forward and raise the load for me or help me largely. Your brother of the C. M. E. Church.  
 W. B. WEST.

**CHURCH EXTENSION MEETING**  
**AT MEMPHIS, TENN.**

**Things to Be Remembered.**  
 1. The meeting of the representatives of the Conference Boards of Church Extension will be held in the lecture room of the First Methodist Church, Rev. Lewis Powell, D. D., pastor, Tuesday and Wednesday, April 27, 28.

2. Entertainment.—The Methodists of Memphis will entertain the brethren attending this meeting. Names that have been sent to this office have been forwarded to the Entertainment Committee. Those who have failed to send their names to us should forward them at once to Rev. Lewis Powell, D. D., pastor of the First Methodist Church, Memphis, Tenn.

3. Nearly one hundred representatives, elected by the several Conference Boards of Church Extension, will spend two days discussing questions of vital importance to the work they represent. Four sessions will be held beginning at 9:30 a. m. and 2:00 p. m. each day. The first thirty minutes will be devoted to devotional exercises in charge of a competent leader. One brother will have charge of all the devotional services.

4. Mass Meetings.—Tuesday evening at 8:00 o'clock the meeting will be in the interest of Church Extension. Two speakers. Wednesday evening at 8:00 o'clock the meeting will be in the interest of the Woman's Home Mission Society. Two speakers. These are to be great meetings.

5. The annual meeting of the General Board of Church Extension will be held Tuesday, Friday and Saturday, April 29-May 1, and those attending the meeting of the Conference Board Representatives are invited to remain through the sessions of the General Board.

6. During the three days the board is in session there will be public meetings in the auditorium at 11 a. m., 3:00 p. m. and 8:00 p. m. each day. Live questions will be discussed, and the gospel of Church Extension will be preached.

7. Sunday, May 2, members of the General Board and visitors will occupy the pulpits of the Methodist Churches in Memphis and the surrounding communities. These services will be in the interest of a loan fund for Memphis Methodism.

W. F. McMURRY,  
 Corresponding Secretary.

**SAN MARCOS DISTRICT CONFERENCE.**

The San Marcos District Conference convened in Luling, Texas, April 2, 1909. The first day was occupied by the Epworth League.

All the preachers, except two, who were prevented by illness were present, and almost every charge was represented by the laity.

The session was pleasant and we trust profitable to all.

Owing to the early session, not yet the middle of the conference year, but two revivals were reported and consequently the spiritual state of the Church was not what it ought to be, and for a like reason the finances were behind, but the brethren were hopeful of a good year.

Special attention was paid the Laymen's Movement. Bro. G. G. Johnston, District Leader, has been in almost every charge, laying well the foundation of what we hope to be a great forward movement in this line.

The following are delegates elected to the Annual Conference:

- G. G. JOHNSTON,
  - BEN E. McCULLOCH,
  - C. T. RATHER,
  - J. T. ELLIS.
- Alternates:  
 J. E. Pritchett,  
 W. A. Scott.

Luling entertained the conference royally. Seguin was chosen as the place of meeting next year.

BEN E. McCULLOCH, Sec.

**DISTRICT CONFERENCE NOTICES.**

**Cleburne District.**  
 Committees of Examination, Cleburne District:

For License to Preach and Recommendation into the Traveling Connection: Jno. R. Morris, P. M. Riley, B. R. Wagner.  
 For Deacon's and Elder's Orders: E. V. Cox, C. W. Daniel, J. M. McCarter.  
 E. A. SMITH.

**Llano District.**  
 Committees for Llano District Conference:

For License to Preach and Admission on Trial—T. F. Sessions, A. B. Davidson and S. J. Drake.  
 For Deacon's and Elder's Orders—T. G. Woods, J. S. Bowles and J. P. Rodgers.

THEOPHILUS LEE, P. E.

**Georgetown District.**  
 Reduced rates from all railroad points within the Georgetown District to Rogers have been granted, account the District Conference at Rogers. Tickets on sale for all trains arriving in Rogers April 21 and 22. North-bound Katy makes connection with Santa Fe at Temple. North-bound I. & G. N. makes connection at Milano. JNO. G. POLLARD, P. C.

**Brownwood District.**  
 To the Preachers of the Brownwood District:

Will you please give me the names of all your delegates to the District Conference that convenes in Ballinger May 25, and those who expect to bring their wives, please let me know at once.  
 J. A. BIGGS,  
 Ballinger, Texas.

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

# Notes From the Field

## First Church, Weatherford.

We closed a very good two weeks' meeting in First Methodist Church, Weatherford, a few days ago. Rev. H. D. Knickerbocker was with us the first three days of the meeting, but was called home on account of sickness in his family. Our people think so well of Bro. Knickerbocker that it was very trying on us to lose him at the very beginning of the battle. We had Rev. A. M. Martin, of Midland, for more than a week. Bro. Martin is a splendid preacher and our people highly appreciated his faithful work. There were a few conversions, twelve accessions, and the membership of the Church greatly revived.—Ernest E. Robinson.

## Sour Lake and China.

Our revival meeting began in China on Saturday, March 21. This was our second Quarterly Conference. Rev. D. H. Hotchkiss was with us and preached three times. The sermons were evangelical and spiritual. On Monday, 22nd, Rev. Calvin Adams came and remained with us until Wednesday, March 31, 1909. This protracted meeting was the most spiritual meeting ever held in China. The Holy Spirit restored many backsliders. Men who came to the altar were converted in the rice fields. Bro. Adams endeared himself to all the people. His preaching was with the quiet spiritual force of the Holy Spirit, and this meeting will not lose its influence when time shall be no longer. The Church is revived, and peace and good will reign in the community. We are praising God for the good work that has been done in both Churches. We had many conversions and six additions to our Church.—Geo. H. Phair, April 6.

## Nederland and Sabine Pass.

On March 13 we began our protracted meeting at Sabine Pass and closed the 26th; we had a good meeting. Bro. D. H. Hotchkiss, our beloved presiding elder, came to us the 13th and preached for us Saturday evening. After preaching he held our Quarterly Conference. He preached for us three times Sunday, and left for home Monday. Our people all love Bro. Hotchkiss, and love to hear him preach. Bro. T. G. Whitten came to us Tuesday, and he did the preaching from that time till the meeting closed, and he did it well. His sermons were to the point and they had a telling effect. Brother Whitten is a good preacher and fine help in a protracted meeting. Brother Whittaker, of Houston, led the singing for us. He sings well. He seems to be a consecrated Christian gentleman. We think our Church is greatly strengthened. We had about fifteen conversions, eight accessions and quite a number covenanted.—P. I. Milton.

## Blacktower, N. M.

I got to Blacktower October 6, 1908. Found a thrifty, social and religious people. They know how to help the pastor and make him feel welcome in their midst. The pounding did not come instantaneously, but has been regularly all the while—everything up to a load of corn and a ton of maize. It was our lot to assist in a union meeting at Moye school-house. It was conducted by Rev. Hillman. We had a good meeting; ten conversions—two men forty years old. I have an appointment at this place, and will organize a Church there soon. I have six appointments, but have a local preacher, Rev. E. H. Bruce, who is ever ready to help in the Master's vineyard. I found thirty-one members at Blacktower. Have received fifty-six by transfer, twenty-one by certificate; have two Sunday-

schools, averaging thirty-five to forty each; two mission Sunday-schools averaging thirty-five each; two good Leagues, and one prayer-meeting. The W. H. M. Society has been revived; raised \$130; paid off debt of \$54; improvements on parsonage, \$30; secured new lots and moved parsonage on them. On February 12 we laid the cornerstone of our church—30x40 feet, 14-foot wall, 16-foot arch, gothic doors and windows; when completed will cost \$1500. Rev. B. T. James, presiding elder, has not only been an elder to us, but a brother also; one who is in sympathy and aids financially as well as spiritually. May God continue his blessings upon him in his great work.—C. F. Carmack, April 5.

## Sadler.

Last Sunday was a delightful day with the Sadler Church. Bro. Sanders, one of Sherman's laymen, was here and gave us an outline of the Laymen's Missionary Movement, and in addition preached us a fine gospel sermon. May it please God to call and send out many more such men to help advance this great Laymen's Missionary Movement. Our special collection was good. Our mission was assessed \$24 for foreign missions. We have paid over \$30 and have over \$29 more in good subscription, and we have a large membership yet who have not paid anything on missions, but will before the year closes. If this country can only make a good crop this year time alone can only tell what we will do for our Master and our beloved Methodism. With an experience of over 20 years we have never served a more loyal people than ours.—J. T. Turner.

## Rucker.

Rucker is situated on the Texas Central Railroad, about half way between the towns of Gorman and DeLeon. It's a town of three dry goods stores, one drug store, one blacksmith shop and no church house, with Methodists scattered all around. The most of them belong to the Church, but don't go much. On the third inst. W. D. Wheeler, pastor of the DeLeon Mission, visited our town. He met quite a good crowd of men and boys. He asked for the privilege of the W. O. W. Hall to preach in. He came back on last Monday and got permission of the managers. Bro. S. R. Raby and myself borrowed some seats from the Baptist brethren whose church is a mile from the town. Everything was ready for the eleven o'clock service. He gave us two sermons on Tuesday, Wednesday and Thursday. Bro. Wheeler is a good preacher. He is just as plain as one could be, and just as spiritual as he's plain. He caught all of us who heard him, both Methodists and quite a lot of Baptists. We expect to build a church at Rucker this year. We are weak, but some of the Baptist brethren have already promised good help. They are all right. I have lived among them for a long time. They are not afraid of Methodists.—A. J. Henry.

## Tye.

We felt the need of a mid-winter meeting. The winter is our longest and most idle season in this West Texas country. Our people will spend their idle moments in something purely worldly if we do not give them something better. With these thoughts in our mind, we secured Bro. T. N. Lowrey, of Merkel, in the fight against sin and unrighteousness in the Tye community. Although the first week in April was the most unfavorable of the season, our congregations were good. The meeting was a success; the Church was revived; the unsaved were converted; eleven members were added to the Methodist Church. Bro. Lowrey is a strong, practical preacher; his arraignment of sin, in or out of the Church, was strong and

fearless, but always showed the tenderest feeling of sympathy and love for the erring. Bro. Vaughan, of Merkel, was with us part of the time, and was very helpful to us. This is our third year on the Tye charge, and we are trying to make it the best. We are in love with the people, and they make us feel that they appreciate us. There has been a steady advancement on all lines for these three years.—J. J. Callaway, April 10.

## Chappell Hill.

Chappell Hill charge is moving on. Last year the parsonage was improved. Several hundred dollars were expended in that work. Since conference our good ladies have expended between fifty and sixty dollars in new furnishings. We have just received a handsome silver communion service, with individual glasses. We are to begin a meeting next week; our people are hopeful of a good revival. Our school, the Chappell Hill Female College, is advancing also. We are putting about \$2000 in repairs and furnishings. The entire plant is putting on an improved appearance. Our President, J. E. Willis, after having performed faithful service for five years, has resigned, to take effect at close of this present session. Rev. H. Lee Vincent has been elected to take his place as President, under a five years' contract, and will begin an active campaign June 1. He proposes to have a competent up-to-date faculty, with an advance in curriculum. All this increases our responsibility as pastor and people. The pastor of this Church is pastor of the school, and the larger the school the greater the responsibility of the pastor, and it shall be our purpose, by the Lord's help, to look after the spiritual interest of each girl or young lady placed here. Later we will have our beautiful church dedicated.—T. J. Milam.

## Eastland.

Last Sunday was a red-letter day for Eastland Methodism. It was the occasion of the dedication of our beautiful church building. This church has been built more than a year, but had not been formally set apart for divine worship, so Sunday, March 28, was appointed the time, and Bishop J. S. Key, the man, invited to preach the dedicatory sermon. The good Bishop came, and Sunday morning before the hour for preaching the house was full. The sermon was full of deep thought. The Bishop was at his best, and his preaching made a profound impression on the entire audience. The officials of the Church presented the church, and the Bishop pronounced the words of dedication. It was a fine service. This was the first time Eastland had been honored with the presence of one of our Bishops. The service at night was great, for he had a great crowd, and the sermon was in keeping with the man. Thus ended a great day for our Church in Eastland. Our Church is progressing nicely. The pastor is now comfortably housed in a beautiful, new five-room parsonage, into which we moved March 7. The house cost \$1600. The Building Committee deserve much credit for this beautiful building. Our W. H. M. Society deserve special mention, for the work they have done, in the furnishings they have put into the parsonage. They have expended already more than eighty-five dollars, and while the house is not completely furnished they are still at work, and will not stop until all necessities are furnished. They are a noble band of workers. God bless them every one.—C. S. Cameron, April 1.

## Eleventh Avenue, Corsicana.

At Eleventh Avenue we are moving some. Last week our second Quarterly Conference was held, with the indefatigable Horace Bishop in the chair. Excellent spiritual and financial reports were made. Although Presiding Elder Bishop has been in the itinerant ministry forty years, he has all the zeal and enthusiasm of a young man of thirty. He looks now like he might be good for twenty

years of active service yet. On yesterday our Sunday-school reached the high water mark, both in attendance and collection. The attendance yesterday was just about twice as large as it was one year ago. Our Primary Department is not easily excelled and special interest is being taken in the adult classes. Our total enrollment is now larger than the Church membership. Our Secretary, Homer Thompson, has not missed a Sunday in five years. Superintendent Smith is alive and alert. Our Junior League has been organized into four companies, each with a captain and a sponsor. Rev. Abe Mulkey, Texas' most noted evangelist, is a member of Eleventh Avenue. He has been of great help financially and otherwise to the congregation. Nobody is held in higher esteem in Corsicana than Abe Mulkey. Corsicana is noted for three things: (1) It is the home of Abe Mulkey; (2) its great oil industry, and (3) its orphanages—the State Home and the I. O. O. F. Home. A pleasing part of this pastor's work is preaching to the orphans at each of the Homes once a month.—E. P. Williams, P. C.

## Calvert.

This preacher in charge has this week been the recipient of another big pouounding, for which the entire parsonage family are very grateful. I am trying my best to bring things to pass, but so far this year have accomplished but little. "Faint, yet pursuing," I intend to keep up the lick. Bro. Oxley will be here May 19 to conduct a Sunday-school Institute; after which he will conduct a series of meetings, which I pray may result in a great revival.—W. C. Morris.

## Kerens.

Our meeting at Kerens began Friday night, March 26, and closed Tuesday night, April 6. Bro. M. S. Hotchkiss did the preaching and G. F. Coffey, of Fort Worth, had charge of the singing. My people agree with me that Hotchkiss can preach and Coffey can sing. The best meeting Kerens has had in years. We mention some of the results: 40 conversions, 18 additions to Methodist Church; some will join other Churches; Bro. Coffey offered himself for the ministry and Miss Annie Hervey for a missionary in the Presbyterian Church; a W. F. M. Society organized with 41 members; money raised for special on missions, \$49; incidentals, \$60; debt on church building \$157; total, \$266. We will have our church dedicated in the near future. The outlook is promising on every thing in full and over at conference.—G. W. Kincheloe, April 8.

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 We ship on approval, without a cent deposit, freight prepaid. DON'T PAY A CENT if you are not satisfied after using the bicycle 10 days.  
**DO NOT BUY** a bicycle or a pair of tires until you receive our latest art catalogs illustrating every kind of bicycle, and have learned our method of profit and restoration new offers.  
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 THOS. CONSTYER-BRANES, Pump-up-Wheels and Accessories, 3047 Madison Street, CHICAGO

## Kellyville.

Our first Quarterly Conference is several days in the past, but allow me to refer back to it in just a few words. Our most highly esteemed presiding elder, Rev. H. T. Cunningham, reached us in due time on the morning of February 29, and preached quite a forceful and helpful sermon. Soon after adjournment we were gathered around the table, which was well filled with good things to eat. If you want a good dinner on the ground just call on the good ladies at Trinity. After spending an hour very pleasantly, we were called together for Quarterly Conference. Bro. Cunningham made us a splendid talk and then offered a very fervent prayer. He then proceeded with the business of the conference. The calling of the roll showed an absence of only about one or two stewards. A goodly number of visiting members from the various appointments were present. The Sunday-school superintendents were in attendance, and all in all, it was the best representation I ever had. The Board of Stewards made a liberal assessment for their pastor and his family. My Board of Stewards are made up of a thinking, liberal, broad-minded set of men. As the charge now stands the assessment is \$65 over last year. With our conference collections we were left with the same assessment as it stood when the charge was connected with Mim's Chapel and Avinger, with a raise of \$5, making a total raise in the collections of about \$80. Fifty per cent of this amount has been collected and the remainder covered in good subscription. I had my receipts for both home and foreign missions by March 25. We are starting off well. I am studying, visiting and praying. Already I have visited the entire membership of this charge. We can see a decided improvement in the spiritual state of the Church. The prayer-meetings are well attended, increasing. With these good people and the Sunday-school interest in a live, go-forward presiding elder, I am looking forward and expecting one of the best years of my life. As usual, I am looking forward with a great deal of pleasure to my Georgetown trip this summer, and that is not all, some of the strong members

(Continued on Page 13)

**Hon. Waller S. Baker**  
 Jurist, Lawyer, and Ex-Chairman of Democratic State Executive Committee, Endorses  
**WHITE SANITARIUM**

Waco, Texas, March 27, 1909.—Dear Doctor White: My nephew, David Augustus Tinsley, of Waco, Texas, now about forty years old, was a slave to whiskey and morphine for many years. He was under the influence of one or the other all the time; he was a sot. He finally reached the conclusion that death was imminent; it was. I took him to the White Sanitarium, Dallas, Texas, during the month of September, 1907. He remained there four weeks. He has not touched morphine or intoxicating liquors since, and says he never will. His restoration by your Sanitarium is the source of such consolation to his mother, sisters, brothers, relatives and friends, that I cheerfully give you this testimonial, trusting that it may result in the restoration of others. Yours truly (Signed) WALLER S. BAKER.

The White Sanitarium has established its reputation, and rests its claim for superior success upon its ability to cure where all others fail. REMEMBER we have equally good success in treating morphine, cocaine, opium, tobacco—all narcotic addictions. We also accept select cases of mental and nervous diseases. Our treatment is rational and humane, and patients do not suffer sickness, pain or one particle of delirium. Visit us; or write for booklet and terms.

**WHITE SANITARIUM**  
 10th and Tyler Streets, Oak Cliff (Dallas), Texas. Phone CH 142.

## Gospel Tents For Rent

Write John T. Wyse, Greenville, Tex.

## The Home Circle

**REJOICE, O'ER EASTER MORN!**  
Rejoice! O pilgrims of earth, rejoice  
to-day,

Rise from out the ashes of thy de-  
spair;  
Thy garments of sack-cloth cast for-  
ever away  
And robes of glorious victory wear.

Come thou to the place where thy  
Master lay,  
View now his tomb, empty and  
bare;

The huge rocks that sealed it are  
rolled away,  
Thy Lord no longer is lying there.

Rejoice that He burst death's cold  
bonds,

And ascended to his heavenly  
throne

Where he waits with loving out-  
stretched arms

To welcome each way-worn pilgrim  
home.

Rejoice that in his death thy sins  
died too,

And in his life thy spiritual life is  
born.

Rejoice, O pilgrims! Keep thy heart  
pure and true,

Even as the lilies that bloom on  
the Easter morn.

ADA GILL.

Oakwood, Texas.

### WITHIN THE GATES OF THY OWN SOUL.

There is a kind of silence within  
one's self which is essential to the  
meek and lowly spirit of the Christ-  
follower.

It is the power of controlling the  
vain imaginings of the mind, the pic-  
ture making we might term it, where-  
in self is exalted and Christ lost  
sight of.

It may be that some friend has  
passing given us a kind word, meant  
only as such, but which is so eagerly  
grasped and pondered on that it is  
magnified into a great uplift of the  
"ego" within, and our souls sit in  
complacency on a throne of vain-  
glorying, viewing from beneath the  
common-place attainments of the  
Christian life.

On the other hand it may be that  
some act or word, meant in kindness,  
has aroused an unhappy feeling, or  
some far-away longing of the soul to  
free itself from the petty duties which  
lie at our hand and flee away to some  
distant work in the dreamy future.

How can these things be prevented?  
How can we keep these thoughts and  
imaginings from coming in and tak-  
ing possession of the kingdom within?

They may perhaps not be prevented  
from coming in, but they can be kept  
from taking possession and overmas-  
tering us.

If the effort is made in humility and  
trustfulness, and followed up prompt-  
ly by the performance of some simple  
known duties, we can overmaster  
them and hold them in check.

Sometimes we meet persons who,  
in conversation, throw out little baits  
or hooks on which it is plainly per-  
ceptible that we are expected to hang  
some compliment.

What do we think of that person?  
Isn't it a kindness not to take the  
bait when one fishes for compliments?  
Does it not show lack of weight of

character when just a little word or  
two can set the soul sailing out into  
a sea of self-created greatness?

Ah! we know our thoughts, for un-  
consciously it may be, comes the de-  
cision "Thou art weighed in the bal-  
ance and found wanting." But stop!  
Let us take a look within. It is claim-  
ed by the wise ones that, "All men  
are mirrors." Can it be that our  
soul-image is reflected in that person?  
Let us see about it. We may be a  
little too wary to hang out those lit-  
tle baits, but how are we about re-  
ceiving compliments or kind encour-  
agements which we construe into  
compliments? Do we not grasp them  
eagerly and roll them as sweet mors-  
els under our tongues?

Then, what's the difference in fish-  
ing for compliments and gulping  
down compliments?

There is this difference: the first is  
open and read of all men; the second  
is a hidden process known only to  
ourselves and God, but none the less  
significant when it comes to weight  
of character. We form our own opin-  
ions of our brother, forgetting that  
our own faults may be focused in him,  
and need but the turning on of the  
light to throw the reflected image  
back to us.

The Master knew all of this. He  
said, "Why beholdest thou the mote  
that is in thy brother's eye, but con-  
siderest not the beam that is in thine  
own eye."

Yes, we must consider that beam;  
study over it, and then He tells us  
what to do next. "Thou hypocrite,  
first cast out the beam out of thine  
own eye, and then shalt thou see  
clearly to cast out the mote out of  
thy brother's eye."

Within the gates of our own souls  
there is much to do, and while we  
strive to do right, to avoid all appear-  
ance of evil, to let our light shine that  
others may see our good works, we  
must not fail to trim and renew that  
light by constant prayers for the pour-  
ing out of divine grace to give it the  
clear shining, steady rays of the hum-  
ble, lowly Christ spirit.

By cultivating a self-governing hab-  
it we may drive out egotistic thoughts,  
keeping back vain imaginings that  
sometimes throng us. Then with our  
duties promptly performed we will  
find our soul-chambers peacefully  
quiet, and life will flow on as a river,  
silently within bounds to the great sea  
of eternity. MARY R. LESENE.

### WHY HELEN KELLER IS HAPPY.

Who tires of reading about Helen  
Keller? This wonderful girl—deaf,  
blind and dumb—or unless dumb un-  
til recently—is perhaps the best  
known and best loved young woman  
in all the land. We have followed  
her from those early days when the  
indomitable perseverance and mar-  
velous skill of her teachers pierced  
through the shell in which a sad for-  
tune had enclosed her beautiful soul.  
We have watched her progress step  
by step, as the world has unfolded  
itself before her delighted apprecia-  
tion. Of recent months we have seen  
her entering Radcliffe College, and  
taking honorable rank there. Unend-  
ing effort has even given her the fac-  
ulty of speech, though she can hear  
no syllable that she utters. When  
chosen Vice-President of her class,  
she rose at the freshman luncheon,  
and said distinctly: "Classmates, it  
is a great pleasure, and I esteem it a  
great honor, to be present here and  
speak to you. I am glad to have an  
opportunity to thank the class for  
their kindness in electing me their  
Vice-President, and I hope that I may  
become acquainted with many of you.  
Though I cannot see you, I will soon  
know you by touching your hands."

"Miss Keller," said one of her teach-  
ers, "is really the happiest person I  
know of. And why. Because of the  
great obstacles she has overcome."  
Now isn't that a secret worth know-

ing and practicing? We all want to  
be happy. Who is there of us that may  
not find this pathway to happiness:  
Obstacles to be overcome? Fortu-  
nately for our feebleness, they will  
not be Helen Keller's obstacles. We  
have those priceless possessions, our  
five senses. But as soon as we try  
to do things, we will run up against  
obstacles in sufficient abundance. The  
main thing is—to try to do things.

You are like Helen Keller. You are  
deaf—deaf to a myriad voices of the  
unseen world. You are dumb—your  
lips closed to a thousand noble utter-  
ances that might inspire your friends  
and fellows. O learn to see and hear  
and speak! Break through all bar-  
riers that shut you out from the best  
that is possible for you. Leap up the  
mountain side, nor wait for the path  
to be blazed. You will find morasses,  
windrows, precipices, tangled thick-  
ets, dangerous beasts. Every foot of  
progress must be fought for. But as  
you go on, rising higher and higher  
into ever widening and more glorious  
landscapes, there will fill your soul a  
joy like that of this heroic blind girl,  
and it will be said of you, as of her,  
that you are among the happiest of  
mortals, because of obstacles over-  
come.—Amos R. Wells.

### THE MEASURING ROD.

By Hester Walcott.

Greta Brown was one of the bright-  
est, most enthusiastic, and popular  
girls in Miss Gerry's school. She stood  
first in her classes, she led the games  
at recess, and was the President of  
the Five O'clock Tea Club. Into all  
these things—and, in fact, into what-  
ever she undertook—she put an over-  
flowing enthusiasm that insured suc-  
cess in all. There was, however, one  
thing which Greta undertook into  
which she did not throw this same  
charming enthusiasm and energy that  
worked such wonders in everything  
else. What that one thing was you  
will see before you finish this story.

One bright Sunday morning Greta  
donned her new suit and went to  
Church. Her pastor, Dr. Milliken,  
preached from the text, "Grow in  
grace;" but, to tell the truth, her  
thoughts were not very much on the  
sermon. They ran something like  
this: "Grow in grace" (2 Pet. 3:18).  
Well, I'll remember the text for  
grandma. How pretty these five rows  
of gilt braid do look on this gray  
dress! But I must have this cuff al-  
tered. The waist puckers badly, now that  
I am sitting down. How ugly Kate  
Graham's bonnet is! And how sober  
she looks! What can Dr. Milliken be  
saying? "Growing into the stature of  
the perfect man"—what does that  
mean? And then her thoughts ran  
off to something else. But after all  
the words, "Grow in grace," did some-  
how stick in Greta's mind.

When she came home her brother,  
Mark, happened to tell the story of  
King Frederick, of Prussia, whose  
hobby it was to collect the tallest men  
from all parts of Europe for his fa-  
mous guards, and who rejected every  
applicant for that much-coveted po-  
sition unless he measured a good deal  
over six feet. When Greta went to  
sleep that night, Dr. Milliken's text  
and Mark's story mixed themselves  
up in a most curious way as a dream,  
the strangest one of all the strange  
dreams she ever had. And here it is  
just as she herself told it to her aunt  
the next day:

"I dreamed that I was on my way  
to school, when suddenly I noticed a  
great crowd collecting on the green.  
People were hurrying to and fro; and  
when I asked what all this commotion  
was about, a girl said: 'Why, don't  
you know? It's the first of the year  
and Measuring Day, and the Lord's  
angel has come to see how much our  
souls have grown since last Measur-  
ing Day.' 'Measuring Day?' said I.  
'Measuring souls? I never heard of  
such a thing!' And I began to ask  
questions, but the girl hurried on;  
and after a little I let myself be pressed  
along with the crowd to the green.  
There in the center, on a kind of  
throne under the great elm, was the  
most glorious and beautiful being I  
ever saw. He looked just like the  
great angel on the stained-glass win-  
dow of our church. He had white  
wings, his clothes were a queer kind  
of shining white, and he had the kin-  
dest yet most serious face I had ever  
beheld. By his side was a tall golden  
rod fastened upright in the ground,  
with curious marks at regular inter-  
vals from top to bottom. Over it, on  
a golden scroll, were the words:

The Measure of the Stature of  
the Perfect Man.

"The angel held in his hand a large  
book in which he wrote the measure-  
ments as the people came up on the  
calling of their names in regular turn.  
The instant each one touched the golden  
measure a most wonderful thing

**A Sarsaparilla Free from Alcohol**  
Is alcohol a tonic? No! Does it make the blood pure? No! Does  
it strengthen the nerves? No! Is Ayer's Sarsaparilla a tonic?  
Yes! Does it make the blood pure? Yes! Does it strengthen  
the nerves? Yes! By asking your doctor you can learn more  
about this family medicine. Follow his advice.  
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happened. No one could escape the  
terrible accuracy of that strange rod.  
Each one shrank or increased to his  
true dimensions, as soon learned; for  
it was an index of the soul growth  
which was shown in this mysterious  
and miraculous way, so that even we  
could see with our eyes what other-  
wise the angel alone could have per-  
ceived.

"The first few who were measured  
after I came I did not know, but soon  
the name of Elizabeth Darrow was  
called. She is the President of the  
Aid for the Destitute Society, you  
know, and she manages ever so many  
other societies, too; and I thought,  
'Surely Mrs. Darrow's measure will be  
very high indeed.' But as she stood  
by the rod, the instant she touched  
it she seemed to grow shorter and  
shorter; and the angel's face grew  
very serious as he said: 'This would  
be a soul of high stature if only the  
zeal for outside works which can be  
seen of men had not checked the lovely  
secret graces of humility and trust  
and patience under little daily trials.  
These, too, are needed for perfect soul  
growth.'

"I pitied Mrs. Darrow as she moved  
away with such a sad and surprised  
face to make place for the next. It  
was poor, thin little Betsy Lines, the  
seamstress. I was never more aston-  
ished in my life than when she took  
her stand by the rod, for immediately  
she increased in height till her mark  
was higher than any I had seen be-  
fore. And her face shone so that I  
thought it must have caught its light  
from the angel's, who smiled so glori-  
ously that I really envied poor little  
Betsy whom before I had rather look-  
ed down on, for she dresses so meanly  
and looks so forlorn. And as the  
angel wrote in the book, he said:  
'Blessed are the poor in spirit; for  
theirs is the kingdom of heaven.'

"Aunt Betsy passed on, and Dr. Mil-  
liken took her place. I knew he  
would measure well, and he did. The  
angel said: 'How beautiful are the  
feet of him that bringeth good tidings  
of good, that publisheth salvation!  
Winning souls for Christ is the surest  
way to win soul growth for thyself.'

"And then, Aunt Jay, I began to  
tremble myself, for when had I tried  
to win any souls for Christ? After the  
first few weeks of the revival two  
years ago, when I joined the Church,  
somehow I began to lose my interest  
in religious things; and I thought that  
if I kept on going to Church and Sun-  
day-school, saying my prayers, and  
reading a chapter in the Bible each  
day I was doing all that was neces-  
sary for a young Christian. I never  
thought much about growing in grace  
or trying to win souls for Christ. So  
I began to tremble lest my turn  
should come; but just then Hal Dray-  
ton's name was called, and I thought:  
'Surely his mark will be nearly as  
low as mine; for he is the jolliest boy  
I know, and just as fond of games  
and good times as I, and just as ready  
for a lark. But here was another sur-  
prise. He measured nearly as high  
as Betsy; and the angel said, with a  
sweetness that thrilled me through  
and through: 'Let no man despise thy  
youth; but be thou an example of the  
believers, in word, in conversation, in  
charity, in spirit, in faith, in purity.  
And such the Lord loveth, and such  
shall grow speedily toward the sta-  
ture of the perfect man.' And then I  
knew that Hal had cared more for his  
religion than I had for mine. I longed  
to get away before my turn should  
come, but I seemed to be held fast.

"The next was Lillian Edgar, who  
dresses so beautifully that I have of-  
ten wished that I had such clothes and  
so much money. The angel looked  
sadly at her measure, for it was very  
low—so low that Lillian turned pale  
as death; and her beautiful clothes  
no one noticed at all, for they were  
quite overshadowed by the glistening  
robes beside her. And the angel said  
in a solemn but gentle voice: 'O child,  
why take ye thought for raiment?  
Let your adorning be not that out-  
ward adorning of putting on of ap-  
parel, but let it be the ornament of  
a meek and quiet spirit, which is, in  
the sight of God, of great price. Thus  
only can ye grow like the Master.'

"Old Jerry, the cobbler, came next.  
Poor, clumsy, lame old Jerry! But as  
he hobbled up the steps the angel's  
face fairly blazed with light, and he  
smiled on him and led him to the rod;  
and behold! Jerry's measure was  
higher than any of the others—even  
Dr. Milliken's. The angel's voice rang  
out so loud and clear that we all  
heard it saying: 'He that humbly  
himself shall be exalted. Whosoever  
therefore shall humble himself as a lit-  
tle child, the same is greatest in the  
kingdom of heaven.'

"And then, O Aunt Jay! my name  
came next. I trembled so I could  
hardly reach the angel, but he put his

arm around me and helped me to  
stand by the rod. As soon as I touch-  
ed it I felt myself growing shorter  
and shorter; and though I stetched  
and strained every nerve to be as tall  
as possible, I could only reach Lil-  
lian's mark—Lillian's, the lowest of  
all, and I a member of the Church for  
two years! O Aunt Jay! I grew crim-  
son for shame, and I whispered to the  
angel: 'O give me another chance be-  
fore you mark me in the book so low  
as this. Tell me how to grow. I will  
do all so gladly; only do not put this  
mark down.' The angel shook his head  
sadly. 'The record must go down as  
it is, my child. May it be higher when  
next I come. This rule will help thee:  
Whatsoever thou doest, do it heartily  
as to the Lord, in singleness of heart  
as unto Christ. This one thing do:  
press toward the mark. The same  
earnestness which thou throwest into  
other things will, with Christ's help,  
make thee grow in grace.' And with  
that I burst into tears, and I sudden-  
ly awoke and found myself crying.  
But O Aunt Jay! I shall never for-  
get that dream. I was so ashamed of  
my mark."

### BRINGING AN EVIL REPORT.

We sometimes say that the normal  
person likes to be the bearer of good  
tidings. If this be true, there are cer-  
tainly a good many abnormal people  
in the world. All of us have, at times,  
had to do with the individuals who  
were ready to open up to our gaze  
the things that must cause us pain  
and annoyance.

Of these bearers of evil reports,  
there are several grades. First there  
is the vulgar slander-monger, who  
does not offer any excuse for stabbing  
you second-hand. He may be depended  
upon to make it as bad as possible,  
and will seldom hesitate about enlarg-  
ing upon it. Such people are scarcely  
ever truthful. They are often worse  
than the people whose slanders they  
repeat, because, while the former may  
have the excuse of having been mis-  
led or wronged, those who peddle  
words and burns have no such ex-  
cuse.

Another type of talebearer, and one  
who considers himself infinitely su-  
perior to the first mentioned, is the  
one who repeats slander because he  
"thinks you ought to know what is  
being said about you." Only in the  
rarest cases is this excuse valid.  
Where the slander is serious or crim-  
inal, the obligation may be real, but  
seldom otherwise.

If someone has told you that Mrs.  
G.———thinks herself above her  
neighbors, and does not speak to  
them, you may be certain that the  
charge is untrue. But now will you  
help matters if you pass the story on  
to Mrs. G.———? The person who  
made the charge will probably only  
change it to another one, if she is  
forced to withdraw it. Then you have,  
to say the least of it, given annoyance  
to the one to whom you carried the  
petty story. I believe that multitudes  
of preachers, and others engaged in  
kindred work, are worn to death, not  
so much by their labors as by the  
people who feel called upon to unload  
upon them every accusation and ev-  
ery petty criticism they may hear. My  
brother—and especially my sister—  
before you go to your minister with  
a load of this kind, stop and think  
over it—well, several times. Unless  
there is a burden of dire necessity  
pressing upon you, don't, don't, don't!  
The prick of a pin or the sting of a  
nettle may unfit one for work, and the  
trifling criticism of even a trifling  
person may extinguish the fires of en-  
thusiasm and take the courage out of  
a noble heart.—The Lookout.

The best cure for prejudice is some  
practical service for others.

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SAN ANTONIO METHODISM

Rev. H. A. Bourland

San Antonio is a most interesting city. The last census gave it the largest population of any city in Texas. Throned on seven hills, like ancient Rome, with a river running through it, more beautiful than the yellow Tiber, the eye never wearies in beholding it. It is a city of parks, some fifty or more, ranging in size from an acre to Breckenridge Park, with three hundred acres. The San Antonio River rises at the north limit of it and meanders through its entire length. With sylvan forests affording shade and quiet to tired nerves. It contains herds of buffalo and elk and deer, with a variety of fowls, such as peacocks, turkeys, white, yellow and bronze. Upon its heights, such as Alamo Heights, Laurel Heights, Beacon Hill, Prospect Hill, West End and Government Hill, are palatial homes on ample grounds, embowered in trees and flowers.

It holds within its bounds a mixed population—Anglo-Saxon, Castilian, Caucasian, European, Jew and Gentile—with a liberal proportion of Aztec and Asiatic.

The habits and customs are as diverse as the races, presenting problems, social, religious and political, that defy all attempts at unification.

The city is growing with a rapidity that amazes the citizens as well as visitors. It is not an agricultural country surrounding it. The soil is rich enough to produce almost anything, but the lack of rain checks vegetation and defeats the farmers. But the dryness of the atmosphere makes it an ideal place as a health resort, and thousands flock to it on this account. During the five months of my stay there it was estimated that not less than ten thousand tourists visited the city. That was a very conservative estimate I am sure. The hotels were crowded, and hundreds were scattered over the city in boarding houses. In two respects, air and water, it excels.

I dare not indulge these observations further, for it would take me too far afield to write of the Catholic Missions founded nearly two hundred years ago; of the numerous cathedrals, colleges and historic places which are interesting.

It is of heroic Southern Methodism I would give some account. Noble men have wrought there within my memory—Thrall, DeVilbiss, Harris, Horton, Young, New Harris, the Moores and Mouzon and the present pastors, who are equal to their predecessors.

It was my great privilege to mingle with them and hear several of them preach the gospel with power, and preach for them. Never was the outlook half so bright as now, as a brief review of their work will show:

Travis Park is the central Church, favorably located in the downtown district, contiguous to all the leading hotels, and has a large congregation—the largest Methodist congregation, I suppose, in the State. The pastor, Rev. S. H. C. Bergin, is doing a great work. The membership numbers 1,200. They have the largest Sunday-school of any denomination in the State, with an average attendance of over 600. They have a Baraca Class of about 100, and the Philatheans number 115, both doing fine work.

Prospect Hill Church, Rev. N. B. Harmon pastor, is cabined, cribbed and confined. It is a small frame, with an overflowing congregation. The Sunday-school fills the house and the parsonage and a tent. Plans are being formed for a new church edifice. The membership is 376. Sunday-school has an average attendance of 225. Both the Baraca and Philatheans are organized.

West End Church, with Rev. Paul B. Hardin pastor, has a great field. It has a membership of 230, and a Sunday-school with an average attendance of 175, and being near the San Antonio Female College and Peacock's Military Academy, this number is increased by 125, making an enrollment of 300, with Baraca and Philathean Classes.

Government Hill Church, Rev. J. H. Groseclose pastor, has a membership of 180, with a Sunday-school of 160, with Baraca and Philathean Classes.

South Heights Church, Rev. J. W. Albritton pastor, has a membership of 170, and a Sunday-school with an average attendance of over 100.

South Alamo Church, Rev. J. D. Scott pastor, numbers in its membership 140, with a Sunday-school of 140.

All of these Churches are inadequate to the demands upon them.

These pastors are reinforced by efficient helpers, both clerical and lay.

Dr. J. E. Harrison, the cultured, devout, spiritual President of San Antonio Female College, is foremost in every good word and work, and Revs. J. A. Smith and Hunter are willing workers. Over all these forces is the Rev. A. J. Weeks, presiding elder, who gives himself in unstinted and intelligent oversight and co-operation to the city evangelization.

There has been projected by the City Mission and Church Extension Boards a forward movement. They have recently purchased lots on the northeast corner of Woodlawn and Belknap Streets, on Laurel Heights, at a cost of \$8,000, one block from car lines on either side, upon which a fine structure will be soon erected in the finest residential portion of the city. Another lot on South Presa and McKinley Streets suitable for church and parsonage at a cost of \$1950. Bro. Beall, City Missionary, is now conducting revival services in a tent upon this ground. Englewood Addition, south side, one block from terminus of South Flores Street car line, cost \$250. It adjoins a lot already owned by the Church. Already a mission Sunday-school is started on the lot which will soon grow into a pastoral charge.

Bro. Beall has held this winter revivals in several Churches, and Bro. Smith has formed a board for the support of a mission to the unreached masses. A tabernacle will be built and a gospel wagon will visit the plazas, and the gospel will be given to those who have not gone to the Churches heretofore.

Besides the English-speaking churches, there are two other congregations. Bro. Mueller is pastor of our German Church. It was my privilege to assist him in a revival in his Church, preaching twice to his people. The M. E. Church has a German Church also.

There is a Mexican Church also, but I did not meet the pastor, but learned from Dr. Carter, the presiding elder, they were making some progress.

There is a Rescue Home which is doing a noble service to the unfortunate ones, who need sympathy and refuge.

So the Church is well represented in all departments of service. A brighter day has dawned for San Antonio Methodism.

I cannot close this screed without recording my appreciation of the many acts of brotherly kindness shown me by the pastors, and not to me only, but to the other visiting ministers who, for their own health, or for some member of their families, as, in my case, have sojourned in their midst.

MARVIN, THE LUFKIN REVIVAL, ET ALTERA.

Our revival effort at Lufkin has been put forth, and our Church is different from what it was before. There were no handbills, no pictures in the windows, no printed testimonials of standing, character and phenomenal efficiency at other places before he came to us. There were no efforts after tricks of wonderment from start to finish. The diagnosis and prognosis of Lufkin conditions did not indicate the need of seins and dragnets to increase numbers. There was a greater need of demurrers, pleas in abatement and estoppels. There was the remorseless demand for "the power of God unto salvation"

and heart stimulation to remove comatose conditions.

The preaching was not with enticing words of man's wisdom, but in power and demonstration of the Spirit—that kind of preaching described by Peter as "preaching the gospel with the power of the Holy Ghost sent down from heaven"—and by Paul as prophesying, so that the unbeliever, falling down in the midst, is constrained to admit that God is among you of a surety. And such such praying, too—praying provoked by such preaching; praying with groanings which could not be uttered; praying with broken and contrite hearts; praying when the sentences were punctuated with sighs, and broken by sobs. Many will never lose the uplift of such heart agony. It will burn in their inner consciousness when "wrapped in fire the realms of ether glow, and heaven's last thunder shakes the earth below." Only a few accessions—that is, outward accessions. Conversions and reclamations many. Most of the people affected by the meeting were formalists. Many of them were morally formless: they stood for nothing as a moral breakwater, or as a moral force. The next time there is a call for moral advance in Angelina County this revival will be a factor. Had we been in the counting business we could have made a fine score Sunday night, the last meeting, "when the ball reached the goal." The main auditorium was crowded, the Sunday-school room and class apartments were packed, and the gallery full, and every one moved on the proposition of joining the standards of righteousness every where and every when.

The words of the evangelist Marvin pierced the hearts of the people like steel bullets from a Mauser rifle. There could be no dodging and no parryings.

"Who is this man Marvin?" say yourself, "never heard of him." Well, you are going to hear of him; you mark that.

Revivals of the right kind will prepare companies, regiments and battalions for our coming Waterloo. In Angelina County liquor is bought, borrowed, begged and bargained for; sold, swigged and swallowed; drunk, drugged and downpoured, without let or hindrance, both by day and night and forever. Now there are good people here, fair women and brave men, for whom God knows I would lay down my life. You see what we are up against. Pray for us.

The sound of revelry by night has heard the cannon's opening roar. One of the saloon gentlemen said to me, "We do not attend Church and support its institutions because of the Church's attitude towards our business. We would gladly stand by it and liberally support it if it did not fight us." Certainly, no doubt, to be sure, and of course. We could pay every salary in the Church and overwhelm the Conference Boards and the General Boards with funds on that plan within a month. It would do no good for me to offer a resolution to the effect, "prohibition and anarchism unfriendly to Christianity," because I could hardly get anybody to sign it with me. So, of course, we will have to get our salaries and collections by different plan.

Again, liquorism says that it must not only oppose the Church in a negative way, but use positive means of throttling revivals, because that when men become religious they cease to frequent and support saloons. We must at least give them credit for stating a fact. For when a man has seen Him of whom Moses and the prophets wrote and spoke, he is done with saloons as a matter of course. But not only with saloons. Prohibition is not the whole content of Christianity. The Church is not that narrow, neither is the Church too "broad" and attenuated to see the saloon. The truth is the wrath of God is revealed from heaven against all unrighteousness. The saloon is one of the high places on the field of sin; one of the foetus on the Dead Sea of iniquity which the Church proposes to storm

and take. It will be taken. For as God lives, these forces will be "smitten hip and thigh" from "Dan till thou comest to Beersheba" when our Waterloo fight has come.

J. A. STAFFORD.

SOME FACTS—AN APPEAL.

I am a "foreign missionary," stationed at Tularosa, New Mexico, a town having a population of about 1,400, chiefly Mexicans, situated in the Tularosa Valley, and abundantly watered by a river with the same name. It is a fine section of the Territory, and destined to become, judged by its natural resources, a place of note. The Mexicans are mostly Catholic. Their Church property consists of a whole block in the heart of the town with buildings suitable for their purposes. No Protestant Church owns a foot of land in this section, a "union" building, under the auspices of the "Ladies' Club," being used for Church purposes. This club circulated a subscription paper last fall for the support of a preacher for this year and appealed to our New Mexico Conference to send them a preacher for full time, proposing to grant us the control of the "union" Church for a year if this were done. The writer is here to meet this responsibility, and in the name of God and the Church to improve the opportunity. The Church people among the whites are a most excellent lot of folks from various points of the compass and consist of many faiths—not a great many in all, and very few of any one denomination. There are more Methodists than any other tribe, and these are divided into three sets, but are coming together. In fact, there is a spirit of unity and fellowship amongst us all that is refreshing. There seems to be a general desire to co-operate in building up our Lord's kingdom. A good many are here for the climatic conditions; some to take up homesteads. Not many have any means of consequence. We have launched a parsonage enterprise, feeling that this splendid section must be taken and held for God and the Church, and it will be an exceedingly hard pull to strike the landing in creditable shape. We have a little more than enough raised to purchase a lot, which we intend to do at once. Then we want to build as creditably as we can to avoid much indebtedness. We are struggling to begin building at once, since the place we have been renting has been sold and we must vacate in a few days. These lines will come under the eye of many an old parishioner and friend; still more of the friends of our common and greatest Friend will see them. No appeal for help is desired from the standpoint of personal friendship, however worthy this motive might be; but a most urgent appeal would we make to the supremely worthy motive of devotion to our Lord. Dear reader, ask Him what you should do with the above facts before you. Do promptly what He wants you to do. If you can do no more, please breathe a prayer for us. Replacing good parsonages and churches in the home-land with more elegant ones would certainly be more pleasing to God if accompanied with due regard for the less-favored sections of His domain. In a ministry of about twenty-five years this is my second charge without a parsonage. As to the personal value of such experiences there is no question and only gratitude should fill the heart for the privilege of sharing in such tasks as the one confronting us here. We must succeed! "Come over and help us."

J. M. ARMSTRONG.

OUR TEACHERS' MEETING.

One of our most wide-awake laymen, R. P. Busby, of this place, is pushing things here to the front. He is our Sunday-school superintendent, and is the man for the position. In our every Tuesday night's Teachers' Meeting Bro. Busby has rich lesson comments for us, and, best of all, our little old pastor, Rev. J. W. Slagle is present every meeting night to keep us on the right track. The teachers are all zealous, and enjoy these meet-

Mason & Hamlin ORGANS



The Chapel should be as well equipped as the Church and the organ here shown is the most satisfactory instrument that can be selected for this purpose. It is capable of great power and variety of expression and has the unmistakable Mason & Hamlin tone. See for catalog. Write Dept. U MASON & HAMLIN CO., Boston, Mass.

Style 50 G.

ings immensely. Each meeting lends us zest and preparation for our next Sunday's class instructing. Oh, it is good for us! Brethren, you who may have a "drag" in your schools, adopt the Teachers' Meeting plan! It is the "key" to success in Sunday-school work!

The regular Sunday-school Magazine will tell you how to conduct the meetings. Try it, brethren!

Last Tuesday night, in studying the lesson of Peter and Cornelius for next Sunday's recitation, we all had a good time.

In our meetings we learn the essentials of each lesson, and also how to teach our respective classes to the best advantage.

We open with a warm, devotional service; then a short business session, in which all matters relating to finance and management are attended to, and then we dive into the lesson study. What an interesting time we have!

Hurry, brethren! Get aboard the "progress car!" Don't be back numbers. C. C. REYNOLDS. Fairlie, Texas.

WESLEY'S ZEAL.

If every reader of the Advocate were as true and faithful to the Sunday-school and cottage prayer-meetings as was Wesley in his day to the class meetings we would soon take the world for Christ; for Methodism was then only a babe; now she numbers about two millions. She sent out hundreds of true ministers, preaching the gospel.

I believe, as a child of providence, she came into existence because God needed her to spread Scriptural holiness over the land. Let each reader of the Advocate resolve that the year 1909 will be the happiest and best year of his life. A. G. BOWDEN.

Dead men, like dead trees, may stand alone—in a calm.

CLEVER DOCTOR

Cured a 20 Years' Trouble Without Any Medicine.

A wise Indiana physician cured a 20 years' stomach disease without any medicine as his patient tells:

"I had stomach trouble for 20 years tried family medicines, patent medicines and all the simple remedies suggested by my friends, but grew worse all the time.

"Finally a doctor who is the most prominent physician in this part of the State told me medicine would do me no good, only irritate my stomach and make it worse—that I must look to diet and quit drinking coffee.

"I cried out in alarm, 'Quit drinking Coffee? why, 'What will I drink?'"

"Try Postum," said the doctor, 'I drink it and you will like it when it is made according to directions, with cream, for it is delicious and has none of the bad effects coffee has.'

"Well that was two years ago and I am still drinking Postum. My stomach is right again and I know Doctor hit the nail on the head when he decided coffee was the cause of all my trouble. I only wish I had quit it years ago and drank Postum in its place."

Never too late to mend. Ten days' trial of Postum in place of coffee works wonders. "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.

hol Does tonic? then more... me to I touch shorter stretched... VLIET, N. Y. LS... 1909, O.



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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, Albuquerque, Albuquerque, Georgetown, Rogers, 3 p. m., April 22, Bowie, Ringgold, April 24, 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, Ballinger, 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, Greenham, 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 1, Stamford, Hamlin, 9 a. m., June 17, Llano, Lometa, 9 a. m., June 23, Western Dist., Ger. Miss., Plehweville, June 24, Cleburne, Godley, June 25, McKinney, Wylie, June 25, Weatherford, Graham, 9 a. m., June 25, Marshall, Beckville, June 29, Calvert, Lott, June 30.

A TYPOGRAPHICAL ERROR CORRECTED.

In our last issue we had an editorial on "A Day in Austin," in which the following statement occurs: "It is said that sixty members of the two Houses were recently arrested for gambling in a room controlled by one of them." Of course this is a mistake, and we have to charge it up to the printer and the proof-reader. These two individuals often make writers say many things not found in the manuscripts. What we said was that "it is said that six members of the two Houses were recently arrested for gambling," etc. This is bad enough, but to put it at "sixty" is startling! So we ask the pardon of the readers and of the fifty-four members of the two Houses thus implicated because of an oversight of the printer and the proof-reader.

THE HOUSTON POST.

In the past whenever the Houston Post has gone wrong on moral questions we have been quick to call it to order and to point out its derelictions with firmness. So whenever the Post makes amends for its failings it is but right and proper to give it due credit. We do not know how long it will last, but the Post has certainly made decided improvement in its attitude toward religious and moral questions. Every Sunday one of its leading editorials is devoted to an exposition of some practical passage of Scripture, and as strange as it may sound, the editorial is usually orthodox, not to say really spiritual. Then on Monday one whole page is devoted to the Church services in the city, with excerpts of the different sermons preached by the ministers. And through the week it is not uncommon to find accounts of revivals from different sections of the State. So far, so good. We have not faith enough in our neighbor to believe that it will ever come to the support of prohibition; but it has made such decided progress in its moral and religious tone that we are almost inclined to believe that in time the Post will reach an excellent standard of journalism. All our secular papers are learning that it pays to treat the Churches and their ministers with respectful consideration. A little wholesome criticism, not to say some needed castigation, is having a good effect upon secular newspapers, and we congratulate them upon the fact they are profiting by their experience. There is no excuse for any secular journal putting itself in antagonism with the moral and religious progress of the age. There is still vast room for their improvement, and it is our decided opinion that the secular paper that is tolerant toward the Church and her ministers, and that will stand by the high moral ideals of the day, will have the patronage of our Church people. But the paper that puts itself in antagonism to these ideals and devotes its editorial space to the ignoble work of ridiculing religion and morals and to denouncing ministers of the gospel who feel it to be a part of their duty to aid in the accomplishment of civic and moral reforms, will not have the patronage or the co-operation of Christian people. We, therefore, give the Houston Post credit for its recent progress along the lines indicated. We hope it is permanent.

A SUNDAY IN OVILLA.

Ovilla is a country town in Ellis County, about midway between Red Oak and Midlothian. It is an old community, but being off the railroad has not grown much within the past years. It is made up of substantial and thrifty people, mostly engaged in farming. There are two or three stores and a good gin. The Methodists have been there a long time. More than thirty years ago they built a small church which they have used until recently; a more substantial and modern building has just taken its place. We also have an old campground there where our people met annually for a general service for a number of years. It is located on a five-acre tract which belongs to the Church, and it is covered with one of the most beautiful pecan groves I ever saw. It looks like a veritable Arcadia. It has a most commodious and comfortable tabernacle, well-seated, and scores of people camp there annually. It has been long known as a popular religious resort, and sometimes on Sundays two or three thousand people gather there from all over the county for the services and for the social reunions.

Rev. E. R. Patterson is the pastor, and he lives on a lot adjoining the church, in a very neat parsonage. It has beautiful forest trees in the yard. This is his second year on the charge, and he has three or four other societies on his work. He is a strong, energetic and popular man, and he is doing a most excellent work. His family consists of his wife and a son and daughter. The son is at Polytechnic College. He has a well-nigh ideal fami-

ly, and they are a wonderful help to him as a minister. I spent a most delightful time in that cozy and well-kept parsonage. The church is a new structure, just finished. It is worth all of \$2000, and it has a large and a well-selected lot. The building is not quite ready for dedication, as they owe about \$200 yet on it. This will be paid off by fall, and then it will be formally set aside for God's worship. At the morning service we had a crowded congregation and a most excellent service. Those people are good and attentive listeners. At four o'clock in the afternoon we had another good service. It was a fine day, and we hope good was accomplished. I heard good reports of the work of Rev. T. S. Armstrong, the new presiding elder. His preaching and his social nature take with the people.

THE CHURCH PAPERS AND THE PREACHERS.

We have just read with some surprise the following paragraph in the Richmond Christian Advocate: "An examination of the records in the Advocate office shows that in the twelve months from January 1, 1908, to January 1, 1909, thirty-six new subscribers were sent to the Advocate office by the pastors and presiding elders of the Virginia Conference. This is an average of three for each month sent in by the 250 or more preachers of the conference." This is a bad showing for the preachers of that old conference, when it is known that the Advocate is their conference organ. In Texas we have preachers on circuits that equal the sum total of work done by the entire body of preachers in Virginia. Our preachers make it a special part of their work, that is, the most of them do, to put the Texas Christian Advocate in the homes of their people. By this means our people are kept in touch with the work of the Church throughout the State. Now and then we have a pastor who does not do a great deal of work for our paper—their paper; but the most of them stand by it faithfully and persistently. They appreciate the work of their organ and those having the management of the Advocate in hand appreciate the work of the pastors, and this is the explanation of the success of the Advocate in our Texas Methodism. No Church organ can do its best work unless the people read it, and the people for the most part take the paper because the pastors use their influence to put the paper in the homes of the people.

DEATH OF REV. E. H. HOLBROOK.

In our issue of April 1 we had a note from Rev. E. H. Holbrook in which he said that he had been a reader of the Advocate for forty years, and that he did not forget it in his prayers. Just as we looked up the forms for the last issue of the paper we received a note from Rev. J. F. Pike telling us that Brother Holbrook had just died. It was a few hours too late to get his demise in the very next edition following his kind note in the preceding issue.

He was born March 4, 1837, in Charlotte, North Carolina. He was converted and joined the Church under the ministry of Rev. E. J. Meynardie, of Yorkville, South Carolina, while quite young. Came to Texas and was licensed to preach March, 1869, on the Bryan Circuit, Rev. H. V. Philpott being the preacher. He was admitted on trial in the Texas Conference at LaGrange, December, 1869, Bishop Wightman presiding; was ordained deacon by Bishop Marvin December 10, 1871, at Galveston, and was ordained elder by Bishop Kavanaugh at Austin, 1873; traveled four years in the Texas Conference, supernumerary one year, and then transferred to the West Texas Conference, and did effective work for a while, but his health was not robust, and for several years he was first nominal, and then effective, until he could take active work no longer. For a number of years he has been on the retired list, a sweet-spirited and noble man of God. Some one will write his obit-

uary in full, and it will make interesting reading. We have data in this office prepared by himself, and we will be glad to furnish it to the proper person when applied for. The grand old man died in peace March 30, 1909, and he was buried in Helena, Rev. Carper Williamson and Rev. J. F. Pike officiating at his funeral service.

A STATEMENT TO OUR DALLAS METHODISTS.

We heartily endorse the following statement of the work of Rev. G. I. Jackson, pastor of our Colored Church in this city:

We wish to state to all the white people of Dallas the work done in this city by Rev. G. I. Jackson for his Church and race in two years' time. No colored man has done so well in the history of Dallas in such a short time. All moneys have been appropriated correct, with no friction. He has built one of the best negro churches in the State, on the corner of Boll and Juliette Streets, at a cost of \$20,000. They have about five thousand that will soon be due, so we kindly ask all white citizens to help as much as they can. We have seen the church and given some money, as we know of the hard struggle of this preacher. Please give what you can, as we recommend him to the citizens and friends. This is a worthy cause.

JUDGE N. W. FINLEY ON THE SALOONS.

We copy the following designation of the saloons by Judge N. W. Finley, of this city. It appeared a few days ago in the Daily News:

The House of Representatives, in the passage of the bill amending the present liquor law so as to prohibit drinking upon the premises where the liquor is sold, manifestly intended to strike a death blow to the saloons and tipping place.

I have not had an opportunity of examining the bill as it passed the House, but if it is so framed as to accomplish this object, the friends of temperance in the Senate should, by all means, secure its passage by that body.

In the saloon and tipping place are centered the evils of the liquor traffic, and it is difficult to see any reasonable ground upon which a Senator could oppose a measure strictly directed at their discontinuance. There is no doubt that if the people of Texas were given the opportunity to voice their sentiments upon a measure aimed directly and singly at abolishing the saloon this public agency of demoralization and evil would be overwhelmingly condemned.

There can be no good reason assigned for the continued existence of the saloon, while the interests of social order, business economy, good citizenship, manhood and morals demand that it shall cease to live.

Such legislation is directed only at the evils of the liquor traffic and commends itself to conservative men who stand for social order and a high standard of civilization and manhood, but would carefully guard proper limitations of Governmental agencies. The object of this measure is not beyond the reasonable boundary line of proper legislation under the police power of the State, and it is to be hoped that the action of the Senate will reflect the public conscience upon the subject, which unquestionably demands that the saloon shall go.

PERSONALS

Mrs. A. N. Ragsdale, of Jacksonville, accompanied by Mrs. Summers, of Dallas, were pleasant visitors at the Advocate office the past week.

We had a pleasant visit from Brother Jno. W. Robbins, of Austin, the other day. He was in the city on business and dropped in to see us.

Judge Charles Jenkins, of Brownwood, and one of the Representatives in the Legislature, spent a day in the city recently and called pleasantly upon the Advocate force.

Rev. S. P. Ulrich, of Nocona, made us a pleasant visit recently. He is moving on well in his charge. His Sunday-school has increased until the capacity of his building is taxed.

Rev. J. D. Odom has charge of the work as District Superintendent of the Anti-Saloon League work on the Dallas District, including a number of contiguous counties. He will soon be at work throughout his district.

He is a minister in our Church, and a member of the Northwest Texas Conference. We are sure that our pastors and people will give him a cordial welcome.

Rev. W. J. Land, of Horn Hill Circuit, was in Dallas this week and we were glad to see him in the Advocate office.

Rev. and Mrs. A. S. Whitehurst, of Bay City, have issued invitations to the marriage of their daughter, Miss Jesse Bell to Mr. B. A. Dunn, the event to take place April 23, 1909.

Rev. O. S. Thomas, of Honey Grove Station, has been assisting Rev. O. T. Cooper at Jackboro in a revival. En route home he was a pleasant caller on the Advocate force. He reports his Church at Honey Grove in fine condition.

Miss Mamie North and John W. Dickson, both of this city, were married April 7, 1909, at the Exposition Park Presbyterian Church, Rev. C. L. Spragins, brother-in-law to the groom, officiating. The happy couple are at home at 481 Peak Street, this city.

The recent death of the late Charles T. Jester, of Corsicana, is a distinct loss to that city and especially to our Church. He was a leading citizen of his community and liberal supporter of the Church. He was a brother to ex-Lieutenant George I. Jester, of Corsicana, and to L. L. Jester, of Tyler. He was a good man, and faithful in every relation in life.

Rev. O. E. Moreland, of Allen, was in the city last week. He has matters in good shape at Allen, having just had a fine revival. At South McKinney he has inaugurated a fine work, having just about completed a church house at a cost of about \$2,000. This is a new movement, and one that will accomplish great good. Brother Moreland is a worker and he brings things to pass.

A little Cuban girl named Petrona Hernandez wants to get into communication with her sister, Mary Hernandez, who was given to a Methodist minister some years ago. She does not remember his name. If any one can furnish the information, please communicate it to Mrs. N. C. Johnson, 1803 East Avenue, Austin, Texas. The little girl is very anxious to get this information.

Rev. E. W. Solomon, of Huntsville Station, in writing on other matters has the following to say of his late meeting: "We have recently closed one of the greatest meetings I ever saw. We had got ready by three months of hard work and we had 251 conversions, and already 151 have been received into the Churches from it. It was a Methodist meeting held in my Church, though it took in all the balance."

Last year our Epworth League drew on the Baptist Church for a number on the program at Epworth-by-the-Sea, and Dr. George W. Truett, the popular pastor of the First Baptist Church in this city, responded, and his service was greatly appreciated by the young people. So this year the East Texas Baptist Young People's Encampment have drawn on us for Bishop Ward to help them. He will be present at their encampment and fill one of their regular numbers on the program. We get this item from Rev. E. S. P'Pool, of Jacksonville, Corresponding Secretary of that department of work.

Rev. R. R. Orne, who has been assistant to Rev. J. W. Hill for the past few months at First Methodist Church this city, is open to an appointment as a supply until the meeting of the conferences. He has had one year's experience in the Louisiana Conference; he is well equipped for work and will apply for admission on trial in some one of the conferences this fall. Brother Orne is capable of rendering good service, and if any one





## 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. McNew, Dallas. Assembly funds should be sent to Thos. Berling, Jr., Houston.

### STATE LEAGUE CABINET.

President—A. K. Ragsdale, Dallas.  
First Vice President—Tom C. Swope, Houston.  
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Syndicate Press Correspondent—Roland H. Etokey, Dallas.

### TYPEWRITER FUND.

Previously reported .....\$92 35  
Miss Rachael Jarrett, Texarkana 1 00  
Mrs. W. H. Johnson, Dallas, .... 50

Total .....\$93 85

A liberal-hearted bank cashier of Dallas has promised us the last \$5 on the typewriter fund. We are now within only \$4.15 of the full amount, counting the above promise. May we close up this matter next week?

### DATE OF MEETING.

The North Texas Conference Epworth League Conference will be held at McKinney, June 10-13. A big attendance is expected.

### FROM LEWISVILLE, TEXAS.

For some time past I have endeavored to study out some plan by which I might arouse a greater enthusiasm and interest in the matter of music among our North Texas Epworth Leaguers, and thus be enabled to realize the best results for the local chapters and the more especially to improve the music in our conference which meets in McKinney in June.

One of the most potent factors to the success of every department of our Church work is good music, and I am sure nothing will do more to hold our young people in touch with those things which are helpful than

a love of music, provided it be encouraged and developed. Still it is sorely neglected.

To the end that our North Texas Epworth Leaguers may make a concerted effort to improve the singing in both the local chapters and our North Texas Epworth League Conference I attach hereto a list of songs which I have selected from "Revival Praises," together with a few special songs that have been suggested from our Standard Hymn and Tune Book.

I sincerely urge the Presidents of Local Chapters to see that their people familiarize themselves with these songs, and endeavor to have them sung with the spirit and understanding.

Of course I do not mean to say all of these things will be used, but they are all good and worth some effort. Then there is such tendency to take up a book, learn or half learn a few songs, and then proceed to wear them out by singing on all occasions, and then throw the book aside. Let us endeavor to get good out of the sentiment expressed in these songs and then sing them with the spirit and understanding. Many of them are old, familiar songs, but poorly sung as a rule. Then of course there are other familiar songs not enumerated in this list which may be used.

President and Epworth Leaguers clip and save this list for reference:

Revival Praises—Songs Nos. 4, 5, 6, 7, 9, 11, 12, 13, 16, 18, 19, 21, 22, 26, 29, 32, 33, 35, 39, 46, 48, 50, 52, 53, 59, 60, 61, 66, 67, 73, 76, 79, 82, 86, 90, 92, 96, 97, 100, 101, 107, 109, 110, 111, 115, 118, 120, 121, 128, 129, 132, 138, 144, 146, 148, 150, 152, 157, 167, 170, 172, 173, 180, 183, 184, 191, 207, 211, 223.

From Hymn Book—15, 29, 123, 171, 177, 191, 193, 382, 387, 416, 633, 647, 654.

Trusting I may have your hearty cooperation in this matter, I am, yours for the glory of God.

BEN S. BROWN, Musical Director.

It is a crime to abuse the body. Aside from the real poison of the nicotine, just the filthiness of the habit breeds disease, not only in the user, but in those who come into contact with the disease germs as spit out in all public places and in the home. There are many direct diseases caused by the nicotine—the tobacco cough, tobacco heart, clogged brain, shattered nerves, tuberculosis of the throat, lungs and stomach, depraved manhood, etc., etc. And then, can one say it is no sin for a minister of the gospel to be a slave to a habit that is so far-reaching in its scope and injurious in its results?

In the next place, a minister is greatly handicapped by this habit in his influence for good to the young. How can he consistently hold up a pure, clean life for our youth when he is himself guilty of the vile habit that changes the rosy-cheeked, clean-visaged youth of our land to sallow, dim-eyed, nervous individuals with dull wits and laggard movements, who smoke and spit their manhood away while their life juices dry up and their vitiated appetites cry out for stronger stimulants? In a recent meeting in our town there was a young boy making a fight to quit cigarettes, having been brought to realize the injury of the habit. He was very attentive at the services and showed unusual interest, but how could he have faith to seek prayer and help through ministers who were slaves themselves to the tobacco habit?

Paul said, "If meat make my brother to offend, I will eat no meat while the world standeth." Are there many Pauls in our Churches who can say, "Follow me as I follow Christ?" The day has come when the laity of the Church are rising up and demanding a cleaner ministry.

Now, to go back to my first assertion. A tobacco-using ministry cannot be used mightily of God in the salvation of souls. They are losing ground as leaders of the people. It is a case of the blind leading the blind. They have not presented their bodies "a living sacrifice," "without spot or wrinkle." They cannot give this exhortation to the people, "Wherefore, come ye out from among them, and be ye separate, and touch no unclean thing, and I will receive you."

Again, almost without exception, ministers are ashamed of the habit. Their hearts condemn them. They know they are in bondage to a filthy habit, and are not free from the law of sin and death, are not freemen in Christ. Therefore they cannot go before the throne of God in boldness and receive Divine power in the ministry. "If our hearts condemn us not we have boldness toward God, and whatsoever we ask we receive of him, because we keep his commandments and do those things which are pleasing in his sight." Is it pleasing in God's sight for a minister, or any one else, to be a nicotine sucker? The Book says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Whatever ye do, do all to the glory of God." Where does God get any glory in this matter?

I have known a minister who claimed he used tobacco for its medicinal properties. It was helpful to his throat, could not preach without it, and in his case, while he was ashamed of the habit, yet he believed he used it to the glory of God. So he was not a workman who needeth not to be ashamed. How foolish the excuse that God would use a habit to his glory in one man, when that same habit is wrecking thousands of lives. How often we hear of cancer of the mouth and throat, tuberculosis of the throat and lungs, and countless other diseases from the use of tobacco! President Grant groaned out his life from nicotine poison—cancer of the throat.

What do you think of a tobacco-using minister delivering a temperance lecture? They really sometimes do such a thing. I think that is the reason, though, that we do not hear more for prohibition from the pulpit is that

most of the ministers have not the temerity to preach on the subject when they are guilty of one of the two evils that are destroying thousands. But the minister did have the gall to do so, although he knew that tobacco is a close ally of intemperance, and too often its close companion. A young married man who heard such a sermon made the following remarks to a lady of our town: "O, Mrs. —, I heard your preacher the other day. He preached a sermon on temperance. I thought it was fine." After a pause he continued, "But as we were coming up on the train I saw him smoking a cigar. I changed my mind somewhat about the sermon."

A man's tongue may be touched with the eloquence of Demosthenes, but in the sight of God a living faith and a consistent life count far more. "Prayer wings to heaven with swifter flight than loudest oratory," and if the prayer line is obstructed, how is Divine power to be bestowed upon ministers and people?

In railroadings and other great corporations and businesses, steps are being taken against employing men addicted to the tobacco habit, especially cigarettes, for fear of calamitous results therefrom. And here is the greatest business of the ages, the King's business, that above all others needs clear heads, just judgments, and pure hearts, handicapped, and in many places all but shipwrecked by faithless servants, engagement after engagement being lost because the men at the helm, so to speak, cannot lift up clean hands and pure hearts to Him who is the source of power. The prayer line is obstructed.

The writer has known numbers of consecrated men and women withdrawn from Churches because they could not conscientiously lend their support to a ministry who helped to swell the immense amount of \$7,500,000 to the tobacco cause.

I will give an illustration given to me recently by a godly man that bears on the case. Here is a mother in Israel, a widow, believing her sojourning here was short, thought she would make one more pilgrimage to the house of God. Desiring to take her little mite with her she knit a pair of socks and sold them for fifteen cents. She slowly wended her way to the church, and after services presented her little mite to the minister and spoke some words of encouragement and help. He replied in like manner. After service, passing by a drug store, he went in, threw the coins down on the counter and called for three good cigars. Thus many a widow's mite is spent.

A Methodist minister made the assertion the other day that all the leading ministers in the Texas Conference had the tobacco habit. He used it and of course all "leading" ministers do use it. I wonder if his Bishop uses it. I know his presiding elder does. I cannot either assent to or deny the assertion, for I am not acquainted with all the ministers of the conference. But I believe I can truthfully make the assertion that the leading men in the lowest dives in our most wicked cities use it. All the leading men of the anti in our great fight for State prohibition use it. In fact, as a rule, all the leading men of the world, the flesh and devil use tobacco. So the men of the Texas Conference find themselves in splendid company.

It reminds me of one of Gilderoy Porter's comical remarks. He was delivering a talk at a children's meeting, and I was one of the children. He said, "Some people ask why my beard is so white and my hair so black. I tell them it is because I use my jaws more than I do my head."

O that the laymen of the Church would take a courageous stand for a clean ministry, refuse to give financial support to one who is not! I pray God the day may come when our ministers can lift the pure white banner of the cross on high so that the sorrowing, the grief-stricken, the burdened, may see it and take courage and follow on.

## DINNER

without dessert is like breakfast without coffee, and the subject of dessert is one of constant anxiety to the housewife until she learns that

## JELL-O



is always liked by the whole family. It is so delicious and the various flavors make it taste so different from day to day that no one ever grows tired of it. It can be prepared in a minute.

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### OPEN LETTER TO REV. GEO. G. SMITH.

Bro. George G. Smith, Georgia: Please tell me how old are you, and how long have you been confined to your bed? Your kind letters are full of zeal and good works, and are so encouraging.

I think as you do about using one cup at the Sacrament table. We should be one in love, be all one in Christ, and be with one another in sorrow. We should help one another in trouble. We have one Savior, and first of all, is our Savior to us. I would love to see your home in Georgia. It must be filled up with good books. The inmates must be full of the Christian spirit, and the love of God must shine around your home, and fill your heart with that peace that passeth all understanding.

I also love to read Bro. A. E. Kennedy's letters, and may our witnesses prove we are faithful to God, and our light so shine that others may see our good works, and glorify our Father which is in heaven. May God's all-seeing eye be the star to guide your course, and when we are through reading the Advocate—one of the best papers in the world—and serving God here, and doing his will on earth, may we all meet around the great throne in heaven, and hear him say: "Well done, faithful servants, enter into the joys of your Lord." With sincere wishes to all, MRS. T. C. PARTAIN, Midfield, Texas.

### SICK DOCTOR

#### Proper Food Put Him Right.

The food experience of a physician in his own case when worn and weak from sickness and when needing nourishment the worst way is valuable:

"An attack of grip, so severe it came near making an end of me, left my stomach in such condition I could not retain any ordinary food. I knew of course that I must have food nourishment or I could never recover.

"I began to take four teaspoonfuls of Grape-Nuts and cream three times a day and for 2 weeks this was almost my only food; it tasted so delicious that I enjoyed it immensely and my stomach handled it perfectly from the first mouthful. It was so nourishing I was quickly built back to normal health and strength.

"Grape-Nuts is of great value as food to sustain life during serious attacks in which the stomach is so deranged it cannot digest and assimilate other foods.

"I am convinced that were Grape-Nuts more widely used by physicians, it would save many lives that are otherwise lost from lack of nourishment."

Absolutely the most perfect food in the world. Trial of Grape-Nuts 10 days proves. "There's a Reason."

Look in pkg. for the 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.

## Tobacco Or Divine Power

By Mrs. A. H. Carter

The lack of divine power in the Churches is so often a matter of discussion among the people that the writer will try to give an humble, but truthful, opinion relative to one cause of the lack of spiritual power in the convicting, converting and saving of countless immortal souls. I will speak with reference to the Methodist Church particularly because I am more familiar with that branch of denominationalism, having been "brought up" from infancy in that Church.

I make the assertion that it is impossible for a tobacco-using ministry to be used mightily of God in the full and complete salvation of immortal souls. I know it will be argued otherwise, and instances will be cited where men have so labored and wrought. These instances will be taken mostly though from past generations. "But the times of ignorance, therefore, God overlooked, but now he commandeth men that they should all everywhere repent." (R. V.) Now that science and human experience have taught the baneful effects of tobacco upon the human system, they cannot hide in the cloak of ignorance, and God is calling on them now to repent.

First, let us consider the question, "Is tobacco using a sin?" Science and human experience teach that nicotine poison defiles the body, weakens the intellectual faculties, wrecks the nervous system, and prostitutes the moral faculties. Now, tell me, can a spiritual edifice be erected upon such a foundation? "Know ye not that ye are a temple of God; and that the

spirit of God dwelleth in you? If any man defile the temple of God him will God destroy; for the temple of God is holy, which temple ye are." Now, what does the word "defile" mean? Does it not mean "to make unclean, filthy?" And is not that what is done by the use of poisonous nicotine? How many can testify to the fact that it is sickening and disgusting to sit near one in a public place who is steeped and soaked in the filth, and how much worse it must be in the home where wife and children have to inhale the poisonous fumes? It is a scientific fact that the smoke of tobacco is a direct poison to an infant, and I have actually known of one case where a helpless little babe was gradually poisoned to death by the smoke of a Methodist minister.

Apropos of this question, let me repeat a true incident: Several gentlemen were in conversation in a store. Two of them were comparing notes. One of them had also quit whiskey. There was an aged minister in the party who was a constant user of the weed. He made this remark, "Well, I would rather chew it up and spit it out rather than be an everlasting crank on the other side." One of the gentlemen had started away, but upon hearing this remark, he turned and said, "There are a number of passages in the Bible that condemn whiskey, but I know of only one bearing on the question of tobacco." All were in an expectant mood. After a pause he said, "And that is found in Revelation, and says, 'Let him that is filthy be filthy still.'" Amid hearty laughter the minister retired.

# JOB TRUE TO GOD

By Rev A. KENNEDY

I have heard people say that the story of Job was an allegory, but somehow I have always wanted to believe the Word of God rather than the vague ideas of man. The book says that there was a man in the land of Uz whose name was Job, and that man was perfect and upright and one that feared God and eschewed evil; and there were born unto him seven sons and three daughters. This man's substance was many thousand sheep and camels and oxen and a very great household, so this man was the greatest of all men of the East.

This language doesn't read like a fable to me. It reads like the truth of God. When this great man was at the very height of his wealth and glory the sons of men came to present themselves before the Lord, and Satan came along also, just like he does at this age. When men want to do good and worship God, Satan's always there to get in his work on the sons of men if he possibly can.

Satan knew that this man Job was a true man, and that he feared God and hated evil, and so he came along also; and the Lord says to him, "Whence cometh thou?" And he answered, "From going to and fro in the earth." The Lord said unto Satan: "Hath thou considered my servant, Job; that there is none like him in all the earth? A perfect and upright man, one that feareth God and escheweth evil." Then Satan answered the Lord and sayeth: "Doth Job fear God for naught? Hath thou not made a hedge about him, about his house and all that he hath on every side? Thou hath blessed the work of his hands on every side. But if you will put forth thy hands and touch all that he hath he will curse thee to thy face." The test of this man was now coming; it had to be made. The devil had made the challenge. So the Lord said to Satan: "Behold, all that he hath is in thy power, only upon himself; he will not forth thy hands." So Satan went forth from the presence of the Lord.

After this the devil did many wicked things to this godly man Job, and the Lord allowed it. He proposed to establish the fact that he still had a man that would not be a traitor or a false witness for him. Wicked tribes rushed in and took Job's oxen and his camels and his sheep. And these people killed Job's servants, and while Job's servants were eating and drinking their elder brother's house there came a great wind from the desert and blew the house down and killed the children of Job.

Just think of all the troubles of this great and good man that the Lord allowed the devil to inflict upon him to show to the world that he still had a servant that would not prove false to him, and to prove that God is true and that his servants of earth would not let such calamities upset them. In all these troubles Job sinned not nor charged God foolishly. But my! Listen to his wicked wife, who should have been his stay, and

at this time should have helped Job to bear these heavy burdens. But not so. She said to her husband: "Dost thou still retain thine integrity? Curse God and die." But he speaketh unto her and said: "Thou speak as one of the foolish women speaketh." In all this Job sinned not with his lips.

Job had many friends, as all great men have, and they came to see him and to comfort him, and to tell him what to do. But Job rent his mantle and shaved his head and fell down on the ground and worshiped and said: "Naked came I into the world and naked shall I return. Althither the Lord gave and the Lord hath taken away. Blessed be the name of the Lord. Behold God will not cast away his people, neither will he help the evil-doers. My lips shall not speak wickedness nor my tongue utter deceit. I know that God is true, though every man a liar."

So the Lord turned the captivity of Job when he prayed for his friends. Also the Lord gave Job twice as much as he had before. So the Lord blessed the latter end of Job more than the beginning, and gave him many thousand sheep and camels and oxen, and he gave him another family—seven sons and three daughters—the same that he had lost, and in all the land there were no women found as fair as the daughters of Job, and the old man gave them an inheritance among their brethren.

My friends, this is a beautiful lesson, and teaches us that we must bear our afflictions and trials with patience, and to believe that God is true, and that if we are true to God all things are ours, and that if we are faithful over a few things we will be made ruler over many. Remember that in the end we are to have authority over cities in the kingdom of our Lord.

Do not let the things of this world keep you away from God and out of heaven. Read the Book of Job and learn a lesson of patience and true devotion. Take God's word as your guide and you will be a blessing to yourself and your family and your friends and to the world; and remember that the Lord God is a sun and a shield, and that he will give grace and glory, and that no good thing will he withhold from them that walk uprightly.

Garden City, Texas.

### TREASURER'S REPORT.

Statement of collections received by A. F. Platter, Treasurer Mission Board, North Texas Annual Conference:

Bowie District.	
E. C. Moore, Byers.....	\$ 93 00
E. H. Coburn, Electra.....	30 00
S. M. Black, Bellevue.....	118 00
A. N. Julien, Archer City.....	48 00
C. P. Martin, Iowa Park.....	60 00
J. E. Parr, Holliday.....	24 00
H. E. Anderson, Montague.....	64 00
W. T. Morrow, Wichita Falls.....	155 00
H. M. Crosby, Blue Grove.....	48 00
L. P. Smith, Henrietta.....	109 00
P. S. Warren, Crafton.....	40 00
F. L. Giles, Bowie Mission.....	12 00
E. H. Liles, Henrietta Mission.....	10 00
C. N. Smith, Fruitland.....	40 00
R. L. Patterson, Post Oak.....	57 00
S. P. Ulrich, Nocona.....	60 00
J. P. Humphreys, Nocona Cir.....	48 00
Total .....	\$1,016 00

Sherman District.	
L. L. Naugle, Trinity & Preston.....	58 00
R. F. Bryant, Van Alstyne.....	116 00
J. W. Clifton, Bells.....	89 00
J. W. Beck, Tom Bean.....	80 00
W. C. Howell, Pecan & Friendship.....	80 00
J. T. Turner, Sadler.....	24 00
C. B. Golsen, Southmayd.....	72 00
W. T. Whitesides, White-wright.....	116 00
J. L. Pierce, Sherman.....	233 00
W. B. Byers, Pottsboro.....	52 50
J. B. Davis, Key Memo, Sherman.....	70 00
P. C. Archer, Whitesboro.....	116 00
E. L. Egger, Denison.....	193 24
F. B. Wheeler, Howe.....	12 90
Total .....	\$1,312 64

McKinney District.	
S. L. Crowson, Renner.....	76 00
J. H. Overstreet, Anna.....	63 00

A. P. Hightower, Prosper.....	79 00
L. A. Burk, Frisco.....	76 00
L. A. Hanson, Carrollton & Farmers Branch.....	72 00
C. B. Fladger, Plano.....	116 00
O. E. Moreland, Allen.....	63 00
W. D. Thompson, McKinney.....	158 00
Total .....	\$ 703 00

Bonham District.	
R. L. Ely, Ector.....	66 00
O. S. Thomas, Honey Grove.....	117 00
E. L. Silliman, Bailey.....	25 00
Walter Douglass, Dodd & Windom.....	92 00
Total .....	\$ 300 00

Gainesville District.	
J. B. Minnis, Woodbine.....	25 00
J. H. Averitt, Marysville.....	50 00
L. W. Clark, Pilot Point.....	115 00
Total .....	\$ 190 00

Dallas District.	
J. W. Hill, First Ch., Dallas.....	\$ 288 00
W. D. Bradfield, Trinity, Dallas.....	267 00
J. L. Morris, Ervay St., Dallas.....	160 00
J. H. Griffin, Oak Lawn, Dallas.....	126 00
L. L. Cohen, Jr., Fairland, Dallas.....	30 00
C. A. Spragins, Oak Cliff, Dallas.....	210 00
Dani Schrimpf, Wesley Chapel, Dallas.....	10 00
E. A. Prince, Forrest Ave. & West Dallas.....	40 00
O. T. Rogers, Cochran Cir.....	70 00
J. D. Hudgins, Cedar Hill & Duncannon.....	80 00
H. H. Vaughn, Lancaster.....	78 00
M. R. T. Davis, Wheatland.....	58 00
Total .....	\$1,417 00

Paris District.	
I. M. Bryce, Clarksville.....	100 00
C. W. Dennis, Detroit.....	52 00
G. E. Cameron, Centenary, Paris.....	173 00
W. J. Holder, Deport.....	90 00
Total .....	\$ 415 00

Terrell District.	
J. E. Short, Elmo.....	34 00
I. A. Thomas, Mabank.....	54 00
Minor Bounds, Kemp.....	40 00
J. B. Adair, College Mound.....	42 50
J. E. Vinson, Garland.....	76 00
A. R. Nash, Kaufman.....	110 00
T. N. Weeks, Forney.....	71 00
G. W. Whistler, Fate.....	65 00
W. A. Thomas, Rockwall.....	40 00
W. R. McCarter, Mesquite.....	87 00
Total .....	\$ 619 50

Sulphur Springs District.	
W. J. Blutworth, Mount Vernon.....	50 00
C. C. Williams, Lake Creek.....	26 35
C. P. Combs, Yowell.....	40 40
Franklin Moore, Winsboro.....	77 50
Total .....	\$ 194 25

Greenville District.	
E. H. Casey, Wesley, Greenville.....	160 35
J. W. Mayne, Wolfe City.....	69 38
J. P. Lowry, Leonard & Orange Grove.....	81 00
H. K. Agee, Kingston.....	31 75
L. G. White, Bethel, Lee St. and Jones.....	65 00
C. W. Jacobs, Floyd.....	60 00
Total .....	\$ 467 48

Decatur District.	
T. W. Preston, Argyle.....	\$ 17 00
S. E. Pritchett, Willow Point.....	31 75
J. F. Holmes, Chico.....	50 00
T. W. Byrd, Chico Circuit.....	33 00
J. L. Johnson, Paradise.....	55 25
J. D. Whitehead, Boyd & Garvin.....	50 20
O. T. Cooper, Jacksboro.....	73 00
S. C. Riddle, Decatur.....	91 00
J. W. Griffin, Bryson.....	45 00
L. D. Shawver, Oakdale.....	28 35
J. A. Ellis, Greenwood.....	15 30
C. L. Bounds, Alvord.....	46 00
Total .....	\$ 535 85

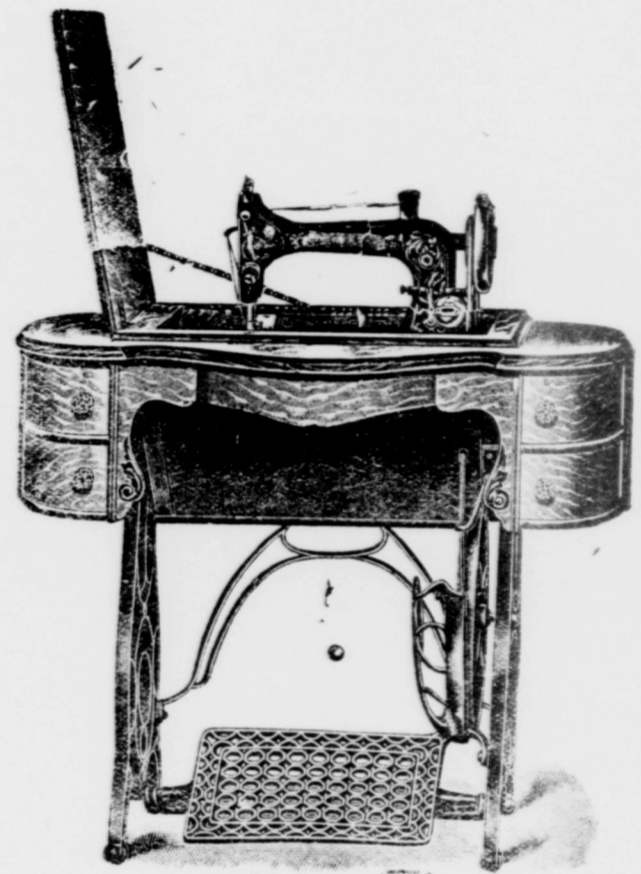
Grand Total .....	\$7,170 72
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### THE SERMON.

Washwoman—You should have heard that sermon last night.  
 Iceman—What was the text?  
 Washwoman—I don't remember now, but the sermon was fine.  
 Iceman—Well, what did he talk about? Tell me something he said.  
 Washwoman—I can't think now, but it did me much good.  
 Iceman—What good did it do you to hear it if you can't remember any thing he said?  
 Washwoman—You see these clothes there, don't you? And you don't see any water in them, do you? But you know it has been there because they are clean. The water didn't have to stay in those close to clean them.

Salt rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

## The "Improved" Texas Advocate SEWING MACHINE



### Description

Ball Bearing. Fully Warranted for Ten Years

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

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

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

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

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

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

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

## Why Pay

Three Prices for a Sewing Machine

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

# Blaylock Pub. Co.,

416-418 Jackson St., Dallas, Texas.

# The Woman's Department

Mrs. Florence E. Howell, Editor, 170 Masten St., Dallas, Texas.  
All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to the address of the Editor of the Woman's Department.

## IMPORTANT NOTICE TO TEXAS CONFERENCE HOME MISSION SOCIETY.

The annual meeting of the Woman's Home Mission Society of the Texas Conference will be held in First Methodist Church, Crockett, Texas, May 3 to 7, inclusive. The opening session will be held Tuesday at 10 a. m. Send names of delegates to Mrs. J. W. Madden, Crockett, Texas. Homes will be provided also for visitors, sending names to Mrs. Madden. We earnestly desire that each auxiliary will send at least one representative. Don't delay in sending names.

The railroads have given us a rate of one and one-third fare for round trip to our annual meeting. Sale of tickets May 2 and 3, good to May 8. Don't wait till you start to ask your agent about the rates. If he hasn't orders for it ask him to look it up now. Remember date of rates May 2 to 8.

MRS. ALEX. WOLDERT, Pres.  
MRS. GEO. CALL, Sec.

## IMPORTANT NOTICE TO TEXAS CONFERENCE PRESS SUPERINTENDENTS.

The annual meeting of the Woman's Home Mission Society, Texas Conference, will be held in Crockett May 3 to 7, inclusive.

Rates on the railroads will be secured and a large attendance is desired.

It is important that delegates be elected at once. If postponed it may be that at the last minute the woman best fitted to represent your auxiliary will refuse to go because of lack of time to make necessary arrangements.

Quite an honor has been conferred on the Press Department. Our President, Mrs. Alex. Woldert, has invited us to make a special feature of press work at the annual meeting. Surely we will prove our worthiness and appreciation of this courtesy by putting forth our best effort to bring the Press Department to the front—its deserved rank.

The plan is to have an "exhibit" of our work at the conference—a veritable art gallery, or "cozy corner"—where we can display our wares.

I very earnestly request each auxiliary to send by her delegate any chart, map, placard, motto, poster, year book, program, illustration or other device which has been used successfully.

No matter how "home-made" and insignificant these may seem to you, they may express the very thought that is most needed by another auxiliary, and will therefore prove helpful.

Our picture gallery may not be beautiful from an artistic standpoint, but it will express a higher beauty—that of being useful.

The Press Superintendent's Banner Roll will be on display, too.

I want each superintendent, who will promise to furnish something for this exhibit, to write me a card at once.

Please do consider this matter seriously and assume some of the responsibility for making this exhibit a success.

MRS. JOHN H. BOLIN,  
Jacksonville, Texas.

### WOMAN'S HOME SOCIETY.

To the auxiliaries of the Woman's Societies to convene in Corsicana May 5-9: Please send the names of delegates to Mrs. J. E. Blair. Please do this promptly, 414 N. 21st Street, Corsicana, Texas.

### ANNUAL MEETING.

The twenty-ninth annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference will be held in Grace Church, Dallas, June 1-4, opening Tuesday night, June 1, and closing Friday night, June 4. The program in full for the annual meeting will be given publication soon.

also railroad rates will be announced later. All adult auxiliaries, Young People's Societies and Juvenile Societies are hereby reminded of their duty to send delegates, each organization being entitled to one delegate for every twenty members, and an alternate for each delegate. Let one and all be represented.

### PRESIDENT CONF. SOCIETY.

#### NOTICE.

The District Secretaries of the Foreign and Home Mission Societies of Terrell District will hold a joint meeting at Royse, Texas, May 11 and 12. The meeting will begin Tuesday, May 11, at 2 p. m. The afternoon will be devoted to the Home Mission work. That evening at 8 o'clock devotional will be conducted by Rev. F. Alderson, of Royse, after which we will have talks by conference officers on both the Foreign and Home Mission work. Mrs. W. H. Johnson will tell us about the Mission Home. Wednesday morning will be devoted to foreign work. Wednesday afternoon at 2 o'clock Miss Tina Tucker will give us a Bible reading. Wednesday at 8 p. m. Rev. M. L. Hamilton, our presiding elder, will preach for us. Royse joins us in extending a most cordial invitation to the preachers of the district to be present. Let every auxiliary, both home and foreign, send delegates.

Entertainment will be given those who attend. We hope for a good attendance from the entire district. Send names to Mrs. Marvin M. McKee, Royse, Texas.

MRS. W. B. DASHIELL,  
Foreign District Secretary.  
MRS. A. S. HOHNES,  
Home Mission District Secretary.

### DISTRICT MEETING.

The Woman's Home Mission district meeting of Decatur District, North Texas Conference, will convene in Decatur May 11-12, 1909. Let all District Auxiliaries take notice and elect delegates for same. We are anxious for the preachers to be with us, and extend to them a cordial invitation. We will have several conference officers with us. Let us make this a great meeting. Will open 10 a. m.

DISTRICT SECRETARY,  
Decatur District.

Two well written reports of the recent district meeting of the Woman's Home Mission Society of the Waco District reached us in due time, one from the Recording Secretary of the meeting, Mrs. Galloway, and another from the Press Superintendent of the Conference Society, Mrs. Sims. We can only decide between the two by giving publication this week to the report which first claimed our attention, only regretting that we cannot give space to both.

Editor Woman's Department.

Sixth annual report of the Treasurer of the City Mission Board of Southern Methodism in Dallas for the year ending March 1, 1909. Miss Adreansen, head resident of the Wesley House; Mrs. Reeves, evangelistic worker; Rev. D. Shrimpf, pastor, Wesley Chapel.

### Receipts.

Home Mission Societies, Epworth Leagues, Sunday-schools, Woman's Board and donations from friends of Settlement work.	
Home Miss. So. First Church.	\$ 350 00
Home Mission Society First Church Young Ladies	200 00
Home Mission Society First Church Girls' Auxiliary	75 00
Home Miss So. Grace Church	461 05
Home Mission Society Grace Church Young Ladies	52 90
Mrs. R. W. Baird's Sunday-school class, Grace Church.	120 00
Mrs. Henry Jackson's Sunday-school class, Grace Church.	25 00
Oak Cliff H. M. Society.	389 43

Oak Cliff H. M. S., Young Ladies	18 50
Trinity Church H. M. S.	395 00
Trinity Ch. Epworth League.	21 00
Trinity Ch. Board Stewards.	45 00
Oak Lawn H. M. S.	89 75
Ervey H. M. S.	98 50
Ervey H. M. S., Young Ladies	43 00
Cochran Chapel H. M. S.	15 00
Maple Avenue H. M. S.	12 00
Forest Avenue H. M. S.	1 00
Honey Grove H. M. S.	42 50
Conference Treasurer, Mrs. Henry Jackson	158 00
Paid direct to Head Resident.	500 00
Total	\$3112 63

### Disbursements.

Salaries to Misses Adreansen Leveritt, Vickery, Adleta, Mrs. Reeves and Rev. D. Shrimpf	\$1351 00
Rent of Wesley House	408 00
House expenses	853 15
Disbursed by Head Resident.	500 00
Total	\$3112 15
Balance	48
MRS. S. D. THRUSTON, Treas.	

### DISTRICT MEETING WOMAN'S H. M. S., WACO DISTRICT, NORTH-TEXAS CONFERENCE.

The district meeting of the W. H. M. Society was held at Waco, Texas, Austin Avenue Church, Tuesday, March 30, 1909.

About seventy were present, representing the different societies of the district.

Our presiding elder, Dr. W. L. Nelms, who is ever ready to help in every department of the Church, was present, adding much to the occasion; also all of the pastors of the city were there, giving inspiration to the meeting—Rev. W. B. Andrews, of Austin Avenue; Dr. Boggs, of Fifth Street, Rev. E. Hightower, of Morrow Street, and Rev. A. D. Porter, of Elm Street. We also had with us Mrs. J. T. Bloodworth, our Conference President; Mrs. Kate Sims, of Gordon, our Conference Press Superintendent; Mrs. T. E. Triplett, of Corsicana, our former District Secretary.

Mrs. J. R. Milam, our efficient District Secretary, presided, and to her and the hospitable women of Waco is due the credit of such a successful meeting. An interesting program had been planned and was carried out. Mrs. Townsend, of Mart, read a paper on "Tithing," which afterward was discussed by many, each showing it was God's plan adopted for us.

Mrs. A. D. Porter, of Elm Street, in a paper on "Connectional Work," brought out the great work of the Home Mission Society, also the needs. Mrs. Sims then made an excellent talk on "Press Work." A paper by Mrs. Duvall, of Austin Avenue, on "How to Enlist Women in Home Mission Work" was profitable to all, and Mrs. Bloodworth made an instructive talk on the "Dollar Per Member Plan." Mrs. Willis, of Fifth Street, presented the importance of "Our Homes" in a pleasing manner. Miss May Lochard read a paper on "City Mission Work," bringing out particularly the work of the Rebecca Sparks Home, located in Waco, after which the ladies were invited out to the Home and a social hour was enjoyed.

At the evening hour the conference had the pleasure of listening to Mrs. Bloodworth in an interesting and helpful address.

We believe the societies throughout the district will receive a new impetus on account of this meeting. MARTHA A. GALLOWAY, Rec. Sec. District Meeting, Aquilla, Texas.

### OUR W. F. M. SOCIETIES OF SAN ANTONIO DISTRICT.

We rejoice in the progress made in our district the past year. Six new societies have been organized during the year. Two of this number failed to make any financial report, and so cannot be recorded in our year's report. Four have shown active signs of life. The South Heights Auxiliary, organized during the third quarter, possesses enthusiastic workers. They have completed the year's study of

"Our Woman's Work in Mexico" as planned in our District Year Book, and have taken up the Mission Study Course, planned by our Woman's Board, for the present year. "The Nearer and Farther East." They have paid all dues and conference fund in full, and \$25 on the missionary pledge. We are always certain of success whenever the pastor and his wife give their support to forward our work.

Our Travis Park Young People, organized the last month of the last quarter, gives every promise of being an organization that will be a future missionary force in our West Texas Conference. The "Little Sunbeams" of our West End Church will increase in number and gifts to the missionary cause under the leadership of that splendid worker, Mrs. A. J. Weeks.

Our Alamo Auxiliary, though small in numbers, possesses some splendid missionary workers, and here we expect to double our workers the coming year. It is gratifying to note the increased interest in missionary work among many of our auxiliaries and members, kindled, and kept burning, we earnestly believe, by a deep abiding interest in the salvation of the countless millions in heathen lands. San Antonio District has thirteen Buds and Blossoms, five auxiliaries with a membership of 109, two Young People's Societies with a membership of twenty-seven, five Juvenile Societies with a membership of eighty-three, one conference member and one contributor on our district pledge from our Prospect Hill Church. We thus have represented in our financial report all of our six Methodist Churches in San Antonio. We claim one honorary life member, one honorary member and twenty-one life members, forty-eight subscribers to our Woman's Missionary Advocate, fifteen to Go Forward and the splendid subscription of 350 to our Little Worker. Our district boasts of the banner subscription to our Juvenile paper.

Our district work was planned in the prayer room of the Tenth Street Church, Austin. As we stand upon the threshold of the new year the first quarter of our fiscal year and review the work of the past one there are feelings of gratitude and praise for the blessings that have come to us in our district work. We have reached the goal for which we labored, even gone a little beyond the figures we planned to reach. The district has done well. Several of our auxiliaries have doubled their pledge of last year.

The district pledge has been fully met. Funds for the support of one Bible woman and two scholarships raised. A contribution to our Scarritt Scholarship, a gift to our memorial fund and one on our debt (though this claim was not presented to us until the middle of December). Our work was planned in prayer, and I feel our Heavenly Father has been with us in our work, and has helped us in perfecting our plans. Two Mission Study Circles have been organized, and are accomplishing increased interest in mission work among the members. One new organization has already been perfected, in the very beginning of our new year, and plans have been made for three others, which we believe will be carried out in the near future. All of our auxiliaries, both Adult Young People and Juveniles, have completed our "Year Book" upon the work of our "Woman's Board in Mexico." We heartily endorse this systematic study of our mission fields, as it gives a definite knowledge of our work and workers, and makes the work nearer to us and the workers dearer.

We are encouraged that our presiding elders and pastors are giving increased attention to the question of extension of our foreign work, and we enter the new year with renewed determination to press the work even more vigorously, and we feel the time will come, and speedily, when we shall claim an auxiliary in every one of the twenty-one pastoral charges in our district. Our societies raised this year \$768.30, more than eight

## HUSBAND INSISTED

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

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

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

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

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

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

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

times as much money as was raised four year ago. (We claimed at that time but one auxiliary and two conference members.) We are growing in liberality, yet are we giving as the Lord has prospered us? Seven of our auxiliaries have paid their missionary pledge in full. One splendid auxiliary of ten members contributed \$100 to this pledge. Our Travis Park Auxiliary (the first society to take up the foreign work in our district) has paid in \$100 to this pledge, and given \$60 for the support of a Bible woman in Brazil, and \$40 for a scholarship in Guadalupe, Mexico.

I wish to thank every member of my district for the cheerful, willing manner in which they have aided me as their District Secretary. I feel whatever success we have attained during my Secretaryship is due to your untiring and unselfish efforts toward the support of our work. I appeal to you to definitely determine to press forward our work this year of 1909-10 as we have never done in all the past. Let our watch cry be, "500 members and increased gifts to all obligations!"

MRS. JAMES H. CRIDER,  
District Secretary.

### FROM SAN ANTONIO.

The Home Mission Society of Travis Park Church met February 23 with an attendance of over 60. We meet the second and fourth Tuesdays of each month. Our average attendance of fifty we consider good for January and February. After a short program the annual election of officers was taken up. The following is the official board for the year 1909:

President, Mrs. William Willis; First Vice President, Mrs. Harry Hyman; Second Vice President, Mrs. Walter E. Townsend; Third Vice President, Mrs. L. E. Appleby; Recording Secretary, Mrs. L. Mathews; Corresponding Secretary, Mrs. Henry Hust; Local Treasurer, Mrs. Kate Kaylor; Connectional Treasurer, Mrs. E. C. Price; Press Superintendent, Mrs. A. G. Jennings; Agent for Homes, Mrs. C. E. Channing.

Our President entertained the official board of W. H. M. Society of 1908 and the new board for 1909 at her home, March 5. Duties of officers, drill on motions, a social hour were the features of the afternoon.

MRS. A. G. JENNINGS,  
Press Superintendent.

### IF THE BABY IS CUTTING TEETH

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

### INFORMATION WANTED.

Rev. William Sanders who came from Butler County, Kentucky, three or four years ago will please write V. C. Adkins, Forrester, Texas.

NOTES FROM THE FIELD

(Continued from page 5)

of this charge are looking after their pastor's interest with reference to that trip. May God bless them. Many tokens of kindness are making their way constantly to the parsonage. I must not forget to say that we went to a dining at Bro. T. W. Shackelford's on the 2nd of this month, where a number of his friends gathered to celebrate his 60th birthday; also on the same day my wife was 30 years of age. This, of course, made it a double occasion. Well, it would be impossible for me to tell you about it, but rest assured that Bro. Shackelford spared no means in making it a great occasion. The table was loaded down with all kinds of good things to eat. Sister Shackelford and daughters are second to none in the preparation of a birthday dinner. Let birthdays come oftener. (Bro. Hamblen, don't regret your removal.) When I have served these good people four years I shall hate to say good-bye. Bishop.—E. C. Escoe.

Jacksboro Station.

Jacksboro Methodism is pushing into broader life. We have here a splendid Church, well organized and is giving evidence of spiritual, as well as numerical, growth. The Sunday-school is alive. Cradle Roll, Elementary, Intermediate, Adult and Home Departments are all in good running order and are constantly seeking for new members and the best plans for work. The Philathea class finance the publication of a monthly Church Bulletin—a four-page paper devoted to the interests of our Church. A new Sunday-school has been organized at a school house four miles northwest of Jacksboro. It has an enrollment of sixty-one. The superintendent, and nearly all the teachers, go from Jacksboro to conduct the school. I preach there one afternoon each month. We have three Epworth Leagues—Junior, Intermediate and Senior. They are all in working harness and new members are being added to their number. Both the W. H. M. Society and W. F. M. Society hold regular meetings, and the reports show their work is most satisfactory. The W. H. M. Society pays the board for a little girl in one of our training schools. The stewards give a check each month to the pastor for his salary in full to date. They also mail to the presiding elder his salary every month. Is there another board in our Church that does this? The stewards have money ahead in the bank. The assessments for Orphans' Home, foreign missions and Bishops' fund have all been paid in full. We have money on hand and in subscription to go a good way on the other collections. We closed last night a two weeks' revival meeting. Rev. O. S. Thomas, of Honey Grove, did most of the preaching. The strong, gospel sermons of this earnest preacher made deep impressions. Rev. L. D. Shawver, of the Oak Dale charge, directed the singing and also preached several times. There were between 25 and 30 professions. Twenty new members were received into the Church yesterday. There have been 35 additions to our Church since January 1. Jacksboro is a growing town and Methodism is keeping pace with the other developments. We are moving gradually in the direction of a new church building. Rev. L. S. Barton, presiding elder, is always astray. The district is prospering under his supervision.—O. T. Cooper, April 12.

Paris—Lamar Avenue.

My labors with the Lamar Avenue Church began the first Sunday in December. Since that time we have paid off an indebtedness of something over \$800 on the church building, paid the Orphanage assessment and a little over, and have nearly enough money in hand to pay off the foreign mission claim. The pastor's salary has been advanced \$200. Last Sunday, April 4, was a red letter day with us. We secured Dr. W. F. McMurry to dedicate our beautiful \$14,

000 church. Centenary and Bonham Street Churches both called in their morning services and joined with us in our dedication exercises. Bros. Cameron and Sherwood both taking part. The day was ideal, the crowd was immense, and Dr. McMurry was at his best, preaching one of the strongest and most appropriate sermons I ever heard. There was great inspiration and uplift in the occasion. We were all very sorry that none of the former pastors could be present. Bro. Gober especially, under whose ministry the church was built. I had begun a meeting one week before, and the dedication exercises came in as part of our revival. Bro. Walter Douglass was with us in the meeting, and was also present and took part in the dedication service. He endeared himself to our congregation very much, and they were sorry to see him leave; but Bro. Sweeton is with us in the work, magnifying his office as a presiding elder by doing some telling work in a revival. And let me say in parenthesis that it seems like old camp-meeting times when Sweeton comes around to hold Quarterly Conference. The people flock to hear him, and he has conversions and shouts in the camp. Paris Methodism is in good shape. Only a revival is needed, and we feel that it is upon us. The three Churches, with their pastors and the presiding elder, are a unit. Bro. Cameron struck Centenary exactly right. His house is overflowing and they speak of him as a great preacher. This is his first year in our conference and his transfer to us seems to have been providential. I am truly glad to have such a noble spirited yoke-fellow. Bro. Sherwood is also doing well at Bonham Street, and seems to be about as far from the dead-line now as when he took me into the Church in 1879. Our Sunday-schools, Leagues, missionary societies, and all departments of the Church are growing. Everything seems ready for a great spiritual upheaval, and we are praying, working and expecting results.—R. C. Hicks, April 7.

Great Revival at Athens.

Last Sunday we closed out a great five-weeks' meeting at Athens, one generally conceded to be the greatest awakening in the history of the town. Over 100 professions, and the Church put in splendid working condition. Athens Methodism enters upon a new era. Evangelist Fred L. Buck, of Illinois, did the preaching, and did it well. We have no stronger men than he, more mighty in the Scriptures or more Spirit-filled.—W. D. White, April 12.

Garland.

On last Sunday night we closed out a revival meeting in our Church here in Garland, after two weeks continuation. Brother R. P. Lowrey and wife, of Ft. Worth, were with us from the first to the last service. Brother Lowrey preaching and Sister Lowrey assisting in the song service and working in the congregation and in the altar to bring men and women to the mercy seat. Brother Lowrey is a strong preacher. His strength lies in his plain, earnest and practical preaching, attended by an invincible faith in God and the mission to which he has called him. And as the result of his fervent pulpit and altar work the bulwarks of Satan tremble and fall, and sinners come to Christ and are converted. Sister Lowrey is tireless in her work for the Church. And the services which she leads for the children (grown folks profit much as well) are uplifting. She brings in these services, as it were, the little ones in her arms to the Savior. Her illustrations are clothed in the simplest language and presented in plain figures of speech attended with a manifest earnest that touches all hearts while numbers of the children give their hearts and lives to God. This couple went from us bearing with them the highest esteem of the people of the town, both saint and sinner. They come not for earthly laurels, but for the salvation of sinners and the strengthening of the Church. The

other Churches of the town fell into line with us and did well. As a visible result of the meeting there were between fifty and sixty professions of religion, and already quite a number of these have joined the Church; eighteen accessions to our own. And the Churches have all received strength from the meeting. If the readers will indulge us one of the many pleasant features of the meeting was that our own sister, Mrs. Mary Loveless, of Hillsboro, with whom side by side we were converted in childhood, was with us throughout the meeting, aiding us in its work, the first meeting, save one, that we have had the pleasure of being in together since we separated from our childhood home. We give all the glory to our blessed Lord.—J. E. Vinson, April 13.

Pandora.

Pandora, in Cuero District, is a new circuit cut off Nixon charge. I have five appointments. Money is scarce. This is a new town. We have had no special revival. Elements of discouragements not wanting. I am striving to overcome every difficulty. Working for success. Have recently built a four-room parsonage and striving to get it furnished.—H. M. Glass, April 13.

Horn Hill Circuit.

Our second Quarterly Conference was held last Saturday and Sunday at Big Hill. We had a good conference. Bro. Bishop, our presiding elder, was with us and preached for us two very fine sermons. Horn Hill charge as it now stands is made up of the old Horn Hill Circuit and the Thornton Circuit. It embraces Horn Hill and Ft. Parker, Big Hill, Mesquite and Steel's Creek. We are moving along well, and congregations are growing, and the general state of the Church is getting better all the time. We have two good Sunday-schools and another to be organized the fourth Sunday in this month, one W. H. M. S., and I can say that it is one among the best. I believe it would be hard to beat for a country society. It stands in the front rank in the Corsicana District, and we are all inexperienced, for we have been organized but a short time. Also we have as fine an Epworth League as you will find in a country Church; a fine class of young people studying the Moslem World as adopted by the board. We have another class in one of our Sunday-school studying the same—two classes in all meeting once a month for recitation. I am planning to build one new church; also planning for a great revival all over the circuit. At our last Quarterly Conference the stewards agreed to buy a good milk cow for the preacher and keep it as parsonage property. In all I believe we are getting along very well.—W. J. Land.

Henderson.

The second Quarterly Conference of the Henderson Circuit will be remembered in the years to come. It was held at Carlisle at the parsonage home of the pastor. Our new presiding elder was on hand Friday before and preached at Buford Friday night to a good congregation; also Bro. Elrod, the pastor of Henderson Station, and Bro. H. L. Griffin, our leader of the laymen's movement for this district, and made an earnest appeal to the leaders of the Church. Saturday morning came and the presiding elder began at once to inquire into the condition and need of the work. So the business of the Church and Quarterly Conference began in the home of the preacher and continued throughout the entire session. Soon the wagons and buggies began to come and also the horsemen and footmen until the whole hill was covered and the eleven o'clock services began on time with a house packed full. The sermon was so clearly and forcibly set forth it surely will bring forth fruit. A beautiful dinner was spread by our faithful and kind people. The hour came for the session of the Quarterly Conference. Six out of seven Churches

were represented and the business of the conference was carefully looked into, but the most interesting feature was the address of our District Leader, Bro. H. L. Griffin, on the laymen's movement. The conference elected a President and helpers for each Church and they will begin at once to organize the whole work. Bro. Elrod, of Henderson, followed Bro. Griffin with a strong address. The question was called, what is being done for the support of the Church, and how has it been applied? The amount was \$77.19 for presiding elder and P. C. So you see we are not going to starve on the Henderson Circuit. Sunday was the bright Easter and the theme was the resurrection of our blessed Lord, which was forcibly presented by our elder from the words: "He is Risen." Bro. Cunningham was at his best as he brought to our minds the great events of our Lord's life, but when he came to the crowning act of his resurrection he surely caught a new vision of the risen Christ in his glorified body. All hearts seemed to leap for joy. May God give us more such men to take the lead of our great Church. The love feast was one of the most helpful services of the occasion, led by one of our laymen, Bro. Evans. We are returning to the old paths. The collection was good, amounting to \$12.80. Thus closed one of the best Quarterly Conferences I ever attended.—E. T. Bridges, Apr. 12.

A GREAT REVIVAL.

There closed here Sunday night, March 28, the greatest revival in the history of this section of Texas. The meeting was under the auspices of the Methodist Church, Rev. Shelby J. Estes, the pastor being assisted by Rev. Sam J. Franks, of Sterling City, who preached twelve sermons during the ten days' meeting. The Spirit was manifest at the beginning, and abided throughout. Rev. Franks, who may be characterized as an "old timey," sledge-hammer preacher, won the hearts of the people at his first sermon, but many conversions had been made before he reached here. Rev. Shelby J. Estes is a young preacher, this being his first charge, but he is a man of God, a consecrated man, and, because of this fact, has power among his people. He was assisted by his wife, a most excellent Christian woman, whose pleading with sinners, while at work in the congregation, was ever fruitful of good. Mrs. Estes also assisted in the singing and in the organization of ladies' classes. While the meeting was not announced as a union meeting, it assumed that form, the Baptists participating in every service, Rev. B. S. Tate, a Baptist minister, rendering great service. It is hard to tell just how many conversions there were, but it is easy, very easy, to count the unsaved in Water Valley.

Rev. S. J. Franks stated to this writer that never before in his experience has he seen such a manifestation. Water Valley really capitulated to the Lord's host, and the devil is still hid out, and it is the purpose of the Christian workers here, with God's help, to keep his Satanic majesty on the run. A recapitulation of the ten days' work shows about forty accessions to the Churches—the Methodists receiving 15, the Baptists 22, and three who will join elsewhere than Water Valley. Two of these go to the Presbyterians, and one to the Episcopal Church.

The aftermath of the meeting is the organization in the Methodist Church of a Ladies' Aid Society, of which Mrs. J. M. Eakins is President; a class of young ladies, which will meet every Tuesday afternoon, in various homes and a renewal of the "old-fashioned" Methodist class meetings. There has been no class leader here for twelve or fourteen years, and the custom had grown obsolete.

Rev. Estes revived this important means of grace by the appointment of the writer as class leader and the first meeting will be held to-night.

A Young Men's Class, undenominational in character, has also been organized with the writer as leader.

This class meets every Sunday morning at 9 o'clock in the editorial room of the Water Valley News. There are some twelve or fourteen members in this class, and they are deeply interested, not only in their own soul's salvation, but the souls of their young companions in Water Valley. There are in this class several embryo preachers without a doubt.

Dr. J. M. Eakins, of the Official Board of the Methodist Church, "a palm tree" Christian, had charge of the music during the meeting, and th choir under his direction rendered valuable assistance to the preachers in their work. He was at every service, and his selection of songs were just the proper ones at every crucial period during the meeting.

Yes, it was a great meeting, and marked an epoch in the history of this little town. Rev. Estes will fill his appointment here the third Sunday, and will be pleased to see additional fruition of seed sown by him. Water Valley Methodists love their pastor. I say pastor, because that's what he is. Preachers are plentiful, the universities are turning them out every day, but a pastor is born and not made. There are so few that possess both these qualities that this charge feels especially blessed in having Shelby J. Estes with us.

A. T. WILSON,  
Water Valley, Texas.

PROGRAM FOR LAYMEN'S MEETING.

The following is the program for the Corsicana District Conference, at Irene, Texas, April 28, 1909, at 8 p. m.:

- Opening exercises.
Address on Laymen's Movement, J. D. Whitcomb, District Leader.
"The Unused Talent in the Church," Melvin Sharp.
"The Laymen and Revivals," J. H. Myrick.
"Service in Every Church Every Sunday," Lee Lunsford.
"Evangelization of the World in this Generation," J. L. Halbert.

HORACE BISHOP, P. E.

FORT WORTH PASTORS' ASSOCIATION.

Reports of the pastors very encouraging, there being 57 accessions on yesterday, the 11th, and several conversions. Revs. Matthews and McGuire just closed good meetings. Rev. Hamilton now in midst of a good meeting. Rev. Long reported a new parsonage enterprise.

C. I. CARTWRIGHT,

Secretary Pro Tem.

WORK SUPPLIED.

The work left vacant by the death of Rev. Samuel Weaver has been supplied. Let this answer the many inquiries received concerning the work.

L. S. BARTON.

UNANSWERED LETTERS.

- April 1—W. W. Gollighugh, sub. J. W. Shoemaker, sub. L. G. Rogers, sub. change, C. J. Atkinson, sub. C. M. Myers, sub. B. R. Wagner, sub. E. L. Egger, sub. T. M. Woodward, sub. C. A. Evans, sub. L. E. Booth, sub. W. A. Beldner, sub. E. G. Roberts, sub.
April 2—G. S. Wyatt, sub. L. G. White, sub. E. R. Patterson, sub. B. F. Alsop, sub. B. S. Crow, has attention, J. W. Head, sub. T. C. Willett, sub.
April 3—J. M. Smith, sub. E. P. Swindall, sub. J. A. Stafford, sub.
April 5—J. F. Luker, sub. H. M. Long, sub. M. S. Leveridge, sub. C. C. McCormick, sub. T. R. Morshead, sub. E. H. Colburn, sub. A. G. Scruggs, sub. B. W. Allen, sub and trial subs.
April 7—J. D. Slagle, sub and trial subs. W. F. Campbell, sub. J. T. Hicks, sub. E. R. Barnes, sub. V. A. Godbey, sub. S. L. Habern, sub. J. W. Mayne, sub. J. C. Cameron, sub. J. O. Phenix, sub. M. L. Lathan, sub. H. P. Shrader, sub. C. H. Ledger, sub. W. D. Wheeler, sub. S. B. Johnston, change.

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**OBITUARIES**

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

**Poetry Can in No Case be Inserted.**

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

**TARVER.**—Lewis C. Tarver, born November 15, 1848, in Wilcox County, Alabama, died March 31, 1909, in Jones County, Texas. He was converted in young manhood and joined the Methodist Church, and lived a faithful member until death. He was married twice—the first time to Miss Margaret Arron, October 31, 1878. To this union were born three children. His wife died January 22, 1886. He was married the second time to Miss Manda Williams, March 2, 1890. To this union were born six children. All of both unions are still living. Bro. Tarver was sick for a long time, with no hope of recovery. He had cancer tumor. He longed for the end to come. His hopes for the future were very bright. He was laid to rest in Bethel Cemetery.

R. D. STEWART, Pastor.

**MOONEY.**—Mrs. Margaret Jane Mooney (nee Hoover) was born in Catawba County, North Carolina, September 26, 1831. In early life her parents moved to Marshall County, Mississippi, where she was converted and joined old Mt. Zion Methodist Church, in which she lived and labored until December 17, 1891, when she reached Oglesby, Coryell County, Texas, which has been her home continuously until April 3, 1909, 8:30 p. m., when after a few days of sickness, without a struggle, her redeemed soul slipped its earthly moorings and anchored in the haven of rest. She was 77 years, six months and seven days old when she died. Grandma Mooney belonged to the old line of Methodism. She was unusually quiet and modest in her religious life. She left no enemies. Those who knew her best loved her most. She greatly enjoyed our late revival services in Oglesby, and with her presence and prayers aided in its great work. She leaves a large train of loved ones and friends behind, but we know where to find her, and trust some sweet day to greet her on the other side.

J. F. TYSON.

**HOUSTON.**—Mrs. Minnie Lee Houston departed this life April 7, 1909, at her home at Necessity, Texas. She was the daughter of Bro. and Sister J. S. Pierce, faithful and devoted members of the Methodist Church. Sister Houston was born August 27, 1880; was converted and joined the Methodist Church at 11 years of age and has lived a true Christian life. She was married January 1, 1895, to Mr. W. F. Houston. She died shouting and singing praises to God. She realized death was coming and she said she was ready and willing to go. She could see her loved ones who had gone on before, and called them by name, asking her friends around her bedside if they could not see them too. She asked for that dear old hymn "Come, Angel Band," to be sung, and she helped to sing until she gave up and said, "Sing on, sing on." This death was triumphant for she saw her home over yonder "not made with hands." She was loved by all who knew her; to know her was to love her. She leaves a devoted husband and four little girls and a baby 13 months old, a broken-hearted mother and father and a host of other relatives and friends to grieve. We point them to the Savior who can wipe all tears away.

MRS. CROW.

**BAUGH.**—Bro. J. S. Baugh was born in Logan County, Kentucky, in 1828, and died at the home of his daughter, Mrs. Nettie Wasson, at Snyder, Seury County, Texas, March 26, 1909. He was nearly 81 years old when he died. He had been a member of the M. E. Church, South, for a great number of years, and enjoyed the esteem and confidence of all who knew him. He was a charter member of the Methodist Church, at Bono, Texas, and the first Sunday-school superintendent, and said to be the most successful one the Church ever had. He was a consecrated man. The old settlers who have known him longest say, "He came as near keeping his Church vows as any man." He prayed and paid. This year he paid his entire year's assessment the first quarter. His remains were shipped back to Bono and laid to rest by the side of his wife, who preceded him to the better world some years ago. To the sorrowing children, we say look up, for we know which way father has gone, and we know where to find him. "Be faithful unto death," and we, too, shall have a "crown of everlasting life." His pastor, JNO. M. NEAL.

**MAYS.**—On April 1, 1909, Sister Louise Mays, a member of the Methodist Church at Red Lick, was called from her sufferings to her final reward. Indeed we may well say from her sufferings, for during the last four years she has been troubled with a cancer on her cheek, and for the last fourteen months she has suffered pain almost unendurable, and that without murmur. Sister Mays is a daughter of Bro. and Sister W. H. White, who diligently aided the husband in caring for the afflicted one. On December 23, 1895, she was married to J. L. Mays, and to this union were given three children. In addition to her devoted Christian life her last testimony was a great evidence of her faith in Christ. She leaves a host of relatives and friends to mourn their loss, but who can rejoice in her gain. She will be greatly missed in the home and in the community. May the Lord bless and comfort the bereaved and guide and direct us all in the prayer of the pastor.

J. F. KIDD.

March 10, 1909.—My farewell talk to my mother, father, sister, brothers and friends: I kept thinking I would tell you this before my mouth got so bad, but just put it off till I got to where you could not understand me. You have all seen me suffer, but yet you did not know how bad I was suffering, but during all this time I have been praying to Jesus to heal my mouth, if it was his will, but it was not his will that it should be healed. So, dear ones, do not grieve for me for I am going home to Jesus, where there will be no suffering and troubles of any kind. Dear mother, father, sister and brother, be good to my three precious little ones I leave behind; be good and kind to them. See that they always keep good company. So I ask you again not to grieve for me. I am not afraid to die—I am ready and willing to die. May God bless you all in my prayer. Tell my friends that I die praying for them for what they have done for us. If I have any enemies I ask Jesus to forgive and bless.

**SMITH.**—The subject of this sketch, Rev. P. G. Smith, was born in 1850, Walker County, Georgia; raised near Sabligna, Chattanooga County. On October 9, 1876, he was united in marriage to Miss Sallie Louisa Blackburn. To this union were born ten children—four boys and six girls. After two bright children had graced the home, Father Smith, feeling the need of supernatural help, gave his life to God, and in May, 1897, joined the M. E. Church, South, in which Church he ever lived. He was licensed to exhort in 1880, and to preach in 1888. He remained in the local ranks. At the session of the North Texas Conference, Terrell, Texas, 1891, he was ordained local deacon by Bishop Hendrix. He was a great believer in "heart-felt" religion, and often spoke of his experience in conversion, how the trees seemed to "clap for joy," and all nature seemed attuned to nature's God. He was the pastor's constant and abiding friend. In 1890 he with his family moved to Texas, where his last days were spent. His entire family, two brothers, one sister and one half brother, linger, and with perhaps no exception, all are on their heavenly march, and some glad day will see him whom they so much loved and forever dwell with the redeemed. He welcomed death. Once, on rallying from a struggle, he looked up and said, "Boys, am I dying? I wish I were." "Bless the Lord" was a much used phrase of his, though in the severest pain. At eight o'clock, p. m., March 13, with his family, pastor and friends standing about his bedside, we watched him breathe his last. Gone? Yes, but not forgotten. The funeral services were conducted in Key Memorial Church, Sherman, by Pastor J. B. Davis and Rev. Caraway, of Sherman. All of the family, one brother and sister, were present. After services with many friends, we repaired to the H. & T. C. depot, and the body was removed to Van Alstyne for burial. We only laid his body to rest in the "city of the dead." His spirit had already soared far above and was at rest, sweet rest, with the heavenly hosts. We sorrow in our loss, but not as those who have no hope. The mists that prevent our clear visions will some day be cleared away, and we shall see him and know him. His son-in-law, (REV.) A. C. STERLING.

**HOLSHOUER.**—A. J. Holshouer was born September 17, 1835, in Tennessee, and the death angel called him home February 23, 1909. He moved with his parents when a child to Mississippi. He was married to Miss T. C. Henderson February 5, 1856. To this union six children were born. In 1865 they moved to Austin County, Texas, and the next year his wife died. Then February 4, 1869, he was married to Miss Mary E. Tegge. To this union 13 children were born. This wife, with eight of the last family and two of his first family, are left to await their summons to come up higher. He was converted and joined the Methodist Church when about 40 years of age, and the remainder of his life was characterized by piety. All through his life he was a loving husband, a devoted father, and a consecrated Christian. He was a Confederate soldier and was captured at Vicksburg and carried North. He therefore knew the hardships of this life, and for him to die was gain. Weep not, loved ones, for father and husband is anxiously awaiting your coming up higher. The blessed Christ said: "He that liveth and believeth in me shall never die." He lived and believed in Christ and, thank God, is alive forever more. His former pastor, A. E. TURNER.

**HORTON.**—Bessie Frances, third daughter of Rev. H. G. and Alice E. Horton, was born in Helena, Karnes County, Texas, July 29, 1879, and died in Monterey, Mexico, March 28, 1909, of pneumonia. She was baptized in infancy at San Marcos by Bishop John C. Keener; had been a member of the Methodist Episcopal Church, South, from early girlhood; a teacher in the public schools for ten years; at the time of her death she was teacher of English in Laurens Institute at Monterey, a Church school, where she had been since last October; was a graduate of the High School in this city and had been a popular teacher in it for four years; was a cultured and amiable woman, literary in her tastes, prominent in musical circles, possessed of a fine and trained voice, a soloist of unusual talents. The day before her death the Monterey News said there was no school in the institute that day out of sympathy for one of their

of whom are still living—two boys and five girls. September 29, 1903, he was again married to Miss Velma Bentley. To them were born two children—a boy and girl. The sweet little girl is living. Brother Awalt professed saving faith in Christ in 1855, and joined the M. E. Church, South, at Central. His father was a Methodist preacher. Bro. Awalt was a great lover of children. His friends say of him distance did not affect as to his promptness at Sunday-school. He was affected for three years, but bore them patiently and died in great peace. May his friends and sorrowing loved ones live to meet him where there is no sorrow, sickness, pain or death.

C. M. BARRICK.

**WILSON.**—Talvus Alexander Wilson was born on a farm in South Carolina, October 17, 1831, and died at Corrigan, Texas. His parents moved to Alabama when he was 16 years old. He was converted when quite young and joined the Baptist Church, but soon after joined the Methodist Church and remained a faithful member until the day of his death. He was married to Elizabeth Kelly in 1857, and to them were born seven sons and two daughters, one of whom died in infancy. He lived to see eight of his children grown and all except two of them Christians. He moved to Texas in 1860 and settled in San Jacinto County where he lived until 1909 when he moved to Polk County, where he died. He went into the Confederate Army as a volunteer on April 23, 1862, Company B, Captain Woldrige's Regiment, but later was in the 24th. He was taken prisoner at Arkansas Post January 12, 1863, and was taken to St. Louis and kept at McDowell's Medical College for three months, when he was removed to Virginia where he was exchanged. When exchanged he was so thoughtful of others that he remained behind to help a young man, Henry Golden, who was too weak to go alone. He continued to serve in the Confederate Army until the close of the war, but he was faithful to his God in the army as well as at home. So great was his influence with his associates that four out of five of his mess-mates became ministers of the zospel. He was a faithful steward for many years and his pastor could always rely on him. He always led the singing, and was strong and able in prayer. His motto was, "Rather suffer wrong than to do wrong," and he always lived up to it. Truly a strong man in Israel has fallen. He leaves a widow and seven sons to mourn his departure, but they know where he has gone, and that he has entered that home prepared for all the faithful servants of God. May the God who guided and kept our brother keep his family who are left behind. C. M. THOMPSON.

**DULANEY.**—Mabel Jodie Dulaney was born in Bailey, Texas, February 23, 1890, and died at the home of her aunt, Mrs. J. W. Via, near Campbell, Hunt County, March 8, 1909. She was the youngest child of the late Dr. J. E. Dulaney and Mrs. Mollie Dulaney. Her father died a few months before her birth. When she was four years old her mother died; since which time she has been with her uncle, the late J. W. Via and wife. At eleven years of age she was converted and joined the Methodist Church, in which she lived a consistent life until the day of her death. She was a remarkably bright and beautiful girl, with a sweet temper and sunny disposition. She loved everybody; everybody in town loved her. Her last illness was brief but painful. She wanted to live for the sake of loved ones, but was willing and ready to depart and be with Christ. Her death was as beautiful as her life had been consistent. She leaves, besides numerous relatives and friends to mourn their loss, her aunt with whom she has lived so long, four sisters and cousins who were brothers and sisters to her. A largely attended memorial service in the Church attested the universal esteem in which she was held.

JOHN MOON, Pastor.

**FAIREY.**—Mrs. Mamy Elizabeth Fairey, wife of E. I. Fairey and daughter of S. L. and Mattie Terry, was born in Hopkins County, near Sulphur Springs, Texas, March 7, 1882. She was converted and joined the Methodist Church at the age of 13; married to Brother Fairey, in Sulphur Springs, September 4, 1904. They moved from Santa Anna to the Plains two years ago. Sister Fairey had been suffering from the ravages of tuberculosis for about one year, which ended her life March 10, 1909. She was an earnest Christian, prayed to live to raise her two little children, but was ready to die when the time came. She had one child to precede her to the glory world. We buried her in the Floydada Cemetery after the funeral services at the Church. May the two little children, husband, father and relatives meet her in heaven.

J. E. STEPHENS.

**TATUM.**—On February 25, 1909, God in his infinite wisdom saw fit to call to the courts of glory our beloved friend and Sunday-school teacher, Mr. W. H. Tatum. In calling him to enjoy the presence of his Redeemer forever our Heavenly Father took from our community one of its best men, from the Church one of its most consecrated members, and from his Sunday-school class their much-loved teacher. He was always in his place at Sunday-school when his health would permit; the pastor could depend on his help and sympathy. In him the young people always found a good adviser and a firm friend. He will be missed here by all, but when we meet him up yonder many can say to him, "You helped me to come here." His was a life of which none could speak evil, and we believe he heard those grand words of welcome, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

LUCY LEE AND TABBIE.

dyng teachers; flowers were sent by many friends; the President of the school, Rev. Wm. T. Quillian, and several of the ablest physicians in the American hospital and city with trained nurses did all that was possible for the sufferer. Her eldest sister, Mrs. Alice May Hunn, of this city, hurried to her bedside as soon as her sickness was known. Her funeral was conducted from the Church Monday afternoon, Dr. Quillian and other ministers assisting. Her family and friends here greatly desired her remains to be brought to this city for interment, but it was found to be impracticable. Farewell, sweet sister, daughter and friend; we hope to meet in a fairer clime.

**GODBEE.**—Mrs. Lavina Godbee was born in Lowndes County, Mississippi, December 29, 1829. She was first married to John Johnson, of Mississippi, in 1855. Johnson was killed in the second great battle at Corinth, Mississippi, in 1862. She was married to Wm. T. Godbee in 1866, who died in 1869. She remained a widow and lived with her two sons, Sy and Jim Johnson, until death, which occurred in Denison, Texas, March 31, 1909. They had lived in Denison nearly twenty years. These two sons were very much devoted to their mother and so was she to them. Sister Godbee was converted and joined the M. E. Church, South, in 1867, and lived a most beautiful Christian life. She made the Bible a daily study and had a remarkable memory. She could tell where to find almost any passage quoted. I went to see her often while she was sick and found her always cheerful and happy. Some one spoke to her about being alone when her sons were at work. She said, "I am never alone—the Lord is always with me." Her pastor, L. L. NAUGLE.

**NEWSOM.**—Mrs. Ruby Newsom (nee Whitmire) was born in Hunt County, Texas, September 22, 1885; was converted at Baylor University, and joined the M. E. Church, South, February, 1904. She was married to J. A. Newsom December 28, 1906; died at home of her parents at Haskell, Texas, February 17, 1909. Sister Newsom and her husband came to New Mexico some 2 years ago. Soon after a Methodist Church was organized in Gady, and Sister Newsom was one of the first to identify herself with the Church. She was a Christian of the highest type, a devoted wife, always cheerful. She was always ready and willing to bear her part in every undertaking of the Church. While we are grieved that she has gone from us, we rejoice to know that she is singing the praises of her Lord with the blood-washed throng in heaven. We miss her from our ranks, and yet, dear friends, why should we sorrow, for death with her was only a transition from earth to heaven? To her bereaved husband and relatives we extend our deepest heartfelt sympathy and love. May the grace of the God whom she loved and served be all-sufficient for the bereaved ones. Her pastor, H. L. SHELTON.

**DYSPEPSIA.**

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

**Radway's Pills**

cure all disorders of the Stomach, Bowels, Kidney, Bladder, Distress, Costiveness, Piles, Sick Headache, Female Complaints, Biliousness, Indigestion, Constipation and all disorders of the Liver, 25c per box. At druggists or by mail. Radway and Co., New York.

**KITCHEN.**—Sister Mary Phillip Kitchen (nee Mark) was born May 5, 1842, near North Salem, Hendricks County, Indiana. She was married to John Thomas Kitchen, January 27, 1857, and they moved to Gonzales, Texas, in 1870. Bro. Kitchen died in the year 1889, and on September 5, 1908, Sister Kitchen joined him in the land where there is no parting. Early in life she had made Christ her choice, and lived and died a consistent Christian and member of the Methodist Church. She was a kind and loving wife and mother, a true friend, had a heart of sympathy for the suffering and was charitable to the poor. Eight children survive her. Their loss is great, but they know where mother has gone. May the hope of a glad reunion help to comfort their hearts and encourage them to press forward to the heavenly home where father and mother are watching and waiting for them.

A. W. WILSON.

**WHITESIDES.**—I am just in receipt of the sad news of the death of my mother, Mrs. Emily Whitesides, of South Carolina, her native home. She lived there until 1902 when she came to Texas and lived until 1907. She was born January 30, 1847, and died March 9, 1909, cancer being the cause of her death. She joined the M. E. Church when young and lived a member until death. She leaves one sister and one daughter and a host of relatives to mourn their loss. The Lord gave and the Lord hath taken; blessed be the name of the Lord. Her daughter, MRS. T. M. COLLINS.

**KEEL.**—Mrs. Sallie Keel (nee Taylor) was born in Warren County, Kentucky, September 10, 1829. She was the daughter of J. Zachary Taylor, who was a preacher in the Methodist Church for forty years. She was

**BETTER THAN SPANKING.**

Spanking does not cure children of bad-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 157, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chance are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or by night.

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marrried to W. E. Keel, and to them were born twelve children—seven boys and five girls—six of whom still live to mourn their loss.

CLAWSON.—Lawrence Vern Clyde Clawson, son of E. H. and Laura Clawson, was born at Hume, Illinois, August 20, 1897; died at Block Tower, New Mexico, March 27, 1909, aged 11 years 8 months and 25 days.

A WARNING. To feel tired after exertion is one thing; to feel tired before is another.

You can spell sin with one letter, if you make the I big enough.

NORTHWEST TEX. CONFERENCE

Corsicana District—Second Round. Richland, at Grape Creek, April 17, 18.

Cleburne District—Second Round. Cleburne, Main St., April 11-28. Granbury Mis., at Post Oak Apr. 11-18.

Waxahachie District—Second Round. Onward, April 17, 18. Midlothian, April 18, 19.

Bowie District—Second Round. Electra, at Beaver Ck., April 17, 18.

Colorado District—Second Round. Lamesa, Mullins, April 15-19. Seminole, Shafter, April 23-26.

Georgetown District—Second Round. Florence Cir., Wesley Ch., April 18, 19.

Stamford District—Second Round. Avoca, at Bethel, April 17, 18.

McKinney District—Second Round. Nevada Sta., April 17, 18.

NORTH TEXAS CONFERENCE. McKinney District—Second Round. Nevada Sta., April 17, 18.

Brownwood District—Second Round. Valera Cir., at Milligan, 10 a. m., Saturday, April 17.

Weatherford District—Second Round. Mineral Wells, April 17, 18. Graford, at Oran, April 19.

Plainview District—Second Round. Emma, at Estacado, April 17, 18. Tahola Sta., April 24, 25.

Ft. Worth District—Second Round. Kennedale, April 18, 11 a. m. Mansfield, April 25, 11 a. m.

Waco District—Second Round. Peoria, at Minlow, April 17, 18. Bosqueville, at Mt. Zion, April 24, 25.

Vernon District—Second Round. Childress Mis., at Carey, April 17. Childress Station, April 17, 18.

Abilene District—Second Round. Nubia, at Elm Grove, April 17, 18. Tye, at Rock Crossing, Apr. 24, 25.

Gatesville District—Second Round. Jonesboro, at Jonesbor., April 16, at 11 a. m.

Decatur District—Second Round. Chico Cir., April 17, 18. Ponder and Krum, April 24, 25.

Bonham District—Second Round. Gober Mis., at Center Point, Apr. 17-18.

Dublin District—Second Round. Tolar and Lipan, April 24, 25. Iredell Mis., April 17, 18.

Terrell District—Second Round. Elmo Mis., April 17, 18. Tolosa Mis., April 24, 25.

Brenham District—Second Round. Glen Flora, April 17, 18. Giddings, April 24, 25.

Blue Ridge Cir., at Henslee Ch., May 22, 23.

Sherman District—Second Round. Waples Memorial Sta., April 14-18. Pottsboro Sta., April 21-25.

Greenville District—Second Round. Campbell Cir., at Caney, Apr. 17, 18. Floyd Cir., at Caddo Mills, Apr. 24, 25.

Sulphur Springs Dist.—Second Round. Hagansport Miss., at Prairie View April 17, 18.

Paris District—Second Round. Rosalie Cir., at McKinzie Ch., Apr. 17, 18.

Dallas District—Second Round. Trinity Church, 11 a. m., April 18. Ervay Church, 7:30 p. m., April 18.

Gainesville District—Second Round. Aubrey, at Friendship, April 16-18. Woodbine, at Callisburg, April 23-25.

Wichita Falls District—Second Round. Wichita Falls, April 24, 25.

San Antonio District—Second Round. Eagle Pass, April 16.

San Angelo District—Second Round. Garden City, April 17, 18.

San Marcos District—Second Round. Lockhart, April 17, 18.

San Augustine District—Second Round. Minden, at Glendon, April 17, 18.

Caldwell Sta., May 2, 3. Rosenberg, May 7. Richmond, May 8, 9.

Calvert District—Second Round. Lott and Durango, at Pleasant Valley, April 17, 18.

Jacksonville District—Second Round. Eustace, at Elm Grove, April 17, 18. Kilgore, at Hickory Grove, April 24, 25.

Houston District—Second Round. Grace, 11 a. m., April 18. Harrisburg, 8 p. m., April 18.

Pittsburg District—Second Round. Winfield, at Bridges' Chap., Apr. 17, 18.

Marshall District—Second Round. Hallville, at Lagrone's Ch., Apr. 17, 18.

Huntsville District—Second Round. Augusta Cir., at Percilla, April 17, 18.

Tyler District—Second Round. Edgewood Sta., Apr. 17, 18.

Beaumont District—Second Round. Jasper Sta., Apr. 16.

Waller District—Second Round. Waller, April 5.

Waller District—Second Round. Waller, April 5.

Waller District—Second Round. Waller, April 5.

WEST TEXAS CONFERENCE.

Austin District—Second Round. Walnut, at Merrihew, Apr. 17, 18.

Llano District—Second Round. Blanco, April 17, 18.

San Marcos District—Second Round. Lockhart, April 17, 18.

San Augustine District—Second Round. Minden, at Glendon, April 17, 18.

Cuero District—Second Round. Port Lavaca, at Traylor, April 17, 18.

Beeville District—Second Round. Pleasanton Cir., at Fairview, Apr. 16, 18.

San Antonio District—Second Round. Eagle Pass, April 16.

San Angelo District—Second Round. Garden City, April 17, 18.

Cuero District—Third Round. Hallettsville, May 1, 2.

Huntsville District—Second Round. Augusta Cir., at Percilla, April 17, 18.

Tyler District—Second Round. Edgewood Sta., Apr. 17, 18.

Beaumont District—Second Round. Jasper Sta., Apr. 16.

Waller District—Second Round. Waller, April 5.

Waller District—Second Round. Waller, April 5.

Waller District—Second Round. Waller, April 5.

A pretty hat doesn't last even as long as an empty head.

God never lets a blessing into the same heart with bitterness.

# DR. PRICE'S Cream Baking Powder

No alum, no lime phosphates

As every housekeeper can understand, burnt alum and sulphuric acid—the ingredients of all alum and alum-phosphate powders—must carry to the food acids injurious to health.

Read the label. Avoid the alum powders

## THE SUNDAY SERVICE

As I proceed in the discussion of this matter in the Texas Christian Advocate I learn more and more that a very large part of the laity of our Church believe that the adoption of the proposed liturgy by Southern Methodism will prove to be a serious detriment to the Church. Postal cards come to me from various quarters saying "I endorse your position." These endorsements come largely from laymen. A number of laymen in my own city say to me, "You are right about this matter."

Some of the laymen of our Churches say nothing and simply stay at home.

The point I am makin for is this: The laymen, and particularly the stewards, who are the pastor's advisers, should kindly express their opinion on the Sunday service to their pastor. I know a Chairman of the Board of Stewards in a strong city Church who speaks to others in very positive disapproval of the bracketed parts of the Sunday service, and yet I feel sure his pastor has no knowledge of his opposition to it. I know a splendid pastor who thinks his Church is unanimously in favor of the Sunday service as he uses it, and he puts in all the parts with a few extra touches. And yet I learn that a large part of his people object to it. The laymen of the Church, and particularly the stewards, have the right to express an opinion on a matter that has a foot-note saying, "Parts inclosed in brackets may be used or omitted."

A lawyer met me and said, "I supposed from the way the liturgy was being used that it was mandatory. I thought strange that you would inveigh against a law of the Church."

A pastor was appointed to a prominent station where the bracketed parts of the service had been in use for three years. He did not think the use of these elements of liturgy were helpful to his people, so that after using it awhile, he called a meeting of his official members, including trustees and Sunday-school superintendent.

To them he said: "If you desire me to continue the bracketed parts, I'll do so, but I do not wish to, because I deem them hurtful." The official body surprised the pastor by revealing to him the fact that not one of them wished the bracketed parts used, but on the contrary nearly every one was opposed to it.

This pastor felt that he would have to use the Creed because the people wished it, but to his relief he found that three years' use of it had turned everybody against it.

Now, so much has been said in Church papers—not in our great Texas Christian Advocate—about the loyal preachers using the proposed liturgy, and so little has been written or said by the opponents of liturgy, that a pastor who had read some editorials urging their use, seeing my articles in the Texas, and not having time to read them, and supposing I was urg-

ing the use of the bracketed parts on the grounds of loyalty, said to his presiding elder: "I have about decided to try to use the new order on my circuit." "Why have you reached that conclusion?" asked the elder. "Well, I notice that some editors are urging it on the grounds of loyalty to the Church, and a busy man like Harrison is taking it up, so I've decided to give in, although I do not like it." "Have you read Harrison's articles?" asked the elder. "No, I haven't read them, but I just presumed that he was urging preachers to recite the Creed and sing the Gloria." The elder said, "I happen to know that Harrison is against it. Whether his articles show it or not, I know he is opposed to it."

J. E. HARRISON

## NOTES TO THE ADVOCATE.

I have just read the Advocate of this week and while I thoroughly enjoyed the whole paper, as I always do, there were two articles that specially engaged my attention. The first was the steenth section of an article on the order of worship, by my esteemed friend, Doctor Harrison of San Antonio. Brother Harrison seems to be much exercised over this new order and writes as if this was the prime question before the Church at this time. To the rest of us, or at least to many of us, it seems to be another case of the mountain and the mouse. There is so much in the new order that is entirely optional, that the average preacher finds no trouble whatever in exercising the liberty so dear to his heart. The fact is, there are a great number of us who find the new order, especially for the morning service solemnly impressive and helpful. Scores of our brethren, who formerly took absolutely no part in the worship, now join in the creed, the responsive reading of the Psalm and the Lord's prayer. This habit is causing many to feel more at home in the house of God than ever before, and to my mind, can but do good to every man who can be persuaded to take part. Of course, there are places where this service is inexpedient, but in that case the brackets save the preacher from any trouble. We have enjoyed these articles immensely. True, not many of us have read more than ten or a dozen of them, but it has been so much fun to Doctor Harrison, that we have enjoyed it just to think it was so exhilarating to him. In the meantime we have gone on, using the new order, with ever-increasing benefit. Let the Doctor write on; it don't hurt the frogs and is so much fun for the boys.

The other article which attracted our attention was from the pen of dear old Gulliver, where he writes about that leak in the membership. Brother Hill is right in his conclusions regarding this loss to the Church. Our pastors everywhere, and especially in our city charges, have met with the same experience. The remedy Brother Hill proposes, that pastors of those persons moving to the city, notify the

pastors in the city to that effect would go far to prevent this trouble, if we would all do it. Too often, however, we have found those new-comers under promise to the preacher from whose charge they have come, not to take their certificates from him, at least for that year. This is not imaginary. Many times have we found this condition of things. If we could just catch a vision of our great Church, as a whole, and could quit thinking so much about our own charge, we would be glad to see Methodist people join any Methodist Church, where they could do the most good. Suppose they do take their membership out of my Church. Is it not better that this be done and the member kept alive in some other Church than that they hold on to my church, doing no good anywhere? The fact is Brother Hill's suggestion should be made the law of the Church. If preachers ought to report those moving from the bounds of their charge into another charge to the preacher there, make it the law and require them to do it. Let the next general conference add to paragraph 133 something like this: "To notify the preacher in charge of any appointment, into the bounds of which any of his members shall move, of that fact, giving names and any other matters of fact that would assist him in getting the new-comers to identify themselves with the Church in their new home. Then put another question in the Quarterly Conference order requiring every preacher once a quarter after having reported the names of all members removing from their charges to answer the question: Has the pastor in charge at the new home been notified? This would make it obligatory and would save scores of people which, under our present methods, are annually lost to the Church. Something ought to be done. If anybody has a better plan let him give it and then let's do it."

J. B. TURRENTINE.

## FROM OUR FIELD EDITOR.

Occasionally I get out to an inland town, away from the railroad rush, and free from the hurtful haste, incident to our modern city conditions. The contrast is as striking as the change is refreshing. In these quiet out-places people take time to be sociable, and to cultivate the grace of Christian hospitality. As they meet in the streets or on the country roads everybody speaks to everybody else, whether he ever saw him before or not. Their interest in each other is not pretended but real, as shown by "love unfeigned" in extending, readily, a helping hand. Who doubts that the influx of such life into our selfish cities has been and is still of incalculable advantage to our State and Nation? But for these healthy recruits to the army of natural men and women who safeguard our society and replenish the earth, the artificial folk in these crowded centers would soon be an extinct specie, and the unrestrained rabble would run riot over all.

Last Sunday night we closed a meeting at Linden, the county site of Cass County. Monday I was carried twenty-six miles across the country by private conveyance to Naples. In reporting this good meeting and interesting trip I ask space for a few observations which may suggest some needed work for the next General Conference. We had a great meeting—the whole town was stirred, and prominent men were at the altar for prayer. Backsliders were happily reclaimed, and many sinners were converted. There were ten accessions, on profession, to our Church, and fully as many went to the Baptist Church. Ten subscriptions to the Advocate were secured, and a mighty impetus was given to Church work all along the line. Rev. C. J. Atkinson, our pastor, is a first class man and a good, growing preacher. Among our membership, which is not large, there are willing workers and heroic souls.

Now for my observations: Linden is largely a Baptist town and rightfully so. That Church has carefully

cultivated Cass County. The school teachers of the town and most of the county officers and business men are Baptists and, by the way, they are a fine, intelligent and spiritual band. Quite heartily did they co-operate in the work of our revival. They contributed liberally to the support of the meeting and reaped a full share of the results. I found that our Church there, as here in Naples, does more work in the town, and many of these Baptists were converted in Methodist meetings. Yet the Baptists have the advantage of us in the constant supply from the country. As the town grows, people pour in from the rural Churches. Some move in to educate their children, and though many of these young people are converted in Methodist revivals, they naturally go to their parents' Church. These country Baptists put their own men in office (who could blame them?) and these officers and their family give dignity and strength to the town Church. These Baptists, I find, have experienced and salaried men in this field who travel as colporters and sow down every community with their literature, preach in the neighborhood Churches on the Sabbath, and hold fifth Sunday meetings and thus they seem to reach every nook and corner. These are facts which I get from most reliable sources. A leading lawyer and a Methodist said to me: "The Baptist in this section is becoming country people's Church." If that continues it shall soon be the State and Nation's great Church.

Another observation: I find that the Agricultural Department of our National Government has its trained and well paid men working all through this country. I had the privilege and pleasure of a long interview with one of these Government men. He travels to the remotest regions, holds farmers' institutes, teaches and encourages intense, up-to-date farming and prevails on some to try modern methods on a few acres, if no more. Our Government in this practical way hopes to transform country life, dignify agriculture, and thus to hold our best, brightest young men to the fields and prevent a miserable peasantry, like that in the old countries. Already this wise system has forced an agricultural course into our common schools. Continued progress in this direction may check the flow from purer climes to city crimes, and perhaps turn the tide from overcrowded cities to the healthful conditions of country life. Moral: The Methodists should have as much interest in the country people as the Baptist Church and the United States Government.

The writer has spent nearly all of his life in cities, and has certainly realized the importance of city evangelization, nevertheless he is prepared to believe, as Dr. Tillett taught us at Beaumont, that the man who serves the city Church is not always or only the preacher in charge, but the circuit rider and the pastor of the town or village whose converts move in to become the bone and sinew of the high steeple church, and the main support of the giraffe. The history of Methodism shows that one of chief difficulties has been to keep the preachers out of the larger places. This may not seem becoming in one whose ministry has been, for the most part, in the city. He has never sought such places, nor claimed any peculiar fitness for them, but his railroad proclivities and experience may have influenced his appointment. History repeats itself, and to-day many college-

bred preachers and some "mass fed" men early aspire to station work and long for city charges. Our good circuits are served by first and second year men, and by supplies who have had few advantages.

The free rural delivery of mail is enabling farmers to inform themselves and to become a reading and thinking people. Provision should be made to liberally supplement by missionary appropriations the circuit assessments for support of preachers, and then the defect in our itinerancy, caused by wear and tear and by some strain, should be so remedied as to give better service to the country people. Methodism in her plans and purposes is peculiarly adapted to all classes and conditions of mankind. We were never meant to be a "clitified" Church. Ninety per cent of our preachers are country-reared men, and it looks like robbery to give most of them to towns and cities and to neglect the source of supply from whence come most of our ministers and the best of our members. That suicidal policy may account for the dearth of preachers in some portions of our land.

The Field Editor's soul was stirred in him when he saw this country given to others (Acts 17:16). He is determined to agitate the subject of country missionaries. Already he is loading up with a speech for the Houston District Conference, and he may make it at Annual Conference, and if the brethren say so, he would be willing to deliver it at Asheville.

JNO. E. GREEN.

## MARRIED.

Waters-Graham.—At the home of bride's parents, Mr. Jeff Graham, Oregon C. Waters, of Trinidad, Colorado, and Miss Becky Graham, April 19, 1909, near Thornton, Texas, Rev. J. O. Jordan officiating.

Ainsworth-Roberts.—At the home of the bride's parents, April 11, 1909, near Big Hill, Texas, A. N. Ainsworth and Miss Maud Roberts, all of Limestone County, Texas, Rev. J. O. Jordan officiating.

Varner-Wells.—In their buggy at the gate of Mr. John Shep, of Odds, Texas, April 11, 1909, Mr. Roy Varner and Miss Nettie Wells, of Big Hill, Texas, Rev. J. O. Jordan officiating.

Conger-Davis.—At the home of the bride, Long Prairie, Texas, April 1, 1909, W. H. Conger and Miss Lula Davis, Rev. G. W. Kincheloe officiating.

Spruell-Emmons.—At the residence of the bride's father, W. R. Emmons, near Hubbard City, Texas, Mr. S. H. Spruell and Miss Jewel Emmons, March 21, 1909, Rev. A. E. Carraway officiating.



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