

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879—Office of Publication: 416-18 Jackson Street.

OFFICIAL ORGAN OF ALL THE TEXAS AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Vol. LV

Dallas, Texas, Thursday, May 20, 1909

No. 40

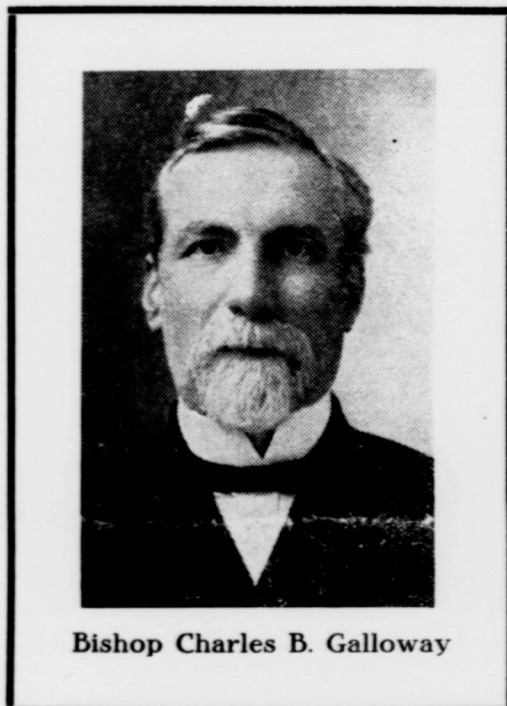
A PEN SKETCH OF BISHOP GALLOWAY

Charles Betts Galloway, great preacher and eminent Bishop in the Methodist Episcopal Church, South, was born in Kosciusko, Mississippi, September 1, 1849, and died in Jackson, Mississippi, May 12, 1909. He was the son of Dr. and Mrs. C. B. Galloway, who were well-to-do people of good attainments and fine character. They transmitted to their son a strong physique and extraordinary mental endowments. To these they added careful training and excellent advantages. He was soundly converted while a student in the University of Mississippi and joined the Methodist Episcopal Church, South, at Canton, under the pastorate of Rev. C. G. Andrews. He was licensed to preach at the same place and under the same minister, November, 1868, Rev. R. Abby, presiding elder. He was admitted into the Mississippi Conference December, 1868, at Vicksburg, Bishop Kavanaugh presiding. He was ordained deacon at Jackson, December, 1869, by Bishop McTyeire, and an elder at Meridian, December, 1871, by Bishop Kavanaugh. He spent his itinerant life in the Mississippi Conference. When that body was divided he was cut off in the North Mississippi Conference, but at the ensuing session he returned to his old conference. In 1869 he served the Madisonville Circuit, in 1870 the Black Hawk Circuit, 1871 the Port Gibson Station, in 1872-73 the Yazoo City Station, in 1874-75-76-77 the Jackson Station, 1878-79-80-81 Vicksburg Station, in 1882-83-84 Jackson Station, and in 1885-86 Brookhaven Station. In 1882 he was elected editor of the New Orleans Advocate, which position he held in connection with his pastoral work until he was elected a Bishop at Richmond, Va., 1886, and since that time his life and work have been prominently before the Church and the world as one of the leading figures in Southern Methodism.

As a circuit and station preacher he soon rose to eminence, but his ministry was noted for its evangelical tone and spirit and many were converted and added to the Church under his preaching. He evinced a high order of ability also as a writer, and his work on the New Orleans Christian Advocate pointed him out as a man of high literary gift and his editorial work was of a most finished character. He soon brought that paper into popular notice as one of the leading organs of the Church. He also wrote for the press at large and his contributions were eagerly sought by editors, and they were read generally by the public. While pastor at Jackson he was editor of the Temperance Banner, and for years he was Chairman of the State Prohibition Executive Committee. And before his death he saw the State pass into the prohibition column. In 1887 the Hon. Jefferson Davis wrote a letter decriing the prohibition issue and it figured conspicuously in the campaigns then in progress in Texas and Tennessee. Bishop Galloway engaged the ex-Confederate Chieftain in controversy and

it was a notable discussion. The Bishop proved himself a foeman worthy of the steel of the great leader of the Lost Cause; but the controversy was one of principle, and free from unpleasant personalities.

The Bishop was a contributor, also, to Reviews and his articles often graced the pages of these advanced periodicals. He issued a "Hand Book of Prohibition," which aided



Bishop Charles B. Galloway

materially in bringing Mississippi into the prohibition column. He was the author of the "Life of Bishop Linus Parker," "Methodism the Child of Providence," "A Circuit of the Globe," "Modern Missions—Their Evidential Value," and "Christianity and the Commonwealth." At the time of his death he was engaged in writing the "Life and Times of Bishop McTyeire," but it is probable that the work remains unfinished. So that as a writer his productions cover a wide field. As an official in the Church he made several trips to the Orient and his knowledge of modern mission work was very thorough. He was also prominent in the Ecumenical Conferences of Methodism and made a deep impression on the members of those world-wide gatherings. At the time of his death he was President of the Board of Trustees of Vanderbilt University. Having graduated with honors in the Mississippi University, he was an advocate of higher education, and his whole life was in touch with work of this character.

Bishop Galloway was only thirty-seven years of age when he was elevated to the Episcopacy; but the placing upon him of this grave responsibility only stimulated him to deeper study and holier consecration. As an executive he was clear in his rulings, accurate in his understanding of parliamentary usage, sound in his official administration and usually correct in his interpretation of law. In the chair and in the cabinet he was impartial, fair and brotherly. There was nothing austere in his relation to his fellow-men. He was amiable and considerate, and

no man ever complained of unkind treatment at his hand. Love and gentleness were prominent traits in his character. He did not know how to be unkind or rude in his conduct. Hence he was a universal favorite throughout the Church. As a man, nature had richly endowed him with gifts and graces of an extraordinary sort. He had a splendid physique and a robust constitution. With proper care he ought to have lived to three score and ten years and then been in the vigor of his manhood. But his popularity brought him into great demand and he literally worked himself to death. The constant tax levied upon his brain and his heart-action exhausted his nerve force and sent him to his grave twenty years before the time of his demise ought to have come. He was of medium height, well proportioned, black wavy hair, a well poised head, and he possessed a face of singular fascination and attractiveness. His eyes were soft and expressive in repose, with a merry twinkle at all times, but when fired by the inspiration of the pulpit they sparkled like diamonds under the light of the sun. He was a born orator and every motion of his body was the perfection of naturalness and grace. His voice was a marvel of music and rhythmic charm. It was like a well-tuned instrument in the quality of its tone and the majestic fullness of its volume. His mind was not of the critical type, neither was it especially original. He did not pose as a great thinker and he had but little taste for the unreal and the speculative. Yet he was a student of the best books and he kept abreast of the purest current literature. He was not a profound logician, still he was methodical in his thinking and consecutive in his arguments and conclusions. There was no lack of system and order in the collection and arrangement of his subject matter. He was well versed in theology, had familiarized himself with history, with the results of scientific discoveries and with the investigations in Biblical literature. His general knowledge was broad and the scope of his learning was comprehensive, accurate and well classified in its arrangement. He knew how to separate the wheat from the chaff, the crude from the well-beaten oil, and he never failed to make use of the true, the beautiful and the good. He was possessed in a large degree of the poetic temperament and was wonderfully gifted with the instinct and genius of the orator. No man surpassed him in the charm of his diction, the sweep of his fancy, the pictorial beauty of his language, the tenderness of his pathos, the magnetism of his personality and in the royal wealth of his imperial eloquence.

But while Bishop Galloway was a good executive, a charming writer, a superb presiding officer, nevertheless the pulpit was the throne of his power. Here is where he excelled all his brethren. In this sphere he was a king among men. There were but few who could approach him as a preacher, and fewer still who could eclipse him. And he

was unlike most men of gifted speech in that he never relied upon his fluency and his genius for his pulpit success. He made the most painstaking preparation for all public occasions. He studied his theme, he examined the sources of his knowledge, he passed his reading and his investigation through the alchemy of his own bright mind, he wrote carefully his subject matter, and if he did not commit it to memory he so familiarized himself with it as to give it out as tempered mortar in such way as to bring listening thousands to his ministry. He knew exactly what he was going to say and how he was going to say it. Hence he was not a preacher of uncertain moods. He was always a magnificent success, and he never failed to go beyond the expectation of his audience.

His thought was always pure, his style as limpid as the crystal stream, and his periods were like chiseled marble polished after the similitude of a palace, and there was unity of purpose and design in his discourses. They gathered force and majesty from the opening sentence until they reached a climax in their conclusion, and through them there ran, like a thread of burnished gold, a lofty spirit of evangelical truth convincing, uplifting and overwhelming. There were times when his eloquence seemed almost absolutely inspired. This was peculiarly true in his great sermon before the Ecumenical Conference in City Roads Chapel, London, England, a few years ago. He was in Wesley's old pulpit and the representative Methodists of the world were seated before him. Great hope was centered in that hour. Great men were measuring him and sacred memories were stirring the minds and hearts of the silent gathering, but he rose to the sublimity of the occasion and we have never seen the effect of that sermon surpassed by any man living or dead. It was a thrilling triumph and every auditor was led captive at his will. The whole congregation was lifted to the realm of the divine and the eternal. It brought heaven and earth into close proximity and the tides of the world above were turned in upon that ravished assembly. "Heaven came down our souls to greet, and glory crowned the mercy seat." But this is only one of the many happy occasions when Bishop Galloway burned and glowed like a central sun as he stood before the enraptured multitudes.

He was easily the most popular preacher of his day in the Methodist pulpit of America. He combined more of the enchanting elements of the public speaker than any living man amongst us. Others are more learned and profound, more critical in their methods, wider in the range of their knowledge, more versatile in their attainments, and more ponderous in their expositions of truth, but for genuine spiritual eloquence, for supreme mastery of public assemblies, for the electric thrill of personal magnetism, and for the beauty and splendor of his diction Bishop Galloway was the acknowledged premier of pulpit orators, and such was his loveliness of nature that in no instance did he ever excite the envy or the jealousy of his contemporaries. Among the ministers and the laity of his Church he was loved and admired as a prince in Israel.

But his earthly pilgrimage is closed. At less than sixty years of age he has laid down his armor to take his well-earned crown. For twenty-three years he was a central figure in the counsels of his Church, leading the hosts to victory and overseeing the flock of God, but the Master's voice has called him up higher. He has gone to join the ranks of the blessed, but the influence of his beautiful life and the fire of his eloquent speech will abide with the generations as a factor in the further progress and development of the king-

dom of God among men. Loving friend, consecrated Christian, model Bishop and imperial preacher, farewell! We bid you adieu to-night, but we will greet you in the morning!

CHARLES BETTS GALLOWAY

By Bishop Seth Ward, D. D.

To-day Southern Methodism sits with bowed head and chastened spirit while yonder amid the magnolias of his native State Charles Betts Galloway is laid to rest. The announcement of his death was no surprise to those who knew his real condition. True, one short week ago he was in Nashville attending the meeting of the Episcopal College and participating in the deliberations and discussions of the Board of Missions, but to those of us who saw him there it was all too evident that his frail and broken body was only moving in obedience to that imperious and unflagging will. It is no surprise that the collapse was sudden and complete. Such another exhibition of sheer courage I have never witnessed. I know from his own lips that weeks ago he ceased to hope for victory in his battle for life. He expected the end and did not fear it. Knowing that, he deliberately took himself in hand to attend for the last time the council of his colleagues and the annual meeting of the great connectional boards of which he was a member in virtue of his high office in the Church. Patient attention was given to every interest that arose and more than once he spoke with clearness and vigor, and in every instance in favor of some advance movement in the Church. These duties discharged, he went home to rest. No soldier amid the strife and din of war ever displayed heroism of higher order.

My mind refuses to picture Southern Methodism without her great leader—her gifted son. In time we may become accustomed to his absence, but now we cannot realize that he abides with us in the flesh no more.

It is not extravagant to say that all Methodism has not produced a more brilliant and popular personality. North, South and across the sea he was known, admired, loved. It is not my purpose to attempt an analysis of his character or to catalogue the qualities that made him great. He was many-sided. As man, as preacher, as orator, as leader of great causes, as high officer in a great Church—in all these relations he was far above the level of the ordinary; on all these aspects of his life memory would dwell and to each love would pay some grateful tribute. It was on the platform, as the advocate of a great cause, that he was at his best. Missions and education were his favorite and congenial themes. In our campaign for education in 1900, in which we sought to celebrate the advent of a new century by making better provision for our educational institutions, he was our recognized leader. His great address at the New Orleans Missionary Conference in 1901 was an epoch-making deliverance. It made possible the Soochow University in China and created a new interest in world-wide evangelization throughout the borders of our entire communion. No one who heard that eloquent marshaling of facts and the thrilling appeal for advance will ever forget the profound impressions of that hour. But to my mind his greatest deliverance was the Episcopal Address written and read by him for the General Conference of 1906. That is well worthy to be classed with the great State papers of the Christian Church and will not suffer by comparison with any public document of the last century.

But I must remind myself again that I am not attempting an analysis of his wonderful personality or the barest outline of his brilliant career, but only yielding to a desire to pay this poor tribute to my loved and honored friend while, amid a great concourse of sorrowing friends, his body is laid to rest in the old State he loved so well.

Bishop Galloway will have no successor in our Church or in the South. We have many strong, gifted, faithful men. I am greatly cheered as I remind myself of the number, and it is no small number, of splendid men of a younger generation who are soon to fill positions of leadership in our denomination. We are not to be poor in great men, far less in good men. But Bishop Galloway was in a class all alone. Such imperial thinking, such eloquent utterance, such a princely presence, such personal magnetism

will hardly again be combined in one individual. Any Church, any section of any land is greatly blessed to have produced one such man.

Houston, Texas, May 13.

A TRIBUTE

The Board of Sunday-schools of the Methodist Episcopal Church in session at Chicago, May 13, 1909, placed on record the following minute concerning Bishop Galloway:

We have heard with profound sorrow of the death of Bishop Charles B. Galloway, of the Methodist Episcopal Church, South. By his death our common Methodism throughout the world is greatly bereaved. He was one of the foremost Christian men of this generation, a son of Mississippi, a prince in Israel, a trusted leader and guide to the whole nation. He combined in a rare degree the sweet-

ness, light and strength of the Christian ideal. He was supremely loyal to his Lord, and responsive to every human interest. He was a man of remarkable eloquence, a born master of assemblies, and his face was ever toward the morning. No man was ever more heartily welcomed to our Churches, conventions and conferences than Bishop Galloway, and no man was ever gifted with happier power to speak the word in season than he. He was a wise counsellor, and knew "what Israel ought to do." His memory will be a precious heritage in Methodism. We tender to his family, our sister Church, and to the religious forces in the Southland our sincere condolence in this hour of their sore bereavement.

(Signed.)

BISHOP WILLIAM F. McDOWELL,
President.

DAVID G. DOWNEY,
Corresponding Secretary

NAPHTALIA LUCOCK.

Reply to Judge George S. Perkins

Dear Sir and Brother—I could hardly refuse to answer your open letter because of your standing as a citizen and as a member of the Methodist Church, South, and also because of certain unintentional misrepresentations made in your criticism.

I am somewhat surprised that you fail to see what prompted me to say what I did. My reasons are no secret. I have given them frankly and openly. Many of less acuteness of insight than a distinguished Judge is supposed to possess sense to understand them clearly. I am not responsible for your inability to see, nor am I in the least interested to help you further, but I protest against your pettifogging method of placing my statements on the witness stand and then brow-beating the witness. You should not before the bar of an enlightened public sentiment make me say what I did not intend to say.

After introducing a long paragraph from the editorial of Dr. Winton, you ask: "Now, you begin your article by saying that this 'is of a piece with much that he has written on this subject,' etc. Now I did not say that this particular paragraph was of a piece with much that he has written on the subject, nor did I say anything that remotely indicated it. Dr. Winton is an able writer, and in many respects a charming editor. He says many good things. I do not object to his personal, independent thinking, but what many do object to is his habit of taking the wretched product of that advanced thought school "as independent thinking," and of peddling it out among unsuspecting Methodists. I have no objection to anything in the paragraph indicated; as to the opinion of the Pope and his heresy-hunting predecessors on the subject I have no means of knowing. If you wish to waste your valuable time in such vain speculation I shall certainly not object.

After quoting another long paragraph from said editorial you make this assertion: "Yet you say it is the language of one who 'seems to tire of driving his theological chariot along the beaten way of Methodist orthodoxy,'" etc. Now if you will kindly read my article the third time you will probably discover that I say nothing of the kind. I have no special objection to the paragraph and if recited as a Sunday morning sermon doubtless many laymen would applaud as you say, but that I should recite it in my pulpit is not a supposable case. I am not in the habit of reciting other men's platitudes.

Again you would have me charge Dr. Winton with cowardice. Probably a fourth reading of my article would reveal to you no intimation of such charge. Perhaps this is a mere slip of the pen. Cowardice is about the last thing I would accuse Dr. Winton of. You also make me charge Dr. Winton with "suggesting something as true which he knew to be false." Here again you put an unfair and unjustifiable interpretation on my words. Here is Dr. Winton's words that I objected to, and a part of what I said to the point: "What now shall Christianity do? Having set up the intellectual firmament, shall she fall into a panic and seek to suppress it? Shall Protestantism return to the position of Rome and withdraw the Bible from the hands of the common people? Having, like her Lord, brought not peace on earth but a sword, shall the Church blanch at the conflict?" I said: "There seems not to be the remotest danger of the calamity suggested by Dr. Winton. Nor is he afraid of anything of the kind. * * * All this cry of alarm comes from the fact that a great and

growing Church is not willing that its editor-in-chief should teach that hell is doubtful, heaven uncertain, and the resurrection is hard to prove, etc. * * * And not that certain Annual Conferences have sat down rather heavily on these editorial utterances. Dr. Winton warns us against the danger of lapsing into the gloom of the dark ages." Perhaps you may be able here to discover the grave charges of cowardice and falsehood, but I fail to see it. Do you mean to say that Dr. Winton meant to be understood as fearing any such danger? He says no. Then where goes the charge that he "suggested as true what he knew to be false."

In this connection you say: "You did not permit the editor to answer his own question in his own way so as to enable your readers to judge between you," etc.

Well, I tried to state Dr. Winton's position fairly and squarely in such a light as the readers of the Advocate might judge impartially and intelligently, but as for their judging between Dr. Winton and myself, why, I never once thought of it.

I am trying seriously to answer the open letter of Judge George S. Perkins, but I submit that this is strange language and arguments for a prominent Judge. I am reminded of an ancient fable of a certain ass which undertook the difficult task of playing an assumed role. The open letter appears orderly and the author's name seems unmistakable, but somehow the voice is not that of Judge George S. Perkins.

As to letting the editor answer his own question in his own way I saw no necessity for it. Only one answer was possible and that was "Never." What these insane questions needed was an explanation. Dr. Winton failed to furnish this and I gave it for him. If you can improve on what I said I am ready to hear you. As you are a busy man and much engaged with questions of law perhaps you do not keep up with the rapid movements of speculative theology. I will take the liberty of informing you what this danger of returning to the position of Rome really is. It is simply a bog which the new school of advanced thought pushes forward in justification of its heterodoxical and revolutionary views. As used by Dr. Winton it is simply a fling at what they are pleased to call traditional orthodoxy.

But as you insist on Dr. Winton's answer, let us have it. He says in part: "Never. This tense arousalment of humanity to intellectual freedom and spontaneity is a part of God's plan. He expects the Church to beat her music out. He has set no tune which he cannot lead. Christianity having begun the intellectual movement should remain at the head of it. * * * The scientific progress of the last century had its origin in Christian lands. At its front have been Christian teachers. There can be no conflict in truth. The truth of geology and biology is as much God's truth as is the truth of salvation by Jesus Christ." For the balance of this quotation you may refer to your open letter. To the whole you exclaim, "Brave words! True words!" Perhaps you speak too quick. Some of our advanced thinkers have a way of saying things capable of different interpretations. As one of our young Southern Methodist theological seions in Chicago University expresses it, some of our modern writers put the new wine in old bottles. Perhaps the familiarity of the bottles has deceived you as to the real character of the wine.

It is true that the scientific progress

of the last century had its origin in Christian countries. As yet there is no such thing as an agnostic or an atheist country. Such pestilential evils do not build or develop civilizations, but tend to tear them down. The statement that Christian teachers have been at the head of the movement needs to be taken with a grain of salt. There are some noble Christian Scientists, but it requires a great stretch of the imagination to put them at the head of the modern movement. There are, I admit, a large number of so-called Christian teachers who are holding on like grim death to the tail of it. The teachers who have been generally referred to as being at the head of this "scientific progress" are such men as Darwin, Huxley, Haeckel and Herbert Spencer. Dr. Winton is an admirer of Darwin, who half-way claimed to believe in a God, but who is reported to have declared himself an agnostic, but never a Christian.

Haeckel was a bald atheist. Huxley and Spencer were agnostics, if I am rightly informed. These men are pre-eminently the high priests of evolution. I admit as a truisim that there can be no conflict in truth, but from the much vaunted search for truth one is impressed that the question, "What is truth?" is still pertinent. On this point Dr. Winton's answer gives us no light. We readily admit that the truth of geology and biology is as much the truth of God as is the truth of salvation in Jesus Christ. But, I ask, what is the truth of biology and geology? Here we seem to be very much in need of some "brave words! true words." According to the new school of advanced thought it is the modern theory of evolution with all its logical difficulties and religious absurdities. As for my part I cannot reconcile it with the truth of salvation in Jesus Christ. It contradicts the fundamental doctrine of probation and the fall of man. It removes the logical reason for the atonement and renders this central doctrine of the Bible a farce. It denies the doctrine of sin, and makes evil as necessary to our moral and intellectual development righteousness. It renders hell an unthinkable void and the devil a myth; its only logical heaven the highest development of a creature who at the end of a wretched struggle for existence will go back to the dust. The only true hope of heaven and immortality is based on a divine revelation. This the higher critics are busily cutting up into small bits to fit the new scientific theories and are posting them upside down and every other way suggested by their fertile and active fancy.

Right here we part company with Dr. Winton's leadership. If you wish to applaud, this is a free country, go it. I shall, with equal freedom, resolutely refrain, at least until he comes back to terra firma again. Christianity has been preaching intellectual freedom since the days of Martin Luther, but it drew the line between liberty and license, but our great editor seems bent on jumbling both together. But I desist.

That you may see clearly how faithfully I followed Dr. Winton, I beg the privilege of quoting the following from the introductory of my criticism: "He seems to think that the movements of our intellectual leaders are being somewhat impeded by the conservation of the Church, and chafing under the restraint he gives vent to strong and unaccountable declamations. It is difficult to understand just what Dr. Winton wants, but he seems to tire of driving his theological chariot along the beaten way of Methodist orthodoxy, and to pine for the boundless region of philosophical speculation. He seems to fear that the poor old Methodist Church, with its old-fashioned gospel and plain, humble ministry, is about to be antiquated and eclipsed by the great and glorious luminaries of the new school of advanced (?) thought. In order to save her from such an ignoble fate he would have our leaders get into the very van of the procession and adopt the new, untried and fantastic theories of so-called modern scholarship."

After reading your open letter I still consider these criticisms comprehensive and fair. Doubtless Dr. Winton accepts the real issue. I think I understand him, and I am sure that he knows where I stand. If his position is defensible I am quite sure that he is able to defend it.

I do not know how it appears to you but the spectacle of a prominent Judge descending from his important duties to enter a controversy with an humble country preacher in defense of the prominent editor of a great General Conference, the law-making body of nearly two million intelligent Methodists, appears to this writer as bordering on the ridiculous. Instead of crossing swords with "Dr. (Rev.)

Major, why did you not try the mettle of your Damascus blade with that of Dr. James Cannon, Jr.? Doubtless you are acquainted with him, and the fact also that his sin is equal to mine.

You say in the conclusion of your letter: "You complain of your views on the inspiration and interpretation of the Scriptures and charge him with not being in harmony with the teachings of the M. E. Church on these questions. He replies by saying 'the Church is committed to no theory of inspiration, to no canon of interpretation? * * * Thus an issue of fact is made, and inasmuch as you hold the affirmative of the issue, the burden is upon you to make out your case by a preponderance of evidence, and if you fail the editor is entitled to a verdict in his favor.' I do not remember to have made any such direct charge, but let that pass. Being a Judge you ought to know on whom the burden of proof rests. However I have the right to be heard before a competent and unprejudiced judge. My first objection to your honor as presiding judge is that you fail to state the case fairly and impartially. My second objection is that your little fling about the Pope and heretics convicts you of a very malignant type of prejudice. My third objection is that your cheap ridicule in dubbing the prosecution "Doctor" makes it impossible for me as a self-respecting gentleman to appear before you. With this reply my part of the present correspondence closes. If you have the time to waste in such unprofitable employment as a minister in the Church of Christ I haven't. I hope, however, that our personal relations will continue brotherly. But if you want to know as a matter of information what are the proofs of a Methodist canon of interpretation to which the Church is committed I will refer you to an article by Bishop Hoss in the April, 1909, number of the Methodist Review on "The Creed of Methodism: Where Can It Be Found?" But if your court admits only documentary evidence, doubtless this will be unsatisfactory. Your requirement of chapter and verse and some man to guide you is surprising. One would think you fresh from a study of "Philip and the Eunuch." I can account for it only on the supposition that you have been unconsciously influ-

Say it Over and Over Again

Headaches. Biliousness. Constipation. Ayer's Pills.	Headaches. Biliousness. Constipation. Ayer's Pills.	Headaches. Biliousness. Constipation. Ayer's Pills.	Headaches. Biliousness. Constipation. Ayer's Pills.
--	--	--	--

If your doctor says this is all right, remember it!

enced by your environments. I happen to remember that there is a large and influential Church in your town which boasts that it has no creed but the Bible and insists on chapter and verse in proof of all important questions.

I am not from Missouri, nor yet from Arkansas, and I am not fond of higher criticism, but somehow I question the genuineness and authenticity of "An Open Letter by Judge Geo. S. Perkins." A careful investigation of its internal evidence reveals no trace of legal penetration, discriminating judgment and clear and logical statement. There is nothing to suggest the close and convincing reasoning of the attorney. The boorish ridicule, the awkward and inexcusable flings and whimsical little objections are out of all keeping with the character of that broad-minded layman and Christian citizen.

Were I to give my opinion of the evolution of this remarkable production I would say that the date of the original is fifty years ago; the place, somewhere in the brush of North Texas; its authorship, an apostle of the deep pool and one text. This original document was doubtless worked over by some admirer of the new school of advanced thought whom we will call the redactor. This redactor, in order to give prestige to the production, signed the name of Judge Geo. S. Perkins and sent it to the editor who unsuspectingly put it in the columns of his valuable paper. If later investigation should prove that Judge Perkins did write it I will still cling to the basal facts of my theory and seek for a new hypothesis which will account adequately for all the phenomena.

But, in seriousness, if Judge Perkins is willing for the "open letter" to go over his name, I am,

JOHN D. MAJOR.
Brookston, Texas.

table consequences which any one can readily foresee. The loss of Cass County only "marks the beginning" of a still greater loss. The fundamental doctrines and the original policies of the Methodist Church are calculated to make the members of that Church the most truly democratic and the most intensely religious people in the world, but I fear that, under present conditions, the Church is drifting rapidly towards stiff and empty formality and a veritable religious aristocracy, and we all know that when that day comes, if it should come, the Church will have lost its hold upon the masses and the cherished doctrine that "the world is my parish" will have become as "as sounding brass and a tinkling cymbal."

But to return to Bro. Green. The best is to come yet, for by this time he has on his "fighting clothes" and is going to turn "agitator." Hear him: "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 the Annual Conference, and if the brethren say so, he will be willing to deliver it at Asheville."

Now, that has the "right ring" about it! It means that something is going to be done. The writer had an article in a recent issue of the Advocate on the subject that heads this one and he is glad to see it beginning to "bear fruit." We welcome Bro. Green to the advocacy of the cause, and consider him a splendid ally. If he talks like he writes he is going to make himself "felt" in this undertaking. All that is needed is "agitation," and if Bro. Green and others better up on Church doctrines and Church history than this writer do not "enter the field," then he also may "load up" and deliver himself of a "speech," but just where he does not know. And inasmuch as such an opportunity may not be presented, and, in fact, may not be necessary, so long as the columns of the Advocate are open to him the writer is also "determined" to adopt this means of doing a little "agitating" of his own. The Church needs it, and when the great importance of the issue involved is clearly and fully presented to the membership and "those in authority," this huge mistake which the Church is making will be rectified, and it will then move on to "higher and better things." J. W. MADDEN.
Crockett, Texas.

GERMAN WORK IN TEXAS.

H. G. H.

This article does not assume to contain any special facts connected with that work, but to call attention to an omission. In the Advocate of April 29 there is a sketch headed "A Brief History of the German Work in Texas." The article is interesting, and if it had not assumed to be a "Brief History" we might not have, in this article, called attention to one point. No one, we suppose, would specially object to what was said—even to the lengthy digression, which is not history—but we drop a hint as to what was not said. It claims to be a history of a work in which Rev. I. A. Schaper took a most conspicuous part for over fifty years, and no where is his name mentioned in this so-called history. Mr. editor, how would you look upon Shakespeare's play of "Hamlet" with Hamlet left out? And then this so-called history does not even remotely mention John Wesley DeVilbiss! A history of the German work in Texas with John A. Schaper and John W. DeVilbiss unknown in it! Even a "brief history!" Beloved historian, do not thus challenge the criticism of the spiritual posterity of these two illustrious men. If the writer of the so-called history had ever heard old John W. DeVilbiss shout a while in English and then shout a while in German he would have slipped his name in somewhere is a saint in heaven and the other is a saint on earth—old, but not forgotten.

The Christian who winks at sin will soon lose his sight.

Conduct will never be right while convictions are wrong.

CITY CHURCHES AND COUNTRY CHURCHES

I am truly glad to see that the subject that heads this article is receiving attention by those better posted and better qualified to treat of it than I am. There is no doubt of its importance and no doubt of the serious results that are sure to follow further neglect of the interests of the rural sections of the State by the Methodist Church in Texas.

It is clear that your Field Editor, Bro. John E. Green, is fully alive to the gravity of the situation, and he is in a position to know whereof he speaks. His letter in the Advocate of April 15 is strong and to the "point," and, fearing that some of your readers did not give it the attention it justly merits, I beg to call public notice to the following excerpts taken from it:

Bro. Green found himself among the "country folk," and, after referring to their well-known "hospitality" and lack of "stiffness," says: "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."

Again, after stating the fact that our Baptist brethren practically control the politics of Cass County by reason of the policy adopted by them of working up the country while the Methodists labor in the towns in matters religious, showing that the Baptist people 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," and then he finds a lawyer who makes the startling declaration that "the Baptist in this section is becoming the country people's Church," and then he himself adds: "If that continues, it (the Baptist) shall soon be the State and Nation's great Church."

By this time Bro. Green gets interested and struggles upon a represen-

tative of the Agricultural Department of the National Government who tells him what wonders the Government hopes to work among the country people by making agriculture so attractive and dignified that a transformation in country life will be wrought and the drift of population to the cities stopped, and a check given to the "flow from purer climes to city crimes," at then he "points a moral" thus: "The Methodists should have as much interest in the country people as the Baptist Church and the United States Government."

Bro. Green next refers to the disposition of the average Methodist preacher to "aspire to station work and long for city charges," and declares that "our good circuits are served by first and second year men, and by supplies who have had few advantages." And then, having discovered what a revolution the "free rural delivery of mail" is almost sure to bring about in the way of the betterment of conditions among the country people, whereby they are destined to become "a reading and a thinking people," Bro. Green gets "down to business" and proposes the following remedy for this condition of affairs which has already seriously hurt the Methodist Church and will hurt it still worse if something is not done to correct the evil, delivering himself in this strain: "Provision should be made to liberally supplement by missionary appropriations the circuit assessments for the support of preachers, and then the defect in our itinerancy, caused by wear and tear and 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 'cited' Church. Ninety per cent of our preachers are country-reared men, and it looks like robbery to give the 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."

These are wise words, and it behooves the Methodist Church to heed them, and that without delay. If it does not, then it must suffer the inevi-

EARN \$7 DAILY, SELLING
The Dr. Hawk Special Perfect Vision Spectacles—fast and cheap on earth. Write for special agents and deal-ers terms. Dr. Hawk Spectacle Co., 21771 St. Louis, Mo.

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

MEN AT A PREMIUM IN PARAGUAY.

Paraguay is a Republic in Central South America with an area of nearly 100,000 square miles and a population of only about 400,000, of the native races of mixed Indian and Spanish blood. There are now nearly a million white people living in this country. But of the native population there is to-day only about one man to every ten women. The result is that the men are much in demand, yet they are lazy and trifling. The reason for this dearth of men is to be found in the fact that the country has been in such frequent wars that most of the men have been killed. It is a rich country in almost every conceivable natural resource—in soil, in climate, in minerals, in hard woods, in variety of products. In Paraguay the women do all the work. The men are addicted to indolence, cigarette smoking and whiskey drinking. Any respectable degree of civilization with such materials and practices is impossible.

THE PLOT OF VERDI'S "THE TROUBADOUR."

The Count de Luna has two infant sons. An old gypsy woman is charged with causing the ill health of the younger through witchery. She is burned alive in the presence of her daughter, who holds her own infant child in her arms. This daughter stole the sickly babe to throw him into the flames, but by mistake threw her own child into the fire. She then made the Count's babe her own, and named him Manrico, the Troubadour. Joining her tribe she kept her secret. The Count died and his older son heir to all his possessions. Manrico grew to be a noble knight. At a public tourney he contested in disguise and won all the honors. The Duchess Leonora crowned him victor, but in the crowning process the two fell in love. But Manrico's brother also was in love with her. Manrico serenaded at the palace. His brother was in the garden. The Duchess escapes from the palace to join Manrico, but by mistake joins his brother. Manrico approaches. The Duchess asks his protection. A duel between the unrecognized brothers results in victory for Manrico, though neither is killed. Manrico joined the army against his country. He was left for dead on a battlefield. His mother went to give him burial. He is not dead, but is revived and recovers. The Duchess, believing him dead, was about to take the veil. Manrico arrived at the convent in time to rescue her from being made captive to his yet unrecognized brother. His foster mother is captured and recognized and ordered burned. Manrico is preparing to wed the Duchess on the morrow, but attempts to save his mother, and fails, and is himself captured. Leonora offers her hand to the young Count as a ransom for the life of Manrico. He accepts, and she is admitted into the dungeon, taking deadly poison before entering. Manrico accuses her of betrayal, refusing to take his liberty. Even while the talk was in progress the poison began to show its effect, and Manrico discovers too late her real sacrifice. The Count, seeing what has happened, orders Manrico to be beheaded. He drags the gypsy out of the corner of the dungeon to witness the execution of her son. She exclaims: "Manrico is thy brother!" and falls dying, and saying, "Mother, thou art revenged." "The Troubadour" is an opera written by Giuseppe Verdi, an Italian composer, in 1853, the Italian name being "Il Trovatore" (eel-trova-to-re, accent on antepenult.) Of course there is much fine music in this great composition, but we are led to wonder what excuse there can be for such a dreadful secession of horrible incidents, and why a great mind could not have chosen a theme less repulsive—one that would have a loftier mission upon the life of the world. Hate, revenge, malice, a life for a life—these are most uplifting subjects for music or drama or literature in any way, nor for concrete living.

DANTE AND BEATRICE.

When the poet Dante was only nine years old his father gave a more or less formal entertainment at his home. Among the guests was a little eight-year-old girl named Be-

atrice Portinara. The lad fell desperately in love with this little girl. She did not regard his affectionate demonstrations seriously, and there seems never to have been any feeling in her heart for him beyond a sense of respect. But Dante had loved for keeps. He continued to love the girl as she grew up. But at nineteen she married another man, in the year 1285. Five years later she died. In her memory he wrote Vita Nuova, or A New Life. He also commemorates his love for her in his greatest life work, "The Divina Comedia." It is said that his love for her was platonic, and that he was not grieved when she married. But he held to her memory so fondly as to cause many family disturbances after he had married another woman.

THE DIVINA COMEDIA.

This is the name of the greatest literary production of Dante Alighieri, an Italian poet, born in Florence in 1265. It is called "comedy," and yet it lacks everything of being comedy. From beginning to end, though it is very lengthy, there is no smile no chance to smile, except at gruesome things or things of solemn dignity and beauty. It is divided into three parts. The first is Hell, the second Purgatory, the third Paradise. Dante, after serving his country most illustriously in many capacities, was banished, his property was burned and confiscated, and for twenty years he wandered in exile. Yet his masterly soul was busy throughout the desolation of those years, for in them he wrote The Divina Comedia. In this story he is supposed to journey through hell, purgatory and paradise. It is, of course, imaginative, but the structural features of the poem are marvelously grand and solemn. The poet Vergil is his guide through these regions. He descends into Inferno (hell) and goes through nine circles of the damned. There is a circle for every class of sin. He finds many men there who have been famous in history. In the ninth circle he finds Judas and Brutus and Cassius. In contrast with torture by fire he finds a region where the punishment is by freezing—vast regions of ice with victims congealed, yet suffering. From an eminence as he is rising out of these pits he gets a glimpse of Beatrice in paradise, and is entranced. It was called comedy because its close was not tragic, as so many of the epics are. Dore (dora 2) has illustrated this great work, and his illustrations are so magnificent as to be a companion piece of genius alongside the poem itself. By repentance and penance "the marks of the seven deadly sins are effaced from his forehead (Dante's) and he sees from purgatory his vision of Beatrice." She is The Beautifier, and becomes his guide thenceforth to the end of his soul's journey, "where love that is almighty rules the universe."

THE SWORD OF DAMOCLES.

Damocles was a Greek, but a Syracusan, and a courtier to Dionysius, the Tyrant of Syracuse. Dionysius gave a state banquet to which Damocles was invited. Damocles felt himself greatly honored. During the festivities Damocles was seated among the elect when, glancing up, he saw a sword hanging by a single hair above his head. From this incident we conclude indeed that "we must fear the Greeks even when they bring us gifts." It is also an illustration that those who attain to high earthly ambitions often enjoy their eminence at the great danger of a sword hanging by a single hair over their heads.

JACKSONVILLE DISTRICT CONFERENCE.

The Jacksonville District Conference met at the Methodist Church in the town of Rusk, Texas, April 27, 1909, Ellis Smith presiding. The opening sermon for the session was preached at 8 o'clock on the morning of the 26th by W. Dean White, of Athens. There was no regular program, but every one was free to discuss any and all subjects of interest to the conference.

All the pastors with three exceptions were present—two away on important business, one detained at home on account of sickness in his family.

The reports of the pastors seemed to indicate an advance movement along all lines. The spiritual state of the Church is better possibly than at any other time in the history of the Church as a whole. The missionary spirit seems to

MAY IS THE WORST MONTH FOR BABIES

It has always been so; it always will be. The change of seasons upsets their stomach and their little bowels get bad. This may amount to a very little, or, in a few hours, it may be very serious. Medicine won't correct this kind of trouble. A harmless, gentle antiseptic is the only thing that will. The perfect remedy for babies is Ware's Baby Powder. It is the remedy to correct babies' ills.

Ware's Baby Powder is the greatest boon to sick babies if their trouble is due to weather changes; second, summer ailments or teething, causing the stomach or bowels to become deranged. Try this very simple, perfectly harmless remedy that at once allays the inflammation, cools the little delicate organs and makes baby well.

The following letter is from the wife of the Vice-President and General Manager of the Texas & Pacific Railway Company:

Gentlemen: I have persuaded a great many to try Ware's Black Powder for stomach and bowel troubles, always with good effect. The baby powder is life-saving for babies teething in this climate.

MRS. L. S. THORNE, Dallas, Texas.

If you know of a sick baby whose parents are not able to buy, send us their name and address and we will send Ware's Baby Powder to them free by mail. We want all babies, either rich or poor, to take Ware's Baby Powder. For sale by all druggists, \$1.00.

Manufactured by

Patton-Worsham Drug Co. DALLAS, TEXAS

is growing among our people; new interest manifested in every charge. Quite a number have paid their assessments in full, either for foreign or domestic missions, and some six having paid both assessments in full.

The Sunday-school interest was carefully inquired into with encouragement and promise for a larger interest among our older people.

Friday was given over to the laymen in the interest of the Laymen's Movement. They were led by that kindly leader, Judge Jno. M. King, of Palestine. Our leading laymen are awakening to the great missionary movement, and it is really on their hearts. Several visiting brethren were among us. J. B. Turrentine, of Texarkana; J. A. Stafford, of Lufkin; Mrs. Alexander Wolcott, President of the Woman's Home Mission Society, Texas Conference, was there Tuesday and made an address at 11 a. m., upon the subject of woman's work to the delight of all who heard her.

The next District Conference goes to Bullard.

Four were granted license to preach—W. H. Marion, J. B. Wallace, W. B. Huddleston and T. W. Wilson.

The Delegates elected to the Annual Conference are:

J. M. KING,

T. W. WILSON,

J. F. MALLARD,

J. J. FAULK,

Alternates,

L. D. Ginn,

A. B. Martindale.

Last, but in no wise least, the good people of Rusk know how to entertain. District Conference, and to make everyone feel perfectly at ease and at home. The loyal hospitality of the kind people of Rusk will long live in the memories of the members of Jacksonville District Conference.

W. S. EASTERLING, Sec.

REPORT OF COMMITTEE ON TEMPERANCE.

To Rev. Ellis Smith, Presiding Elder and Chairman Jacksonville District Conference, Held at Rusk, Texas, April 29, 1909:

We, your committee appointed on temperance, beg to submit the following report: It is the duty of every man, under the law of nature, the divine law and human law, to conduct himself temperately in all things; that he should with prudence control his appetite, his daily walk before his fellow man, civilly, morally and religiously. God will hold every man responsible individually for his own conduct, and he can't plead that he was led to evil by his association and environments.

While man can engage in intemperance in a great many different ways and thereby force himself from his Maker, yet the question that most immediately concerns us, and the one upon which we shall chiefly base this report, is the evil effects of whisky and saloons on our people.

We hold that one of the greatest drawbacks to the advancement of our Evangelical Churches is the fact that our people by their laws have been friendly to intoxicating liquors in granting licenses to her citizens to commit evil by permitting them to set up nuisances, to dray our boys and men down to degradation, death and hell, to ruin our families and bring them down to disgrace, penury and want, to fill our jails, penitentiaries, poor-houses and insane asylums from the youth and flower of our land; to degenerate our offspring by visiting the sins of drinking and debauching parents upon them for many generations yet to come. It is a lamentable fact that those who stand on the side of whisky and fight for it will neither attend Church themselves nor permit the boys and women to attend. If in their power to prevent it, so that the gospel of Christ can never reach them through the pulpit. You can reach a man for any other sin except the one of standing up and fighting for whisky, and for the perpetuation of the saloon, breweries and distilleries.

The Chaplain of our Rusk penitentiary informs us that in a paper which was edited by one of the convicts it was shown that 95 per cent of all those who were there were driven there directly or indirectly from the work and effect of whisky; that this conclusion was arrived at by a census taken by said editor from his fellows; and the Chaplain says he believes it to be correct. But for fear that he might over estimate it, he au-

thorizes us to report that he can safely say that 85 per cent is not too great an estimate. When we consider this large per cent, and consider that at least two-thirds of those who are tried in our courts charged with crime are not convicted, then it is not difficult for us to account for the almost limitless expense of our criminal courts, of the expense of maintaining our poor farms, jails and our Church and State charitable institutions.

But a bright ray of hope breaks in upon us; prohibition has made rapid strides in our midst; we have the anti-trembling in their boots. It is no longer popular to get out on a political stump and cry out for more whisky, better whisky and bigger barrels. The cry of "I don't intend to vote away my rights and personal liberties" has become stale, and it is no longer thought that a man has to sit over the bang-hole of a barrel of whisky to be a good Democrat. Our leading men of Texas are no longer afraid to get in a State Democratic Convention and cry out against saloons and whisky, and in favor of prohibition. The anti now see the handwriting on the wall; the day of the saloon is doomed; they are trying all the time to have some laws passed to make the saloon decent—as well try to regulate the regions of his Satanic Majesty.

We are proud to report that we find the greater portion of the territory of this conference district covered by prohibition, which is reasonably well enforced. We are also proud to note the tendency of our higher courts to be in favor of maintaining the law in accordance with the vote of our people. Our public schools are doing a great deal to drive this evil from our fair Southland by teaching in their physiologies the deadening and unhealthy effects that alcohol has on the human body. The rapid progress made by our Churches through their Sunday-schools, Epworth Leagues, Baptist Young People's Unions, Christian Endeavors, Young Men's Christian Associations, Women's Christian Temperance Unions and the good effects these institutions have on our young people, the incessant work of our preachers in their revival meetings and the zeal and energy now being used by our lay members, will bring about the day when our State will look upon this question as they should have done long since.

We are glad to note that a large majority of our Legislature, and has been for the last two sessions, against whisky; and we commend all those members who obeyed instructions from their political party and voted to give the people of Texas a chance at the ballot box to rid themselves of this dark blot on the fair State.

Brethren, let every man be at his post in all these fights to save our country from ruin and continued ruin. But whatever we do, let us do in love toward our fellow man and to our Master. Fraternally submitted,

W. L. FAULK, Chairman.

JOHN M. KING,

H. T. PITMAN,

T. M. McCLURE,

ABNER ACRY.

TO THE PASTORS OF THE NORTH TEXAS CONFERENCE.

Will you kindly have announcement made from your pulpit of the coming League Convention, which meets at McKinney June 10-13? Elaborate preparations are being made for entertainment of delegates and visitors. Send names of those who will attend to Miss Mary Ferguson, at McKinney.

C. B. HARDIN,

Secretary-Treasurer.

Denison, Texas.

DISTRICT CONFERENCE NOTICES

Terrell District.

To delegates of Terrell District: Are you coming to District Conference by private conveyance? Will your wife accompany you? Please notify me not later than May 25.

W. A. THOMAS,

Rockwall, Texas.

Colorado District, Attention.

Your District Conference meets with us next week. Send names of delegates at once—send them now.

G. J. IRVIN, P. C.

Roscoe, Texas.

Notes From the Field

Byras.

We closed a two weeks' revival meeting on Friday night, May 7. Rev. C. M. Simpson, of Navasota, did the preaching and Rev. H. W. Stanford, of Hillsboro, led the singing. Had many interruptions, but had a good meeting nevertheless. Have twenty accessions, and may have more.—Thomas H. Morris.

Timpon.

Rev. C. J. Oxley was with us April 30-May 2. What an inspiration this consecrated servant of the Master is! Each service was replete with instruction and enthusiasm. Brother Oxley is in every way fitted for the great work committed to his hands. He works for immediate results, and has them. His work as Field Secretary of our Sunday-school Board is going to mark a new era in this most important branch of our Church work. If we are to keep up with the advancing Sunday-school hosts we must thoroughly organize our Sunday-schools and work our organization. Brethren, I am sure you can do no better thing for your charge than have Brother Oxley hold a Sunday-school Institute. He is by every token the providential man for this field in the Texas Conference.—S. W. Thomas, May 19.

Hudley.

Our second Quarterly Conference has come and passed. Our beloved presiding elder was on hand and preached two soul-stirring sermons; would have preached Saturday night, but a bad cloud came up, which dispersed the crowd. Brother Barnes, his little boy and myself were caught in a storm, but we were not hurt. All the appointments were well represented. Finances were somewhat behind. Preacher's salary in advance of what it was last year. I have taken into the Church 12, dismissed 1. We find plenty to do, and we are doing it the best we can. My people say we must have a revival for this end we are working and praying. Brother Barnes is the right man in the right place, much loved by his people. He looks after the interest of the Church, both spiritually and financially. The good people at Elmdale know how to take care of a Quarterly Conference. There are many good things in store for the faithful, and we hope to obtain them. Let us be faithful and give God all the praise.—J. M. Slatten.

Hope Circuit.

Our second Quarterly Conference is a thing of the past. The finances, as compared with the same time last year, are in fairly good shape, in spite of continued drouth. Two prayer meetings have been organized the past quarter, and are in excellent shape, especially the one at Light's Chapel, there being a number of young men and women who are willing to take active part in the work. Allow me to state by way of parenthesis that this charge has furnished two young men for the ministry the two years that the present pastor has had charge, for which we reverently thank God. Good congregations attend most of the services. The people all seem to be taking new zeal and interest in the work of the Lord. Part of the charge is settling up with Northern people, a goodly number of whom are God-fearing, God-loving people. I expect, God willing, to begin the revival campaign May 20 at Provident City; Mossy Grove, June 18; Boxville, July 4; Hope, July 23; Light's Chapel, August 6, and at Upper Cordele August 22. Brethren, pray for the blessing of God to fall upon us on this charge. We all feel encouraged, and have reason to expect a good year.—J. P. Chambers, May 10.

Comanche Circuit.

We could say a great many good things about Comanche Circuit, but deem two sufficient for the present. Our Sunday-school interest at every point is at high tide. The Sidney school is doing well. The schools at White Point and Cottonwood are growing every Sunday. The school at Duncan is larger than it has been for years. At Indian Creek our school has had some friction, but the discordant element about a month ago pulled off and went to keeping house for itself, and we now have harmony and peace. The school is about as large, if not larger than before. I do not remember having ever seen such a marked increase in Sunday-school interest before. We believe this is largely due to the efficiency and zeal of our superintendents and teachers. When we came on this circuit three of our churches and the parsonage had old debts hanging over them; the people at Sidney were building a neat up-to-date church. While they built beyond their means, yet the church has been completed and is out of debt, and all the other Church debts have been paid off and the parsonage debt greatly reduced, leaving the circuit in debt only \$135 on the parsonage. If we make any crops we hope to remove this little indebtedness this fall. We are getting in shape to appreciate what has been done, for we are dry, double dry. We have had a few showers to lay the dust, and the report has gone out that our drouth is broken, but our fields are as barren as in dead of winter, save here and there a green bush or a bunch of Johnson grass. Every line of Church work is moving along nicely in Comanche Station under the patient vigilance of Rev. C. H. Buchanan.—Jno. W. Holt, May 10.

The meeting closed here Monday night. Brother Hotchkiss did some fine work. His sermons were not of the lean kind, but of the "strong meat" variety. Brother Coffey, the singing man, brought off his row all right, and Miss Lizzie Crosslin was a success at the organ. Our people have had the mission question preached and sung and figured into their heads and hearts as they have never had before. Our feet are "planted on higher ground" on this momentous question. About thirty professions of faith; eleven added to the Methodist Church. A Foreign Missionary Society organized with twenty-one members. One of our Leaguers, Miss Le Gree, offered for this mission field. The meeting was quite an uplift to the town.—C. G. Shutt.

Hutto.

The meeting closed here Monday night. Brother Hotchkiss did some fine work. His sermons were not of the lean kind, but of the "strong meat" variety. Brother Coffey, the singing man, brought off his row all right, and Miss Lizzie Crosslin was a success at the organ. Our people have had the mission question preached and sung and figured into their heads and hearts as they have never had before. Our feet are "planted on higher ground" on this momentous question. About thirty professions of faith; eleven added to the Methodist Church. A Foreign Missionary Society organized with twenty-one members. One of our Leaguers, Miss Le Gree, offered for this mission field. The meeting was quite an uplift to the town.—C. G. Shutt.

Delhi, Okla.

We are in the west end of Oklahoma, near the Texas line, in a fine productive country; but our people are sorely oppressed as never before. It hailed and hailed last year, until the people could not get a stand of anything. They would plant until very late, and there came a frost in October and knocked the cotton completely out on the sandy land, and cut the crop very short on the tight land. Most all our people are poor, and more or less in debt. Quite a large crop of oats was sowed on the tight land, and looked very promising; but a drouth prevailed for six months, and was just broken by a shower the 8th instant. So the farmers are plowing up their wheat, and will plant the land in cotton and feed stuffs. It has been a continued sand storm for the last four months. Oh, say! how the people and the sand do move! We have moved from our Church roll by certificate this winter 21, and 4 have withdrawn, and the sand is moving all the time. There has been more sickness here this winter than ever before. But the people are hopeful, and working like trojans. They say if they get rain in May they can make a crop. Our second Quarterly Conference was held the 8th and 9th instant. Every appointment was represented and a liberal assessment was made for support of presiding elder and preacher in charge, and a good payment made. So we are going with the average of our people. Yes, we serve a good people. Brethren, pray for us.—J. M. Holt.

Roscoe.

The Roscoe meeting closed last night with the following visible results: Besides many reclamations, there were 52 conversions at the altar; 81 gave their names for Church membership; of these 52 were received into the Methodist Church; 36 of those baptized at the altar were converted. The day congregations soon reached the 150 mark, and went beyond. The night crowds could not be housed. The singing was good—always so in the hands of Brother Morton. Brother Hall is a brave, wise and devoutly spiritual leader for revival work. He preaches to the masses, and all alike hear him gladly. Rev. Simeon Shaw was mixed up in the meeting a day and night, much to our delight. He is a princely preacher, and one who can touch a revival at any point and add inspiration to the work. The pastor met the men at the opera house each afternoon at 4 o'clock. The women held prayer meetings in various districts each afternoon. The meeting ranked first at the beginning, and held a supreme place in the minds of the people to its close. Not a dull service. "Bless the Lord, O my soul, and all that is within me, bless his holy name!"—G. J. Irvin.

Garrison.

Last Sunday night we had a great Children's Day service in Garrison. The church was crowded, and the children gave perfect satisfaction in carrying out their part of the work assigned them, when they indeed. The good women who had the training of the children proved themselves to be adepts in their work. The whole affair was a decided success. The offering amounted to \$8.50. May God bless all who took part in the services.—W. A. Manly, May 17.

Roswell, N. M.

Things are moving along at Roswell, N. M. A Church debt of \$2000 has been raised, ninety new members received into the Church, Junior League organized and at work, six new members added to Home Mission Society at last two meetings, a Foreign Missionary Society organized and a large percentage of the membership doing faithful work. The pastor, Rev. Hubert M. Smith, is assisting in a meeting at Trinity Church, El Paso.

Iowa Park.

Last Saturday and Sunday was the occasion of our Second Quarterly Conference, which convened at Burk Burnett. Brother Roach came to us on Friday and remained until Monday, delivering in all seven sermons and addresses. He spent about two hours Sunday afternoon conducting a Sunday-school Institute, which will give a new impetus to that line of work. He is fully alive to the needs of the

Church, and looks after the work in detail. And, notwithstanding the gloomy crop prospects, the Bowls District, under his wise and judicious leadership, and the faithful co-operation of the pastors, will be able to report unprecedented progress at the end of the year. The outlook at Burk Burnett is, indeed, flattering. Many of the very best families from other portions of the State, Oklahoma and Missouri have moved into our midst. They are investing their money here, and have come to stay. Many of them are possessed of broad culture and deep piety, and their presence has added strength to the educational and moral sentiment of the community. We have recently installed new pews in the church there, which will add much to our comfort and convenience. The Quarterly Conference was a great success, and revealed considerable progress in the charge during the quarter. We are planning and praying for some gracious revivals during the summer months.—Chas. P. Martin, May 14.

Eldorado.

We closed a very fine meeting at Eldorado Sunday night. The professions were more than fifty. The additions to the Methodist Church, twenty-nine; to the Baptist Church, one. Brother S. C. Dunn, of Ozona Station, did most of the preaching, and the results are due largely to him, under God. He dedicated himself to the people here very greatly. Brother Davis, of Sonora Station, preached three excellent sermons. The pastor preached six times. "Uncle Caleb" Smith was with us a few days, adding greatly to the meeting by his influence.—Geo. A. Nance, May 12.

Kemp.

Our work is moving along nicely. All of the auxiliaries have made decided development this year. We have three fine Sunday-schools, one Epworth League and a W. H. M. Society that are hard to surpass. Our second Quarterly Conference was held the first of the month. Our presiding elder preached three fine sermons, and the people at Wilson did themselves credit in the way they took care of the conference. With a new church proposition on hand and our summer revivals arranged for, we expect to have something worthy to report at the end of the year.—Minor Bounds, May 17.

Kaufman.

Things have moved on fairly well in the Church at Kaufman since conference. We have not had a revival, but our people have religious faith, and they love the Church and most of them love each other. The women of the two missionary societies have industriously and successfully engaged in their work. The Home Mission Society deposited \$1200 in the bank for the new church and pledged \$300 more to be paid when the Building Committee needs it. The Junior League and Young Ladies Foreign Missionary Society are both prospering and the Sunday-school steadily improves as the weeks go by. We have had several accessions to the church since conference. The official board has been taking care of the local finances of the Church very well. They volunteered to raise the pastor's salary \$200. The assessments for foreign missions, Bishop's fund and Orphanage have been paid. The best is to be told yet. Several months ago the foundation was laid for our brick church and last week the brick work began on the church and is progressing finely. It will be a splendid church when completed, and we hope to worship in it by early fall. In kindness, loyalty and liberality the people of Kaufman Station are equal to any the writer has ever served. We are under obligations to them for many personal kindnesses shown to the pastor and his family. One hundred and fifty persons were received into the Church last conference year, and now we are hopeful of another great revival this summer. Success to our most excellent conference organ.—A. R. Nash, May 17.

TO TEXAS SUNDAY-SCHOOL WORKERS.

At our State meeting at Waco the officers of the Texas Methodist State Sunday-school Conference, upon invitation of the Epworth League Board, agreed to arrange a program for a Sunday-school Institute one hour each day at Epworth. We are assured that this will be welcome news to our many Sunday-school workers in Texas, and will add renewed zest to their interest in the Encampment at Epworth. A committee was named—Rev. J. E. Harrison, San Antonio; D. H. Abernathy, Pittsburg; and W. E. Hawkins, Fort Worth—to arrange program. There will be no set speeches, but it will indeed be a school of plans and methods, and you will be given help and instruction in that thing most important to you.

The committee is especially desirous that every superintendent in the State, if possible, attend, as we are very anxious to take up the important matter of opening and closing the Sunday-school with you, receive your advice and experience, and out of the abundance of counsel we hope to bring attention to and correct some errors so prevalent in this service. We want your help, and we hope to benefit you, and you may feel free to ask as many questions as you please. The same invitation is extended to all teachers and workers. Begin to get ready now. We are going to have a big time. Don't miss it—August 5 to 15.

We are glad to announce that Mrs. V. A. Godbey, of Austin, will be chief instructor of elementary grades. W. E. HAWKINS.

APPRECIATIVE RESOLUTIONS.

To the Presiding Elder and Members of Jacksonville District Conference, M. E. Church, South:

Dear Brethren—We, your committee appointed to draft resolutions expressive of our appreciation of the character and of the work done by Rev. W. K. Strother as President of Alexander Collegiate Institute, of Jacksonville,

Texas, beg leave to submit the following:

Whereas, Brother W. K. Strother has been the efficient and successful President of our training school at Jacksonville, Texas; for the past five years; and

Whereas, in the providence of God he has been called to another field of labor and usefulness, therefore,

Resolved 1. That we recognize in Brother Strother a faithful and conscientious minister of the gospel of our Lord Jesus Christ, whose life and character are above reproach.

2. That we heartily endorse him as an efficient and successful teacher.

3. That he is due, and we hereby express, our heartfelt thanks to him for the magnificent building erected in the town of Jacksonville for the comfort, convenience and education of our sons and daughters, which is the result largely of his indefatigable labors, and is a thing of beauty and joy to the entire Texas Conference.

4. That we commend Brother Strother as a Christian gentleman and teacher worthy of the confidence of those with whom he may come in contact.

We pray that the richest blessings of our Heavenly Father may rest upon him wherever he may go.

Respectfully submitted,
J. L. DAWSON,
J. C. COX,
Committee.

DISTRICT CONFERENCE NOTICES.

- 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
- Bonham, Bailey, 9 a. m. May 27
- Abilene, Anson, May 28
- Gatesville, Meridian, May 27
- Decatur, Chico, May 27
- Paris, Roxton, 7:30 p. m. May 27
- Terrell, Rockwall, 2 p. m. May 28
- Beaumont, Newton, June 1
- Pittsburg, Queen City, 8 p. m. June 8
- San Angelo, San Angelo, June 16
- Stamford, Hamlin, 9 a. m. June 17
- Llano, Lometa, 9 a. m. June 23
- Western Dist., Ger. Mis., Plehweville, June 24
- Cleburne, Godley, June 25
- McKinney, Wylie, June 25
- Weatherford, Graham, 9 a. m. June 25
- Dublin, Carlton, 10 a. m. June 29
- Marshall, Beckville, June 29
- Calvert, Lott, June 30
- Tyler, Mineola, 9 a. m. June 30

CORRECTION.

In my communication of May 19 I am made to say: "Brother Phair married my wife, and I was converted and joined the Church under his preaching." What I did say was, "One would say, he married me; another, he baptized me, and another, he married me." C. G. VICKERS.

Oldar Bayou, Texas.

Please correct an error which occurred in the obituary of Robert Haynes, in the Advocate of the 13th instant. It reads: "The funeral service was held in the Methodist Church at Kaufman, the services conducted by Rev. A. R. Nash, the pastor of the Baptist Church." It should read: "The services conducted by Rev. A. R. Nash, the pastor." L. J. POWER.

Making Good.

There is no way of making lasting friends like "Making Good;" and Doctor Pierce's medicines well exemplify this, and their friends, after more than two decades of popularity, are numbered by the hundreds of thousands. They have "made good" and they have not made drunkards.

A good, honest, square-deal medicine of known composition is Dr. Pierce's Golden Medical Discovery. It still enjoys an immense sale, while most of the preparations that have come into prominence in the earlier period of its popularity have "gone by the board" and are never more heard of. There must be some reason for this long-time popularity and that is to be found in its superior merits. When once given a fair trial for weak stomach, or for liver and blood affections, its superior curative qualities are soon manifest; hence it has survived and grown in popular favor, while scores of less meritorious articles have suddenly flashed into favor for a brief period and then been as soon forgotten.

For a torpid liver with its attendant indigestion, dyspepsia, headache, perhaps dizziness, foul breath, nasty coated tongue, with bitter taste, loss of appetite, with distress after eating, nervousness and debility, nothing is so good as Dr. Pierce's Golden Medical Discovery. It's an honest, square-deal medicine with all its ingredients printed on bottle-wrapper—no secret, no hocus-pocus humbug, therefore don't accept a substitute that the dealer may possibly make a little bigger profit. Insist on your right to have what you call for.

Don't buy Dr. Pierce's Favorite Prescription expecting it to prove a "cure-all." It is only advised for woman's special ailments. It makes weak women strong and sick women well. Less advertised than some preparations sold for like purposes, its sterling curative virtues still maintain its position in the front ranks, where it stood over two decades ago. As an invigorating tonic and strengthening nerve it is unequalled. It won't satisfy those who want "booze," for there is not a drop of alcohol in it.

Dr. Pierce's Pleasant Pellets, the original Little Liver Pills, although the first pill of their kind in the market, still lead and when once tried are ever afterwards in favor. Easy to take as candy—one to three a dose. Much imitated but never equaled.

The Home Circle

THE LORD IS MY SHEPHERD.—PSALM XXIII.

By Rev. J. A. Puckett.

The Lord my shepherd is,
I shall not want for aught;
Full guardianship is his,
With good his hand is fraught.

He leadeth me by waters still,
In pastures green I lie;
He guardeth me from every ill,
Each want he doth supply.

My fainting soul he doth restore,
For his name's sake alone;
In righteous paths he goes before,
The narrow way is shown.

Yea, though I walk through death's dark
vale,
No evil will I fear;
Thy rod and staff shall never fail,
Thy presence ever cheer.

When enemies beset my way,
And hunger presses sore,
Thou hast a table every day,
My cup it runneth o'er.

While at that board my soul is fed,
Where I may drink my fill;
Thy holy oil anoints my head,
And makes my heart to thrill.

Then surely goodness all the way
Shall follow as I go;
And mercy keep me day by day,
Secure from every foe.

And when on earth I cease to roam,
When death my soul shall free;
The Lord's own house shall be my home
Throughout eternity.
Grand, Okla.

TRANSLATION OF A GREATLY BELOVED MINISTER

By Rev. Edwin Whittier Caswell.

The millions of New York City were startled by the announcement recently of the departure of Theodore Ledyard Cuyler.

Since the celebration of his eighty-seventh birthday, on Sunday, January 10, 1909, he had addressed a number of meetings with his usual vigor, and none knew of any serious illness till his death came as a great shock to the community.

It was my esteemed privilege to personally extend congratulations to Dr. Cuyler on the day after his eighty-seventh birthday. I can see him now, coming down the broad stairway, holding my letter in his left hand, and extending his right hand, with which he warmly welcomed me. Knowing of his extreme deafness, I had typewritten the words which I desired to communicate, so that he might know my mission before greeting me. For ten or fifteen minutes he poured out his soul in his usual cordial manner in meeting friends. Talking all the while, he showed me nineteen volumes of scrap-books, filled with the four thousand religious newspaper articles which had been printed all over the world. Then came the photographs of eminent men he had visited in England and on the continent. He knew Spurgeon, Guthrie, Gladstone, Maclaren, Newman Hall, Carlyle, and all the great thinkers of his own land.

His mornings were then being occupied with replies to the letters of congratulation, which were piled high on his study table, from all over the world. He said: "I want to tell you that the Rev. James M. Buckley, editor of the New York Christian Advocate, wrote me the most delightful letter of all the years he has known me. He and Dr. Goodell, of Calvary Church, exceeded themselves and all others this year in their expressions of friendship and appreciation." Continuing, he said: "Do you know, I am about half Methodist myself; and I want to tell you that the Simpson Methodist Episcopal Church, of Brooklyn, excelled all the Churches yesterday. They really poured a jug of molasses on my head. Do you know how they did it? I will tell you. When the pastor, Rev. William J. Thompson, presented the resolutions of congratulation, the entire audience arose and enthusiastically and unanimately requested the pastor to present these resolutions to Dr. Cuyler in person on Monday morning." Continuing, he said: "Brother Caswell, no audience ever did that to me before. I love all the Churches, but especially the Methodist."

I then referred to the request which I had made in writing, that he would prepare a short introduction for a religious book which I had been compiling. He replied that he had not written an article for the religious press in two years. The numerous publications in the weekly press had been selected from the four thousand articles previously printed. He said that it was impossible for him to write anything for publication, owing to his age and infirmities; but he continued: "You may make any selections from my works, or from the newspaper articles, and sign my name to it, as an introduction to your book." I felt on leaving the presence of this saintly man of God, that I was departing from a friend of a lifetime, when really I had only shaken his

hand two or three times before, and then in a public assembly.

Dr. Cuyler's geniality, his loveliness, his beautiful sincerity, and his evangelistic passion, made him the beloved John among his ministerial brethren in this great city. He was truly one of the greatest pastors of a century. His great motto was, "A house-going pastor makes a Church-going people." All will admit that he was one of the greatest preachers America has produced, not from the standpoint of stately periods, polished sentences, charming delivery, or oratorical eloquence, but he was a great advocate of God's mighty truth, pleading like a lawyer before a jury for the life, liberty and happiness of immortal men.

Like Demosthenes, he aroused multitudes to march against the hosts of intemperance, and all forms of evil. His sermons were spiced with a quaintness of expression, a directness of aim, and an overwhelming power of appeal. His intense soul earnestness was diffused throughout the living presence of the minister who had a message from God to his fellows.

Dr. Cuyler's illustrations were not old and hackneyed, but shone out in his sermons like gems taken from scenes in real life, from nature, current events, secular happenings, and from the lives of living men. A good idea of Dr. Cuyler's style of preaching and happy use of anecdote is shown in a sermon delivered in the Lafayette Avenue Presbyterian Church in 1878—thirty-one years ago. The subject was, "Burdens, and How to Carry Them," and in the course of one of the subsections of his discourse he thus referred to "Brotherly Help:" "He is strongest who is most sympathetic. There is no end to opportunities for doing good. A woman missionary writes from the seat of the Russian War: 'I was thoroughly tired out one day working to relieve the wounded. I sat down on the floor to rest. A native Christian came and sat down behind me and said, "Lean against me." I declined; then she caught hold of me and pulled me back and said, "Now, if you love me, lean hard." Those words I thought of all that day. I thought of Christ saying to us wearied ones, "If you love Me, lean hard." It was an inspiration to me.' How often has a loving husband whispered to his invalid wife leaning upon him, 'If you love me, lean hard?' O, how Christ has sought to release us of our loads, to bear our burdens, to have us lean hard upon him! Remember, when you grow tired, the infinite compassion of Christ."

It is well known that, in the year 1890, after a pastorate of thirty years in the Lafayette Avenue Presbyterian Church, Dr. Cuyler retired from the active ministry. In his closing words, he again showed his ability for apt illustration. He said: "Before I tell you good-night, there are two things I must say to you at the close of my pastorate. I might just as well try to stop breathing as to stop preaching. Once, when I was up in the Adirondacks, before it was profaned by electricity and lace curtains, I saw an old greyhound lying asleep, with one eye open. The keeper of the inn took down his gun and walked by his dog. Immediately the old animal was on his legs and bounded off to the woods. The attraction of the chase was irresistible. Every Sunday morning I shall feel like that hound. When your Committee on Supply came to me and said, 'Doctor, won't you come back and preach for us next Sunday?' they started the old hound. Next

Sabbath morning, I hope to mount those pulpit steps with a smile on my lips. One more thought: I shall have the latchstring hanging on the outside for everybody in this neighborhood—rich and poor, young and old, black and white. Come in and let us talk and make love to one another, as in times gone by, and when these lips have gone to dust I will not say good-bye: I'll just say good-night. Good-night! God bless you all."

As he stepped down from the pulpit, he stood for an instant, and then, tenderly as a mother kisses her dead infant, he stopped and kissed the pulpit, his eyes filled with tears, and his strong face depleted his emotion. Then he turned away.

Dr. Cuyler was not only noted for great pathos and spiritual unction, but he possessed a vein of humor which illuminated his sermons, writings and conversation. Dr. Paxton, one of the professors at Princeton, was a very intimate friend of Dr. Cuyler. Once Dr. Cuyler was speaking before the students of that university on the subject of temperance. He was showing that it was not necessary for a hotel to sell liquor in order to be prosperous, and he cited an instance of a temperance hotel which was doing excellent business. "Not for love or money," said Dr. Cuyler, "could you at that hotel get anything to drink, as Brother Paxton can testify." You can imagine the shout and roar that went up from the students at the joke on one of their professors. Dr. Cuyler once said of Dr. Bushnell, who, after a severe illness, was walking out while he was still very feeble—one of his friends, meeting him, said: "Why, Dr. Bushnell, I heard you were very ill." "So I was," he replied. "I went right up to the gate, and Peter sent me back again to be better prepared for heaven."

Dr. Cuyler quoted with great glee Spurgeon's notion of the evolutionist's prayer, addressed not to our Father which is in heaven, but to our father which is up a tree. His comment upon Carlyle was that Jeremiah, in his most doleful lamentations, was cheerful beside him.

Dr. Cuyler's reasons for not publishing sermons was, as he said: "I take the core out of a sermon and make it into two articles; thus the thought gets a far wider circulation than would be possible to a book, and the two articles are given a much greater reading than a longer one possibly could have."

In Dr. Cuyler's farewell sermon in 1890, he said: "Looking my long pastorate squarely in the face, I think I can honestly say that I have been no man's man; I have never courted the rich or willfully neglected the poor; I have never blunted the Sword of the Spirit lest it should cut into the conscience, or concealed a truth that might save a soul."

He wrote twenty-three volumes of books, and it is estimated that two hundred millions of articles have been published in the various religious papers of the world.

A PROPHECY.

George Ade says that when a certain college President in Indiana, a clergyman, was addressing the students in the chapel at the beginning of the college year, he observed that it was "a matter of congratulation to all the friends of the college that the year had opened with the largest freshman class in its history."

Then, without any pause, the good man turned to the lesson for the day, the third Psalm, and began to read in a voice of thunder:

"'Lord, how are they increased that trouble me!'"—Lippincott's.

SILLY SHEEP.

Joe came home with his clothes, and even his curls, all wringing wet. "Just knew the ice wasn't strong 'nough!" he grumbled.

"Then why did you slide?" asked auntie.

"'Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things; where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but jumped right



10 DAYS FREE TRIAL

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 from anyone at any price until you receive our latest art catalogue illustrating every kind of bicycle, and have learned our unheard-of prices and marvelous new offers. Write in all it will cost you to return mail. You will get much valuable information. Do not wait, write it now. TIKES, Coaster-Brakes, Built-up Wheels and all sundries at half usual prices. HEAD CYCLE CO., Dept. 4274 CHICAGO

after, and the next, and the next, although father tried to drive them back, and Watch, the old sheep-dog, barked his loudest. But they just kept on jumping and jumping, till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death.

"My! what silly fellows!" exclaimed Joe. Then he looked up at his aunt, and laughed.—London Sunday-School Times.

ADAM BEDE SPOKE IN ENGLISH.

An overzealous county committee once advertised that J. Adam Bede, of Minnesota—who is the House humorist, and, for that reason, probably, has been defeated for re-nomination, the people desiring serious-minded statesmen, apparently—would make a speech in Scandinavian in a town where there was a large settlement of Swedes and Norwegians.

Bede had a full house. He couldn't make a speech in Scandinavian, and he was in a bad hole.

After he had been introduced as a fellow Norsky by the Chairman, Bede stepped out. "My friends," he said, "I have been advertised to address you in your native tongue. Before proceeding, I desire to say that I have heard great things of the sturdy men from the North who are doing so much to make Minnesota an imperial State. I have heard that you men are the best class of immigrants, that you rapidly assimilate our language and customs, and become our best American citizens. I believe this to be true. Now, just to satisfy my curiosity, I desire to ask how many of you can understand English, just to prove to the world how admirable you are as settlers. How many understand English?"

"Ve bane all know English," said the spokesman.

"In that case," continued Bede, "it is entirely unnecessary for me to speak to you in Scandinavian, so I will proceed in English."

A settled opinion often means a mind at sleep.

MEMORY MENDING

What Food Alone can Do for the Memory.

The influence of food upon the brain and memory is so little understood that people are inclined to marvel at it.

Take a person who has been living on improperly selected food and put him upon a scientific diet in which the food Grape-Nuts is largely used and the increase of mental power that follows is truly remarkable.

A Canadian who was sent to Colorado for his health illustrates this point in a most convincing manner:

"One year ago I came from Canada a nervous wreck, so my physician said, and reduced in weight to almost a skeleton and my memory was so poor that conversations had to be repeated that had taken place only a few hours before. I was unable to rest day or night for my nervous system was shattered.

"The change of climate helped me a little but it was soon seen that this was not all that I needed. I required the proper selection of food although I did not realize it until a friend recommended Grape-Nuts to me and I gave this food a thorough trial. Then I knew what the right food could do and I began to change in my feelings and bodily condition.

"This kept up until now after 6 months use of Grape-Nuts all my nervous trouble has entirely disappeared. I have gained in flesh all that I had lost and what is more wonderful to me than anything else my memory is as good as it ever was.

"Grape-Nuts has remade me all over, mind and body, when I never expected to be well and happy again." "There's a Reason."

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

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

"THE SANITARY" Individual Communion Cups
FREE catalog and list of thousands of churches using our cups. Write Sanitary Communion Outfit Co., 25 Street, Rochester, N. Y.

Meeting of the Board of Missions

The sixty-third session of the Board of Missions of the Methodist Episcopal Church, South, is in session at the Publishing House. The whole work of the Board of Missions, both in the home and foreign fields, passes under review at this meeting. The fields are separately considered and appropriations made for the maintenance of the missions in those fields. Also the board has charge of the educational work and the literature being circulated in the interest of missions. This last is quite a large field within itself. The bishops, who have just closed their annual session, are ex-officio members of this board. In addition to the foreign mission work in China, Japan, Korea, Brazil, Mexico and Cuba, quite an extensive line of work is being projected by this board in the home field. This is supplementary to the domestic mission work being done in the Annual Conferences. It is among foreigners, mill operatives and the neglected sections of the cities, etc.

The financial showing, considering the stringency of the times, is very encouraging. The total income of the board for the fiscal year was \$593,656. This is an increase over the past year of \$52,533. This is the largest amount received any year in the history of the board, and is the largest increase in twenty years, except one. The most remarkable fact in this financial exhibit is that more than \$299,000 of the whole amount was in special and bequests—an increase in that line of \$69,565 over last year. This is the largest amount and the largest increase in that line in the history of the board.

Twenty Annual Conferences have paid the assessment in full—some of them much more—and there is a growing disposition to go beyond the assessment.

The Soochow University and the Anglo-Chinese College in China report an attendance up to the full measure of their capacity. The same thing is true of the other schools in China. The change of the educational system which has been in vogue for twelve centuries in that empire which amounts to a revolution, lends attractiveness to the mission schools and enlarges their influence. The educational work is proving popular and powerful in all the mission fields. Some of the schools suffered last year a slight decrease in attendance on account of the hard times, but not because they were not appreciated.

The Biblical Department of the Kwansai Gakuin, in Kobe, Japan, has received Government recognition, which puts it on a much better basis than before. The Churches in Richmond, Va., have agreed to raise \$12,000 the coming year for building and equipment for the training of ministerial students in this school.

There are eighteen mission schools in Brazil, in which 1600 pupils are matriculated. Granbery College, presided over by J. W. Tarbox, has had a large increase in attendance, reaching nearly 200 students. The City Council of Uberaba has shown marked confidence in Dr. Tarbox by inviting him to found a practical school of agriculture and offering liberal support to the enterprise.

In the island of Cuba a very decided progress is reported. The Church is now entrenched with very good houses of worship and growing membership in every important city on the island. From these centers the work is spreading to the towns and villages. The native Church is showing a remarkable spirit of self-support and church building. At the last conference they planned for a great stride forward in the matter of self-support by voluntarily assuming an amount 80 per cent greater than was raised last year and guaranteeing its payment. There are eighteen missionaries in this field, and they are full of hope and courage.

The Home Mission Department has made substantial progress the past year. This department of the board has only been in operation three years. By the co-operation of Conference Boards six missions have been opened among foreigners in Louisiana, Texas and West Virginia. The opening of a Port Immigrant Home in Galveston, Texas, is hailed as a movement in the right direction. The foreigners that come to that port are met, protected and guided to their destination with kindness and care. Thus they are protected from sharks that would prey upon them, and the annoyances to which they would be subjected on a new and strange shore. A similar work is being opened at Gulfport, Miss. The turning of so many foreigners toward our Southern ports makes such work as this very important from a humanitarian as well as a religious standpoint. The presence of ten Bohemian students in Southwestern University, Georgetown, Texas, together with four native missionaries among that people, indicates the work that is being done in this line in reaching the people of a foreign tongue. A like work is being done among the Italians in Louisiana, Texas

and West Virginia, where large numbers of those people are to be found. There were no converts in Korea twenty-five years ago; there are now more than 125,000, and are rapidly increasing. The mission of the M. E. Church, South, opened there ten years ago with an inadequate force of workers. The membership has reached 3245, with 2500 probationers and 3049 Sunday-school scholars; 1549 were added to the Church last year, which is an increase of 50 per cent in one year. Prince Ito himself has contributed \$2500 toward the building of the Methodist Church for Japanese. The native Church in Korea is sending native missionaries to work among their countrymen in the far North, even in Siberia itself. Having received the Word, they pass it on.

Some anxiety has been felt regarding the effect of the union of Methodist Churches in Japan, in which M. E. Church South, and the Methodist Church in Canada joined. The results have not justified any fears that might have been entertained. The work has gone forward with new vigor and constant success. The relations between the missionaries and Japanese leaders having freely sought counsel and co-operation of the missionaries, both working together in the utmost harmony. The increase in membership has been very gratifying, running from 1857 to 2249 members since the union. The financial increase has been equally gratifying, amounting in one district to at least 50 per cent for pastoral support. One of the most valuable assets of the new Methodist Church in Japan is Bishop Honda, who has been called the Ashury of Japan. He is a clear-sighted, self-denying, courageous and deeply spiritual leader, who is making full proof of his high calling as the first native Bishop in the Orient.

In Brazil there are 95 foreign missionaries and native preachers engaged in active service. Adding to this number the teachers and Bible women, the entire Methodist force of workers is about 129. There are now 5614 members in that field, and 517 were added to the number last year. Including the work of Sunday-schools, schools and Epworth Leagues, at least 10,000 souls are being reached and taught by this force of workers. The Brazilians are a liberal people. They contributed last year to the support of the ministry an average of about \$2.00 per member, and it cost them self-denial to do it.

It was reported that marked changes had taken place in Mexico. The increase of intelligence through the public schools, the marked industrial and commercial progress and the growth of Protestantism are slowly changing the whole social atmosphere. While the progress of Protestant work in this country is apparent, slow, it is nevertheless permeating to whole land with its influence—receiving more and more the approval of the intelligent classes. The financial showing for the three Mexican conferences indicates a growing appreciation of the gospel, the total advance over the year before being 25 per cent. The Central Conference, which includes the City of Mexico, increased its contributions to self-support more than 20 per cent. In the Northwest Conference there was an increase of 25 per cent in the whole financial budget. This is regarded as a very healthy indication, since the poverty and ignorance of the people in the beginning made the financial problem among them a very difficult one.

DANGERS OF THE LAYMEN'S MOVEMENT.

We notice that quite a large space is now being given by the religious press to the exploiting of the "Laymen's Movement." But whether this movement will redound to the substantial and permanent good of the Church is a problem yet to be solved. While, perhaps, ten-fold more people, male and female, now publicly officiate in religious services than ever before, we doubt if there is half the "old-time" spirituality and practical piety found in the Church to-day. The machinery of the Church is becoming too extensive and heavy for the power which is expected to run it.

But one of the gravest dangers involved in this laymen's movement is the obliteration of the line of distinction between the ministry and the laity which has heretofore been so conspicuous and jealously guarded. For where there is no difference there is no distinction. And if there is such a thing as a special evangelical call to preach, what becomes of it if every layman who chooses to preach is recognized and encouraged in that capacity by the Church? The call evidently becomes a common endowment, and thereby loses its former peculiar distinctiveness. The possession or the want of a license and ordination papers makes no essential distinction between men who preach the gospel. These are but the "guinea's stamp," and a preacher is a preacher for all that. So, if a layman is allowed and encouraged by the Church to preach the gospel he is a preacher so far as that Church is concerned, whether he has received the Divine call or not, and the sacred distinction of an evangelical ministry melts away.

A second danger of the laymen's movement is the wreck of the itinerant system in the Methodist Church.



Theodore Thomas, the late Conductor of the celebrated Theodore Thomas Orchestra, wrote as follows concerning

Mason & Hamlin ORGANS

"The Mason & Hamlin Cabinet Organs are, in my judgment, the best instruments of their class made either in this country or in Europe. They excel especially in richer, better qualities of tone. The recent improvements are of a great value. A wide acquaintance with musicians enables me to say that they generally regard the Mason & Hamlin as unequalled by any others."
(Signed) THEODORE THOMAS.

Send for illustrated catalogue. Write to Dept. V
Mason & Hamlin Co. BOSTON, MASS.

It is said that of 25,000 sermons preached in Wesleyan pulpits, in England on a given Sabbath 20,000 of them are preached by laymen. Here we have four lay-preachers to one ordained preacher. And four to one is a majority that will eventually assert its supremacy to the undoing of the minority in any organization under the sun. And if the plans of the laymen's movement in the M. E. Church, South, now being formulated shall materialize, they are likely to result in a similar majority of lay-preachers over ordained preachers to that in the Wesleyan Church. And when this majority shall assert its supremacy the itinerant system will be seriously weakened, though it cannot be abolished under the restrictive rule. The people will be quick to realize that after all they have come unto a free gospel and having taken the office of the ministry into their own hands will be tempted to dispense with a salaried itinerancy.

The third danger involved in the laymen's movement, we see it, is the degrading of the councils of the Church into banqueting caucuses, and thereby introducing the spirit and policies of the world into the sacred precincts of the Church. We have already observed that there can hardly be a convocation of any kind in the Church without the attachment of a banquet, and the fleshy aroma of after-dinner speeches, especially where laymen are in the majority. And upon such banqueting occasions the preachers are not at all loth to attend. Toward an institutional Church, based upon a culinary department with a layman in the pulpit, this movement is evidently pointing. And whenever the distinction between the evangelical ministry and the laity of a Church becomes obliterated, that Church will begin to depreciate toward the level of the world. Let us beware.

ROBERT T. BENTLEY.
Meridianville, Ala.

AN APPEAL TO THE CHURCH IN BEHALF OF THE FALLEN GIRL.

God's appeal to the lost world is, Though your sins be as scarlet, they shall be white as snow. Though they be red like crimson, they shall be as wool.

Public sentiment says that the fallen woman came from a low class of womanhood and deserving of no one's sympathy or care. But I want to disabuse your mind of any such thoughts by giving you a few facts. If you will lay aside your prejudices and go among them with the purpose of doing them good, you will find among them many refined, intelligent, well educated girls, well calculated to hold responsible positions. Many Christian families are mourning the absence of a dear girl, once the idol of the home—you will find among them good musicians, school teachers, bookkeepers, stenographers, trained nurses, etc. Then you ask, how came they so fearfully fallen. Well it is Satan's purpose to destroy the human family, and he entered Eden and deceived our first parents, destroying God's image in their nature, starting them out in a life of sorrow. His plan is still to destroy each rising generation by using fallen man to entice and lead pure young girls and helpless women into the life of sin and sorrow. As Satan can transform himself into an angel of light, and thereby deceive, so can his faithful servants appear to be what they are not, and by their deception have won and enticed their victim into the snares that have easily wrecked their lives. It was ascertained that in one district in one of large cities where there was 500 fallen girls, also that there was five times that many fallen men whose thoughts reveled in the desire to wreck the lives of pure girls and drag them down, deeper and deeper in sin and sorrow.

Do you who scorn unfortunate girl place the ban as rigidly upon the fiend who is her partner in sin, and who really bears the greater guilt? If not, why not?

These girls were once the darling of some home, and yet, buried down under the rubbish of her life of sin, there still lives some of that spirit of pure, noble womanhood of which we are all so proud. Doubtless your hearts would

be touched and your sympathy aroused, if you should see her sitting with bowed head and crushed heart, weeping because of the sorrow that has come into her life. She feels that she is no longer the pure, chaste girl that she once was, and she can no longer mingle in that pure society where she was once loved, and the remembrance of mother and home and its comforts, her heart heaves a sigh and tears chase down her cheeks.

You think from their gleeful laughter that she is happy, but this is only a mask, hiding a sorrowing heart. Of the 500,000 fallen women in our country 50,000 are dying annually and many choose suicide rather than to continue such a life of dissipation and wretchedness—yes, many of them are sick and tired of such a life—but can see no way out. They feel that no one loves or cares for them now, and if they are ever thoroughly saved from sin they generally find the doors of employment closed against them, and the door of society shut in their faces, and if the door of the Church is open to the Magdalene it is with such cold indifference that the poor soul hardly has courage to enter.

Since God has said to her, "Though your sins be as scarlet they shall be as white as snow, and though they be red as crimson they shall be as wool," and since Jesus has suffered so exceedingly for the scarlet sin and so willingly shed his blood for the crimson sin, making an atonement that so fully covered her case, why is not his children ready to go in his Spirit of love and try to win them from Satan's power for our Christ?

Are we keeping the command, Thou shalt love thy neighbor as thyself, when we leave them to die in their sins without at least making some effort to help them and show that we do love them? And after they are truly saved and trying to flee from those Satanic influences by which they have so long been bound could they find shelter under our roof; could they sit at our table; could they rest in our bed; would we brave public sentiment and take them as one of God's children into our homes and encourage and help them that they would not have to go back to the haunts of sin to find congenial fellowship and a chance to live? May God help us to see our duty.

O, dear sisters, in high places
Shall our hopes be all in vain;
O, will you try some means
To break our slavish chains.
I am the slave of man's passion;
Slave to each caprice with him,
Yet he reigns in high society,
Though a partner to my sin.
I am living in abandon,
None to pity, none to save
O, that I had gone to heaven
When an infant to my grave.
E. S. JOHNSON

NERVOUSNESS AND NERVE.
The more nervous a man is, the less nerve he has. That sounds paradoxical but it isn't, for nerve is stamina.
Wood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take.
If you get tired easily, mentally or physically, take it—it will do you good.

When men are "loaded" they are apt too go off.

Yellowstone National Park

Nature's Wonderland is the Yellowstone National Park. No life is complete without a visit to it. There are excursion rates this summer. If you want to get the most out of it, organize a party. Write to Frank Reedy, care Southwestern University, Georgetown, for full particulars. He has made the trip a number of times.

BELLS

MENEELY & CO. WATERVLIET, (West Troy), N. Y.
The Old Reliable CHURCH, CHIME, SCHOOL BELLS
Established 180 years ago. & OTHER

PLYMUR CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O. Please mention this paper.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent

SICK HEADACHE,
cause the food to assimilate and nourish the body, give keen appetite.

DEVELOP FLESH
and solid muscle. Elegantly sugar coated.

Take No Substitute.



BLAYLOCK PUB. CO. Publishers

Office of Publication—416-418 Jackson Street.

Published Every Thursday at Dallas, Texas

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

G. C. RANKIN, D. D. Editor

SUBSCRIPTION—IN ADVANCE.

ONE YEAR \$2.00
SIX MONTHS 1.00
THREE MONTHS50
TO PREACHERS (Half Price) 1.00

For advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas are agents and will receive and receipt for subscriptions. If any subscriber fails to receive the Advocate regularly and promptly, notify us at once by postal card.

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

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

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

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

BLAYLOCK PUB. CO., Dallas, Texas.

CRITICISM OF THE LAYMEN'S MOVEMENT.

In another column in this issue we publish an article from an Alabama correspondent criticising the Laymen's Movement, but we do not agree with either the fears or the arguments of the writer. He assumes that the whole duty of the ministry is to occupy the pulpit and preach to the people on Sunday, and that this Laymen's Movement tends to supplant the ministry and do away with the need for an ordained class set aside for the ministration of the truth. As a matter of fact the pulpit is only a part of the duty of the minister. True, he is to preach on Sunday, but he is to visit the sick, encourage the down-trodden, help the poor and the needy, administer discipline, superintend Church progress in every department of enterprise, marry the young people, bury the dead and attend to many other duties that inhere in his call to the ministry, and he is to suggest point of work for the laity and assign certain of them to special lines of activity according to their fitness and aptitude. One of his chief concerns is to aid in every way to develop the moral and spiritual life of his membership; to use them whenever and wherever in his judgment they can accomplish the best results in the interest of their own spiritual weal and that of the Church generally, and this Laymen's Movement is intended to be a means through which to aid the minister in his effort to give the largest activity to the largest number of the laity in the work of the Church. Heretofore the laity have contented themselves to fill a few positions, such as stewards, Sunday-school superintendents, teachers and so on, but beyond these rare instances they have done but little for the Master. Now this enlarged movement has for its object the development of the latent talent and energy of the laity in general, and to put the whole at the disposal of the minister. In our judgment it is one of the most hopeful signs of Church life that has manifested itself in the history of Methodism, and its working out will greatly help instead of menace the duties of the ministry. Were we a pastor we would give the most persistent encouragement to this movement to enlist the laity in all departments of Church work.

The conviction of sinners is sure to be deep when the Church is hearing God speak.

DEATH OF REV. DAVID C. KELLEY, D. D.

The Rev. David Campbell Kelley, D. D., one of the best known ministers in Southern Methodism, died the 16th inst., at the home of Dr. Walter Lambuth, in the city of Nashville, Tenn. He was in his seventy-sixth year at the time of his death. In many respects Dr. Kelley was a remarkable man. Born in a Methodist parsonage and trained in the history and traditions of the Church, he early became a preacher of the gospel and devoted a long life to the Church and to the world. Long ago he gave himself up to the missionary work, but having spent a few years in China his health compelled him to return home. Here he took high position in the appointments of the Church, filling leading stations and districts. He served most efficiently with the Board of Missions and his work became general. No man ever questioned his sincerity or his ability as a man and a minister. He was the embodiment of courage, and during the Civil War served as a Colonel in the Confederate army under the command of the brave General N. B. Forrest.

He was a man of tenacious views and never yielded his positions without a struggle. He was ready to measure odds with any man, and whoever faced him met an antagonist worthy of his steel. This disposition often entangled him with his brethren, and many of them did not agree with him on various matters. His public controversies were many, and sometimes he was erratic and indiscreet. Yet Dr. Kelley was as tender as a woman in his heart, while as brave as Julius Caesar in his spirit. It was our privilege to know him intimately, to have him in our home and we always loved him dearly. Often we had occasion to differ from him; but we always respected him and held him in high esteem. The sum total of his service to the Church and ministry is far beyond the ordinary, and his name and influence will abide as the years go by. He wrought well according to his views and convictions, and we doubt not but that he has gone to a rich reward beyond the grave.

The following are some notes taken from a biographical sketch furnished the Advocate by Dr. Kelley some twenty-three years ago. Speaking of his work as Colonel of Cavalry in the Confederate Army in 1863-4, he says: "I preached constantly to the soldiers with many souls won for Christ." The first three years he served McKendree Church, Nashville, he says: "In those years I doubled the membership." The fourth year he reported the collection for all purposes over \$27,000. In another note he says: "I have taken into the Church an average of 125 persons for every year of my pastoral labors; have failed but once to pay all assessments in full. I proposed, wrote and offered the resolutions out of which Vanderbilt University had its origin at conference in Lebanon, Tenn., 18—." At my own suggestion, organized, prepared and carried through the Committee on Missions, at General Conference held at Atlanta, the Woman's Missionary Society. Moved in the Board the opening of work in Brazil; am in favor of the broadest facilities for education of ministers; opposed to theological schools. Opposed to all theories of the atonement which fail to recognize Jesus as the gift of God's love—not the propitiation of his anger."

A PLEASANT VISIT TO CENTER.

For a number of years we have been promising that prince of good laymen, J. E. Armstrong, of Center, to make that community a visit, but one thing and another militated against the promise until last Sunday. We left over the Katy Friday night and woke up at Shreveport Saturday morning. We had something over two hours on our hands, and we strolled over the Louisiana city. It is said to have forty thousand population, with every evidence of thrift and progress. In some places the city has an antique appearance, but for the most part the buildings look modern, the sidewalks are good and the streets are generally paved. It is located on a rolling site and this gives it a clean air. We walked around to First Methodist Church and marked her walls and the towers thereof. It is a massive brick building and seemed to be a most commodious structure. We did not get on the inside, neither did we see the pastor, our own Dr. Whaling. We saw many small brick buildings marked "saloons," but our most persistent inquiry failed to direct us to where we could get anything strong to drink! The signs are there, but the real thing is gone. Shreveport is as dry as a bone. Those signs reminded us of the

skins and bones of cattle on the plains—only reminders of the fact that at one time in the past these dried skins and white bones contained cattle.

At eight-thirty we took the Houston East & West and made a run of two hours to Tenaha. There we were met by that live young preacher, Rev. L. B. Saxon, and a goodly number of his brethren and escorted to the parsonage. A little brushing up and we went to the church and found every seat occupied and ready for service. And this on Saturday, too! They were there from the town and from the country. The church will seat at least four hundred people. The singing was with the spirit and the understanding also. It was a pleasure to preach to them. We had a delightful service and it was good to be there. Brother Saxon has for several years been a supply, but he was admitted on trial last conference and he is doing things at Tenaha and Joaquin. After a sumptuous dinner with him, his good wife and a number of friends, he was kind enough to take me in his buggy, behind a splendid horse, and drive me twelve miles across the country to Center. There is a railroad running from Center—from Beaumont by Center—through Tenaha to Gary and thence to Longview, and from Tenaha to Shreveport, but it is just being completed and the cars are not yet on hand. It is a branch of the Santa Fe, and will be running regularly by the first of the month. This will be a great uplift to Center and all that section of country.

The country between Tenaha and Center is rather sandy, covered mostly with pine timber, and in places with oak, hickory and the like. It is productive and this railway will cause it to be put under a good state of cultivation. Cotton, corn, oats and fruits and vegetables grow well. The lumber is mostly used up, but there is another fine crop coming on. But it takes good farming to make a country. A regular line of hacks is run between the way over we crossed the "long office business at the present. On the way over we crossed the "long bridge," and a mile or so beyond we passed the site of the old "Cedar Yard" school house. The old house has long since fallen into decay, and only the ruins of the chimney tell where it stood. It was here in the long, long ago, that the "Regulators and the Moderators" met in mortal combat and fought one of their fierce battles. That was before we had laws and courts of justice, when men were a law unto themselves and rival hands tried to establish government. Finally General Houston sent a regiment of soldiers in there and brought order out of chaos and established a permanent peace among them. But the effects of the strife lingered a long time. Shelby County is one of the oldest in the State and it has more native people according to its population than most any county in Texas. Among them are many of the finest people in the land. Dr. J. H. McLean's ancestry lived in that county, and there is where he was brought up.

On reaching Center J. E. Armstrong took charge of us, and we were at home. He and his good wife are known to the preachers of the Texas Conference. Rev. W. H. Vance is the pastor and he is a good one. His people are greatly pleased with him. When he went there and began his work, the church building soon proved inadequate for the increasing congregation. So his people are now engaged in making \$2500 worth of additions to it. It will be practically a new house when they get through with it. The parsonage is near by and we enjoyed one night with the pastor and his family. The Church is strong in numbers and in ability, for there is much wealth in Center. We have something over five hundred members in a town of about 3000. Among them are the leading citizens of the community. We met many of them who have been readers of the Advocate for years, such names as Wilson, Walker, Smith, Sanders, Sanford, Runnels, McKnight, Mills, Crawford, Cooper and others too numerous to mention. We soon realized that as editor of the Advocate we were in the hands of our friends.

The town is an old one, but it is keeping pace with improvements. The business houses are mostly brick, the church houses are modern and they have one of the best public school buildings in the State according to their population. It cost \$23,000, but in the black land country it would have cost nearly a half more than this amount. They have an electric light plant, an ice plant, two strong banks, an oil mill, planers, and other enterprises. The court house is an old building, but massive and substantial. They also have a good weekly paper. On Sunday morning a great congrega-

tion assembled in the opera house—at least seven hundred. It would have been much larger had there been room for others. It was the occasion of their public school commencement, under Professor Day, who is one of the best school men in this part of the State. The music was specially prepared and very inspiring. We preached the sermon for them and so far as we could judge the service was profitable. We have never seen better attention and more patience, for we preached an hour and a quarter. We knew that they would not have to sit another Sunday very soon under our ministry and we took time. At night the same house was filled again and we had another good service. Rev. W. A. Craven, of the Shelbyville Circuit, and Rev. M. I. Brown, of the Center Circuit, were with us at the evening hour. We were glad to meet them and have them take part in the worship.

There are three people whom we want to mention specially—Judge Davis is one of them. For years he occupied the district bench and made a most efficient Judge. For nearly forty years he and his good wife have been readers of the Advocate and members of the Church. Mrs. J. W. Mills, the wife of our deceased Rev. J. W. Mills, of many long years ago, lives there. She is now past eighty years of age; but she is bright and active and loves the Church more and more. She was left a widow thirty-odd years ago and she has raised a large family of fine children and she is happy in her old age. It was a great pleasure to shake her dear old hand and listen to her reminiscences. There is a good place in the better world awaiting her. Last, but not least, is that staunch layman, Neal Runnels. He is a man with a big body and a big heart and it was a joy to be in the home of him and his good wife. Business has smiled favorably upon them and they have prospered. And they are liberal and open-hearted with thin prosperity. The Church and every good enterprise share their means. Last year he joined the list of one thousand-dollar contributors to Southwestern University. We would like to mention by name a number of those noble, big-hearted laymen, but time and space forbid.

Monday morning we returned to Tenaha by hack, took the H. E. & W. T. train and in company with Brother Saxon dropped down to Timpson. There we had a few words with a number of the brethren, took dinner with Brother and Sister Smith Garrison, and by night we were back home again and ready for work. G. C. R.

DEATH OF REV. J. T. OWEN.

A note from Rev. J. E. Morton, dated Dublin, May 11, contains the following sad intelligence:

Rev. J. T. Owen, a very useful local preacher, living near Dublin, died at his home, May 12, in great peace, and was buried on the 13th by his pastor, Rev. O. P. Clark, assisted by the writer, with a great crowd of sorrowing friends. Brother Owen was one of the most successful preachers I ever knew. He had served many years as a supply on different charges in the Dublin District, but his work is done, and he has gone to receive his reward.

THE SUMMER SCHOOL OF THEOLOGY.

Turn to another place in this issue of the Advocate and read the article of Rev. J. Sam Barcus on the Summer School of Theology. It will give you a true presentation of the value and merit of the program offered this year, and this will stimulate you to make every effort to attend it and enjoy its course of study and lectures. If you are a layman see to it that your preacher has the advantage of this year's gathering. If he has not the means to go, you take the matter up with your Church and send him.

FORT WORTH DISTRICT CONFERENCE.

The Fort Worth District Conference met last week in Arlington, and in company with W. C. Everett, of the Branch House, we went over and spent half a day with the brethren. It was largely attended, and Rev. Sam R. Hay, the presiding elder, had things in hand. Many were on hand, and a number of visitors—Dr. J. H. McLean, of the Orphanage, Rev. Jno. M. Barcus, of the Southwestern, Rev. T. S. Armstrong and others. All were given a patient hearing. The Advocate had the right-of-way. The brethren were exceedingly kind to us. They love the paper and take great interest in its work. The people of Arlington gave the Conference a fine

By

We pro-
a med
proach
Scrofula
rheumat
tired fee
The m
more
agents
are kno
can be
This
strong
blood,
disease

entertain
his peop
good sha
ren indi
financial
to the fr
terprise
short a
us away
an exten

CLARE

Clare's
lightful
commenc
will pre
Hyer will
Rev. J. I
undergra
deliver t
will say
closing o
in its his

Rev. E.
enth Stre
see the A
charge is

Rev. W.
Street. W
brotherly
two years
this city,
these pari

Rev. W.
right, was
vocate of
one of th
the popul
North Tex

Rev. C.
been in
treatment
is rapidly
strong and
will rejoin
ment.

Rev. R.
has been
for the St
R. Davis,
Sherman,
stynce. Bi
appointme

Rev. C.
writer. "I
"malignan
so much a
to make a
thing. Bi
am going

We hav
Brother W
is devoted
in its sup
terest in
built in T
but his li

The goo
of Tucum
misfortun
jared rece
an outhou
the buildi
on her, bu
soon be h

Rev. R.
Springs, I
tend with
correspond
soon recov
Friends w
know by
to them.

Mr. and
Nacoma, hi
of their di
Rev. Jam
Couts Men
The happy
the couple
erford. Th
ulations.

Judge J.
Worth, ha
elegant h
evastated
is replac
cheerful a
taken him
workers in
to all the

Rev. H.
Church, Sa
a strong
sermon to
Antonio P
Express fu
to the pul
Burgin is
ministry in

Rev. E. I
ways wele
smiled on
to smile, I
big meetin
was aided
reports eve
charge, se

By Our Formula

We produce in Hood's Sarsaparilla a medicine that has an unapproached record of cures of Scrofula, eczema, eruptions, catarrh, rheumatism, anemia, nervousness, that tired feeling, loss of appetite, etc.

The combination and proportions of the more than twenty different remedial agents contained in Hood's Sarsaparilla are known only to ourselves, so there can be no substitute.

This medicine makes healthy and strong the "Little Soldiers" in your blood,—those corpuscles that fight the disease germs constantly attacking you.

entertainment. Brother Wallace and his people did the hospitable work in good shape. The reports of the brethren indicated a good spiritual and financial condition. The district is to the front in all departments of enterprise. We were sorry to abide so short a time, but other duties called us away. The Secretary will furnish an extended report.

CLARENDON COLLEGE COMMENCEMENT.

Clarendon College will have a delightful bill of fare to present on its commencement occasion. Bishop Ward will preach the sermon; Dr. R. S. Hyer will deliver the literary address; Rev. J. H. Stuart will preach to the undergraduates, and T. E. Graham will deliver the alumni address; and we will say also that the institution is closing out the most successful term in its history.

PERSONALS

Rev. E. P. Williams, pastor of Eleventh Street Church, Corsicana, called to see the Advocate force this week. His charge is in good care.

Rev. W. E. Boggs, D. D., of Fifth Street, Waco, made the Advocate a brotherly visit this week. He spent two years as pastor of First Church, this city, and he has many friends in these parts.

Rev. Warren Whiteside, of White-right, was a pleasant visitor to the Advocate office the past week. He has one of the best charges, according to the population of the town, in the North Texas Conference.

Rev. C. E. Statham, of Sanger, has been in the city a few days under treatment for special trouble, and he is rapidly recovering and will soon be strong and vigorous again. His friends will rejoice to know of his improvement.

Rev. R. E. Bryant, of Van Alstyne, has been appointed District Evangelist for the Sherman District, and Rev. J. R. Davis, of Key Memorial Church, Sherman, has been assigned to Van Alstyne. Bishop Key has confirmed these appointments.

Rev. C. F. McLarty, of Carthage, writes, "I have been in the hands of 'mal'ach that the bishop talked about so much at conference, and it is enough to make a fellow ask for almost anything. But after one week in bed I am going some."

We have no better layman than Brother W. D. Wade, of Timpson. He is devoted to the Church, and liberal in its support. He is taking great interest in the new edifice now being built in Timpson. He is a modest man, but his life is full of good works.

The good wife of Rev. C. L. Brooks, of Tucumcari, New Mexico, had the misfortune to become seriously injured recently by the blowing down of an outhouse. A gust of wind struck the building, and a portion of it fell on her, but she is recovering, and will soon be herself again.

Rev. R. H. Kennedy, of Walnut Springs, is quite ill and unable to attend either to his pastoral duties or correspondence, but we hope he will soon recover and be at his post again. Friends who have written to him will know by this why he has not replied to them.

Mr. and Mrs. George N. Simmons, of Nocona, have announced the marriage of their daughter, Miss Bonnie, to the Rev. James Leonard Rea, pastor of Young Memorial Church, Weatherford. The happy event transpired May 1, and the couple are now at home in Weatherford. The Advocate extends congratulations.

Judge Erskine Williams, of Fort Worth, had the misfortune to lose his elegant home in the last fire which devastated so much of that city, but he is replacing it, and his spirit is as cheerful as though no loss had overtaken him. He is one of our best lay workers in the Church, and the friend to all the preachers.

Rev. H. C. Burgin, of Travis Park Church, San Antonio, recently preached a strong and beautiful commencement sermon to the student body of the San Antonio Female College. The Daily Express published it in full, and it was to the point and beautiful. Brother Burgin is producing results in his ministry in the Alamo city.

Rev. E. R. Barcus, of Commerce, always welcome at the Advocate office, smiled on us this week. He has reason to smile, because he is just out of a big meeting in his station, in which he was aided by Rev. J. R. Henson. He reports everything in fine shape in his charge, securing last Sunday all his

conference collections, with 372 in his Sunday-school. In addition to the religious work which has swept over his city, he also reports good seasons in the ground in his section, good rains having fallen there recently.

We are glad to report that Dr. Horace Bishop, presiding elder of Corsicana District, is stirring things among the brethren. Since he has never grown old. Never mind about the annoyances of summer's suns nor winter's frosts which have scorched and bitten him, he is yet in his teens in activity, and this is not an advertisement, either.

The recent death of Brother J. R. Graves, of Fort Worth, was a distinct loss to the city and a heavier loss to Mulkey Memorial Church. He was one of the truest of men, a faithful and earnest Christian and a worker in all church enterprises. His place will be hard to fill. But God buries his workmen and carries on his work.

Rev. E. B. Chenoweth, of Lorena, was a pleasant caller at the Advocate office this week. He is a comparatively new man in Texas, but has thoroughly adjusted himself to the work in this State, and is in rapport with the brethren in his conference. He is an acquisition to Texas Methodism. There is room for more like him.

Rev. C. E. Simpson, of Barry, who carries around with him one of those smiles that will not wear off, was in Dallas the past week. Of course, he called at the Advocate office, and we were glad to see him. While he was in the company of his presiding elder, Dr. Horace Bishop at this season of the year, we presume it has no special significance.

Rev. Horace Bishop, D. D., made the Advocate a pleasant visit on his return from the Mission Board meeting at Nashville. He tells us that our Board of Missions is now out of debt, and striving to do its business on a cash basis. The rally of the presiding elders of the Church to get our missionary assessments paid up by March 1 was largely successful, and it has been and is a boon to this great interest.

Rev. J. R. Henson, of Colorado City, paid his first visit to the Advocate office the past week, though he has been for many years much interested in the paper. He has been assisting Rev. E. R. Barcus in a meeting at Commerce. Brother Barcus pronounces Brother Henson one of the most successful revivalists it has ever been his pleasure to have in a meeting, and the Advocate is ready to "second the motion." He is also an excellent pastor, and ready for every good word and work, full of energy, genial and companionable in his nature, and brings things to pass wherever he goes.

Among the callers at our sanctum the past week was one of the staunch laymen of Midlothian, Brother T. Munden. We are always glad to meet our friends, but this is intensified when we meet one of the old stand-bys of the Advocate. Brother Munden has been a reader of this paper for more than thirty years, and does not regret the money he has spent in placing good literature in the hands of his family. One of his sons has been added to the faculty of Stamford College.

Rev. Jerome Duncan—we were about to say "Bishop of the Panhandle"—visited Fort Worth and Dallas this week. He is an optimist, and, of course, sees only the bright side. He preached a big sermon at Wichita Falls last Sunday, and notwithstanding the strenuous efforts put forth, he came up smiling Monday morning at the Advocate office. Vanderbilt and Southwestern Universities pale into insignificance when Stamford College is the subject of his discussion, and he rarely talks about anything else. That is the reason he succeeds.

SUMMER SCHOOL OF THEOLOGY, JUNE 15 TO 24, 1909.

Probably the course of lectures scheduled for the Summer School of Theology this year will be the most popular yet offered. Every man on the program is a scholar, and yet each one either is now or has been a pastor.

Dr. Rice, the popular pastor of Rayne Memorial Church, New Orleans, will open the course. He is also to lecture at Vanderbilt University. Of him in this connection Dr. Rice writes: "Dr. Rice is one of the most scholarly ministers in our Church. His sermons and addresses are characterized by strong thought, forcefully uttered, and bear the evidences of wise reading and careful preparation. We shall be greatly surprised if Job, Proverbs, The Song of Songs, Ruth and Jonah do not take on a new meaning and deeper spiritual significance to every young minister whose privilege it is to hear these lectures."

His theme is the "Wisdom Literature of the Old Testament," and the titles of his lectures are as follows: 1. The Literary Approach to the Old Testament. 2. Job, or The Tragic Ideal. 3. Jonah, or The Call to Service. 4. Ruth, or The Call of the Outsider.

From a full knowledge of the subject in hand, Dr. John M. Moore will discuss "Types of the Oriental Mind." Material for this course of lectures was gathered while traveling in the East studying the question of missions. One of the Conference Secretaries of Missions who heard Dr. Moore at the Nashville Conference of Missions in the East says we may look for clear and statesmanlike deliverances.

Dr. W. G. Jordan is famous as a writer, lecturer and preacher, both in England and America. He is now professor of Old Testament Exegesis in Queen's University, Canada, but spent a number of years in the active pastorate. Taking "The Preacher and the Old Testament" as his general theme, he will consider the following subjects: 1. The Preacher and the Old Testament. 2. The First Great Preachers. 3. What Is An Expository Sermon? 4. Psalm Exposition. 5. The Interpretations of Ancient Stories. 6. Literature and Life.

Dr. John C. Kilgo, President of Trinity College, famous as an educator, but

BOOKS ON PERSONAL WORK

We furnish below a list of a few of the VERY BEST of the many books published on the subject of PERSONAL WORK.

CHRIST'S WAY OF WINNING SOULS.

By Rev. John Calhoun Sligh, of the Northwest Texas Conference. Price 60 cents postpaid.

We believe that this is one of the best works on this subject that has been published in recent years.

Bishop E. R. Hendrix says: "I have just finished reading your excellent book on 'Christ's Way of Winning Souls.' You write as if you were conscious of a mission, after keeping company with your Lord and studying His methods. You have caught His spirit while you have studied His method."

Bishop Warren A. Candler says: "It is suggestive, instructive and inspiring. I am sure it will do much good."

EVERYDAY EVANGELISM.

By F. D. Lette. Price, 1.00 postpaid.

PASTORAL AND PERSONAL EVANGELISM.

By Charles L. Goodell. Price, \$1.00 postpaid.

HOW TO BRING MEN TO CHRIST.

By R. A. Torrey. Price, cloth, 75 cents. Paper, 25 cents.

FISHING FOR MEN.

By J. Wilbur Chapman. Price 75 cents postpaid.

INDIVIDUAL WORK FOR INDIVIDUALS.

By Henry Clay Trumbull. Price, cloth 60 cents, paper 35 cents.

WINNING MEN ONE BY ONE.

By H. W. Wood. Price 50 cents postpaid.

CATCHING MEN.

By J. P. Brushingham. Price 75 cents postpaid.

Order From

SMITH & LAMAR,
296 ELM STREET, - - - DALLAS, TEXAS

probably more famous as a preacher, will close the course. In the selection of a general subject he has been quite happy, having chosen the important and still live question of "The Incarnation." His particular subjects are: 1. The Pre-Incarnate Christ. 2. The Supremacy of Spirit. 3. The Incarnate Christ, The Complete Revelation of God. 4. The Incarnate Christ, The Complete Revelation of Man. 5. The Incarnate Christ Verified in Human Experience.

Bishop Ward will conduct daily devotional Bible expositions. His studious habits and practical experience especially fit him for this work. This will be one of the most helpful features of the course. Bishop Ward will also preach for us on Sunday.

One of our youngest and liveliest presiding elders suggested that we have a regular "singing school" for our preachers. This suggestion will be followed. Dr. John M. Barcus will be professor. The Methodist Hymnal will be the song book used. Everybody is entitled to membership. This drill will be worth the price of the course of lectures.

The Annex will be headquarters for the preachers. Since the circulars were issued a few weeks ago it has been decided to put the price of board at the Annex at \$7.50 for the ten days, and furnish extra fare. Those who wish it may have good board at Mood Hall for the ten days for \$5.00. For less than ten days the rate will be 75 cents per day. Rooms at either place may be secured by enclosing the price of board to J. Sam Barcus, Dean, Georgetown, Texas.

COMMENCEMENT PROGRAM OF POLYTECHNIC COLLEGE, MAY 20-JUNE 2.

Saturday, May 29 — Preparatory School Day. Graduating Exercises, 10 a. m. Oratorical Contest, 8 p. m.

Sunday, May 30 — Commencement Sermon, Rev. W. F. McMurry, Louisville, Ky., 11 a. m. Undergraduate Sermon, Rev. L. J. Rippey, 8 p. m.

Monday, May 31 — Reading Contest, 10 a. m. Art Exhibit, 2 to 6 p. m. Fine Arts Recital, 8 p. m.

Tuesday, June 1 — Annual meeting of Board of Trustees, 10 a. m. Alumni Address, Rev. C. W. Hearon, 11 a. m. Annual Debate, 8 p. m.

Wednesday, June 2 — Commencement Day. Graduation Exercises, 10 a. m. Baccalaureate Address, Pres. H. A. Boaz.

Pastors, patrons, former students and friends are cordially invited to come. Free entertainment will be provided.

FROM BROTHER FAIR.

I have just returned home from Mexico, where I spent the winter on account of my health. I kept up a regular weekly appointment while there. We need a missionary in that section who can preach in Spanish. The natives came to hear me preach, but could not understand my language. I expect to spend my time this summer helping the brethren in their meetings. If any of them want me to help them they can write me.

G. F. FAIR.

Plainview, Texas.

PREACHER WANTED.

I want a preacher without family or with small family and in good health for a charge that will furnish a reasonable support. Good opportunity for a young man. No parsonage. The charge includes a growing town.

A. L. SCALES, P. E.
Oklahoma City, Okla.

NOTICE.

My health has entirely recovered, and I can give my services assisting in revival work from now until Annual Conference. Address W. E. Washburn, Box 32, Teague, Texas.

A TEACHER.

Graduate of a leading college, sixteen years superintendent in present and preceding positions, and conductor or member of the faculty in a dozen State Summer Normals, wishes to change location. For further information address "TEACHER," care Texas Christian Advocate.

Evangelistic Singer

Rev. C. F. Bell, a young preacher in the Polytechnic College, Fort Worth, desires to do evangelistic singing during the summer months, and I take this method of commending him to any pastor who desires the services of a very superior young man. H. W. LONG, Pastor.

SINGER Ready to help in revival meeting, lead choir and conduct prayer service; best of references. J. A. YEATES, 1028 East Chaffin St., Sherman, Texas.

Epworth League Department

GUS W. THOMPSON, 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. McNery, Dallas. Assembly funds should be sent to Theo. Herbig, Jr., Houston.

STATE LEAGUE CABINET.

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

COMING LEAGUE MEETINGS.

(Leaguers will confer a favor by informing the editor of the dates of their meetings, that same may be inserted here.)

North Texas Conference, McKinney, June 10-13.
Texas State Encampment, Epworth, August 5-15.

PREACHERS' DAY.

An earnest invitation is hereby extended to every pastor and presiding elder in the North Texas Conference to be present at the session of the North Texas Conference Epworth League at McKinney, June 10-13, 1909. If you cannot stay the entire time don't miss preachers' day, Friday, June 11. An unusually pleasant time is promised the pastors who have rendered valuable service to our officers this year. We would suggest in a brotherly way that an interesting time will be given those who have not found it convenient or expedient to answer our letters or in other ways manifested an interest in the affairs of the League.
O. L. HAMILTON, President.
Frisco, Texas.

THE RUBY KENDRICK MEMORIAL FUND.

Some eight months ago the first call for contributions for the Ruby Kendrick memorial fund of \$10 from every Senior chapter in the North Texas Conference appeared in the columns of the League page, also an appeal urging the Junior chapters to contribute \$2.50 a chapter. To date the following Leagues have paid in money for the memorial fund: Bonham Street, Paris, \$10; Waples Memorial, Denison, \$15; Centenary, Paris, \$20; First Church, McKinney, \$25; First Church, McKinney, Juniors, \$2.50 and Plano Juniors, \$2.50, making a total of \$75. Several chapters have made pledges aggregating nearly \$100.

The raising of this memorial fund is the supreme opportunity of the hour to honor in an appropriate and loving way our former fellow-Leaguer, Miss Kendrick, and fulfill the supreme obligation of the hour in sending the gospel to those who sit in heathen darkness and who know not the Savior of the world. This appeal to help raise the memorial fund goes out to every Fourth Vice-President and Leaguer of the North Texas Conference and every Leaguer should respond in some way. Think about this appeal, pray over it, and talk with your friends about it. Never before in the history of our conference has a more earnest or more urgent appeal gone forth for contributions to a nobler cause, and so let every Leaguer give according as the Lord has given him prosperity, and so no longer delay following Christ's command, "Go ye into all the world and preach the gospel to every creature."

MARY FERGUSON.

Fourth Vice-President North Texas Epworth League Conference.

ENTERTAINMENT AT MCKINNEY.

The North Texas League Conference meets in our city June 10-13. All those desiring free entertainment must send in their names by June 1. Send names to Miss Mary Ferguson, 21 Morris Street, and you will be notified as to who your host will be.
E. S. BROWN,
President Senior League.
W. D. THOMPSON, P. C.
McKinney, Texas.

TWO NEW LEAGUES.

Last week we organized at Shamrock both a Senior and a Junior League. The former with a member-

ship of 53 and the latter with 40. The following officers were elected, Senior: B. Sweat, President; J. F. Kirby, First Vice-President; Mrs. H. J. Woodley, Second Vice-President; Miss Nona Evans, Third Vice-President; Howard Williams, Secretary and Treasurer; E. W. Woodley, Era Agent. Of the Junior League: Kenneth Caperton, President; Opal Woodley, Vice-President; Grace Small, Secretary and Treasurer. Both Leagues start off enthusiastically and you may expect to hear from us later.

W. Y. SWITZER, P. C.
Shamrock, Texas.



MISS MABEL HEAD,
Associate Secretary Woman's Board of Home Missions, with headquarters at Nashville, Tenn. Miss Head will have charge of the Young People's Class in Mission Study, and will also conduct an institute in the work of the Woman's Home Mission Society at Epworth during the 1909 Encampment.

REPORTS WANTED.

The North Texas Conference Epworth League convenes in McKinney, June 10-13. Every Fourth Vice-President is requested to send me a full report of work done during 1908-09. On Saturday I mailed forty report blanks asking for a report by June 5. I will send out at least fifteen more by the end of this week. For Fourth Vice-Presidents whose names are not on my mailing list I furnish the following outline for your report:

Report of Fourth Vice-President.

..... Epworth League

Missionary Meetings:

Number held

Average attendance

Average number taking part

Special features in program

Mission Study Class:

Number enrolled 1908-09

Average attendance

Leader

Missionary Literature:

Number of books in library

Number books added since last report

Number books read since last report

Number subscribers to Go Forward

Number subscribers to other missionary periodicals

Number missionary charts made since last report

Missionary Money:

Amount raised since last report

Amount expended since last report

Amount in treasury

Is your League supporting any special work in whole or in part?

Are all the members of the League interested in this work of the missionary department?

Signed

Fourth Vice-President.

Date

.....09.....

I look forward to fine reports coming in this year. Every Fourth Vice-President is hereby cordially invited to meet me in the Sunday-school room immediately following the closing exercises on Friday afternoon of the conference.

MARY FERGUSON,
Conference Missionary Vice-President.

THE WEST TEXAS CONFERENCE—A COMPARISON.

It was the greatest of Scotland's poets who prayed,
"O wad some power the giftie gie us
To see oursel as others see us!
It woud frae manie a blunder free us
An' foolish notion."

That is a good prayer, but is there not a better petition than that still? Not to "see oursel as others see us," but to see ourselves as we really are. It is, therefore, in the hope of seeing ourselves as we really are and in relation to one another that we make the following comparisons.

We do not claim here to be free from all errors, but near enough so for practical purposes. Our minutes from which the figures are taken are not altogether accurate, because too many of us inexact men have had to do with them.

A comparison of the tables of membership for the years 1906-7-8 give the following results:

Members Received 1906-7-8.	
On Profession, By Letter	
San Marcos District.....	877 854
San Antonio District.....	1,134 1,857
San Angelo District.....	1,261 1,948
Cuero District.....	1,979 1,006
Beeville District.....	628 1,340
Llano District.....	1,245 879
Austin District.....	1,285 1,394

This table shows to which section of the country Methodist people have been moving in the last three years, into the West and the Southwest. San Antonio, San Angelo and Beeville Districts have received more by letter than otherwise, Beeville having received more than twice as many by letter as on profession of faith. San Marcos, Cuero, Austin Districts have received about as many on profession as by letter. Llano District's increase by profession over its increase by letter is the largest of any district.

These figures indicate another fact that districts have a period of rapid development, and that districts get grown also. The Church has its youth and it has likewise its maturity. To expect to see at every stage of the Church's development the same rapid strides that mark some stages of its progress is most unwise. The one who overlooks this fact is in a good way to become discouraged and to become a pessimist about the Church's progress. Korea won't develop always at the rate she is going to-day. Some of our districts are already men, while others of them are only big boys, who regularly every year outgrow their last year's breeches.

The following table will show the amount paid per member on pastors' salaries and the increase in them from 1905 to 1908.

Financial Table of Pastors' Salaries.

	1905	1908	Increase
San Marcos Dis.....	\$2 68	\$3 10	41
San Antonio Dis....	3 39	3 63	24
San Angelo Dis....	2 07	3 09	1 02
Cuero Dis.....	3 21	2 90	
Beeville Dis.....	2 70	3 44	74
Llano Dis.....	2 03	2 90	87
Austin Dis. (1904)	2 43	2 84	41

From this table it is seen that San Antonio pays the largest salaries per member—\$3.63—but the increase on salaries has been the smallest in the past three years of any district—24 cents. But four years ago this district was paying \$3.39 per member on pastors' salaries, and therefore had less room for increase on salaries. Only one district, Beeville, pays as much to-day as San Antonio District paid in 1905. San Angelo District has the largest per capita increase on salaries; however this district reported 4,936 members in 1905 and 4,273 members in 1908. They have been cleaning up the Church rolls in the last few years, besides a splendid increase on salaries, and these two things taken together make that district first in per capita increase. Austin District pays the least salary in the conference according to membership. The Methodists of San Antonio District pay seventy-nine cents more on salaries per member than do the Methodists of Austin District. This difference may be more apparent than real. The Church rolls may be incumbered with dead weight. If that is not the case, Austin District has here some food for reflection. A hint to those wise and good men over there is sufficient.

San Marcos District now pays (in 1909) on salaries of the pastors \$3.25.

"COLDS."

Radway's Ready Relief cures and prevents Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing. Radway's Ready Relief is a sure cure for every pain, Sprain, Bruise, Pains in the Back, Chest or Limbs. It was the first and is the only Pain Remedy that instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the lungs, stomach, bowels or other glands or organs, by one application.



For Internal and External Use.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomachs, heartburn, nervousness, sleeplessness, sick headache, diarrhoea, dysentery, colic, flatulency, and all internal pains. There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. RADWAY & CO., New York.

An increase in the four years of 56 cents per member.

The salaries of presiding elders are as follows:

For 1908.	
Paid Per Member.	
San Marcos District.....	44
San Antonio District.....	59
San Angelo District.....	48
Cuero District.....	46
Beeville District.....	52
Llano District.....	45
Austin District.....	35

If the Austin District paid as much per capita for presiding elder as the Beeville District, it would pay a salary of \$2,782.52. San Marcos, if it paid at the rate Beeville pays, would pay \$150 more to the presiding elder than the present salary. Trust that will be done next year for my successor.

This next table will show the per capita amounts paid on foreign and domestic missions by the districts in 1908. We do not here take into account the "specials on missions," which would make some difference in the table with some of the districts, especially with the Cuero District, contributing \$600 as a special. Also Austin District contributing \$569 special, Llano District \$222 special.

Missions—1908.

Pd. Per Member.	
San Marcos District.....	61½
San Antonio District.....	62
San Angelo District.....	48½
Cuero District.....	50
Beeville District.....	50
Llano District.....	47½
Austin District.....	51

Now we fancy we have given figures and facts enough about the whole conference to get ourselves into a whole lot of trouble, so will confine our attention for a moment to San Marcos District.

On the first round the salaries were about all paid in full for the quarter. Dripping Springs Circuit paid the salaries in full at the first Quarterly Conference. That's a record-breaker, but they are going to make a new record this year.

Last year was the best year altogether the district has ever experienced, but the present year promises to be a very much better one. We will all of us labor hard to make it such. The leader of the Laymen's Movement, Mr. G. G. Johnson, of San Marcos, is doing a great work among the men. He has raised about \$1100 for special missionary operations. We want to put a missionary to the Mexicans in our district, and have taken some steps looking to that end.
D. K. PORTER,
San Marcos, Texas.

Metropolitan BUSINESS COLLEGE

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

OUTING SUMMER SCHOOL

Epworth-by-the-Sea, Corpus Christi, Texas, May 17 to July 10; \$7.50 per week for everything. The best place in the State for a school of this kind. Back work and advance work and a good time for a few weeks.

By MARSHALL TRAINING SCHOOL, West End, San Antonio, Texas. Preparation for college or university our specialty. Write for illustrated circular of the Outing Summer School, also for catalog and M. T. S. views of the regular session which opens Sept. 1.

When twelve grin's had re-story be enchant explicit Christia I have year. I as a pe once as brated literary than M has not element logy di present three e Scott's, seeing mental sion. I is enca fact of it is a whelmi natural John should John B plain w I have to write show h and hov how on with th fifty ye convers produce Much tl tainly I Men re the feu "electio ers, and and alm sliders. ing of I gin a C ly, it w stantial experie to corri in his : All e alike; a path o ence, I over ex ing thi probabl telling; but tell ence. It us to n of Chri He was had a lived in were s the Bil for suc neighbo one hoj entire c at once he met much o friends he did he dom he som up, but the way new h man to seek fo ly dist meeting ply giv he coul triad to enough in his o his zoo no com render he was weariso confid began I He had den wa he had Jesus I now ac was tes He had which l but sti heavy l in his p on mor

DROPS
essent cu
nothing fe
trial treat
DR. H. I

good gifts, and some there be among us with hearts so true and loyal that they are capable of giving unto their Lord, their King, the acceptable "white gift."

FROM GRAPEVINE, TEXAS.

On February 23, 1909, Auxiliary W. H. M. Society elected the following officers: President, Mrs. L. E. Hightower; First Vice-President, Mrs. J. N. Willis; Second Vice-President, Mrs. D. A. Lucas; Third Vice-President, Mrs. S. C. Halton; Recording Secretary, Mrs. Minnie Hamilton; Corresponding Secretary, Mrs. B. H. Yancy; Treasurer, Mrs. J. M. Phillips; Agent for "Our Homes," Mrs. J. B. Richmond; Press Reporter, Miss Mary Deetz.

FROM VERNON, TEXAS.

The Home Mission Society of the Vernon Church is very much alive, and doing a great work. We have new members, and are working to make it 100 for 1909. Last year, under Brother Gus Barnes' pastorate, and with Mrs. W. B. Townsend as President, they pledged \$1000 on the new church. The new administration is advancing rapidly to the completion of the former plans. The auxiliary, having elected their officers for the coming year at their last meeting, had an installation service Sunday evening at the church. Through the efforts of Mrs. A. L. Moore, our District Secretary and wide-awake pastor's wife, the church was decorated with ferns, violets and gold. At this hour our most splendid pastor, Brother A. L. Moore, gave us an interesting and instructive sermon on our home mission work. After taking the pledge, the following officers were installed by Brother Moore: Mrs. W. E. Pierce, President; Mrs. G. W. Backus, First Vice-President; Mrs. T. L. Pierce, Second Vice-President; Mrs. I. S. Davis, Third Vice-President; Mrs. W. S. Ferrell, Corresponding Secretary and Agent for Our Homes; Mrs. J. D. Summer, Recording Secretary; Mrs. J. L. Stewart, Treasurer; and Mrs. J. H. Stewart, Press Reporter.

WOMAN'S HOME MISSION SOCIETY OF SOMERVILLE, TEXAS.

I feel we are rather tardy in our report, but will try and do justice to the society, as we have some faithful workers in our midst. We met in the church February 1, 1909, and elected the following officers: Mrs. J. W. Lauderdale, President; Mrs. J. W. Chambers, First Vice-President; Mrs. Clara Edwards, Second Vice-President; Mrs. Elmas Potter, Third Vice-President; Mrs. J. D. Giddings, Recording Secretary; Mrs. J. T. Babble, Corresponding Secretary; Mrs. Wm. T. Dunlap, Press Reporter; Mrs. Jim H. Rankin, Treasurer.

In the year 1908 we spent for various benevolent purposes the sum of \$390. We rendered help and assistance to fifty needy families, distributed over fifty ready-made garments to needy homes.

On March 2 we were royally entertained by Mrs. J. W. Lauderdale. Rev. Gollighugh, our spiritual director, was present and was favorably impressed with our annual report. Each member resolved to do better work and be more faithful in the future. So we expect great things accomplished in the coming year.

LILLIAN DUNLAP, Press Reporter.

W. H. M. SOCIETY.

The Woman's Home Mission Society of Elm Mott Church met Monday evening, March 22, 1909, and held their regular meeting, after which the officers were elected for the ensuing year, as follows: President, Mrs. Connelly; First Vice-President, Mrs. Alice Craven; Second Vice-President, Mrs. Myrtle Bryant; Third Vice-President, Mrs. Mattie Craven; Recording Secretary, Mrs. Susan Beheler; Treasurer, Mrs. Saura Faulkner; Corresponding Secretary and Press Reporter, Mrs. Winnie Williams; Agent for Our Homes, Mrs. Alice Craven.

Installation service was conducted by our pastor, Rev. C. B. Smith, Sunday night, April 18, and was, indeed, a very impressive scene.

We are working for a greater success in the future than we have had in the past.

MRS. WINNIE WILLIAMS, Corresponding Secretary.

FROM HAMLIN.

We have a fine society of thirty-one members, which met in regular session the second Monday in February and elected officers.

Our late President, Sister Vaughan, being unable to accept on account of bad health, she was reluctantly given up, and the vacancy was filled by one of our most efficient members. The officers are: Mrs. J. L. Rucker, President; Mrs. Penny, First Vice-President; Mrs. Terrell, Second Vice-President; Mrs. D. West, Third Vice-President; Miss Lula Fletcher, Treasurer; Mrs. Gould Whaley, Recording Secretary; Mrs. M. E. Pruden, Corresponding Secretary and Press Reporter; Miss Mollie Swearingen, Agent for Our Homes.

HEARTS-L & CO., 212 S. Harwood St., Dallas, Tex.

Fountain Pen, two pens, two point protectors and two holders. PRICE \$2.00. Anyone sending me six paid orders will receive this free.

A preacher with grit and grace is wanted for hard work and \$40 to \$45 per month pay.

E. A. SMITH, P. E. 510 College St., Cleburne, Texas.

ger, Local Treasurer; Mrs. Slaton, Agent for "Our Homes."

Each new officer seems to feel the responsibility of her office, and is up and doing, hoping for the coming year to be crowned with successful efforts. In the year ending January, 1909, we have paid dues, \$36.80; contributions during the Week of Prayer, \$8.36; scholarship, \$1; conference pledge, \$22; conference fund, \$2.25; Thurber Junction Mission, \$5; total sent to Conference Treasurer, \$75.71; local work, \$116.10; supplies given locally, \$19; amount spent on parsonage, \$5.65; amount expended on church, \$433.60; total expended and reported, \$514.96.

We have a beautiful new and commodious church, which we are trying to finish before District Conference, which meets with us on the 17th of June. We have made our pastor's wife a life member, and with their help are hoping to do our full duty the coming year.

MRS. M. E. PRUDEN, Corresponding Secretary and Press Reporter.

FROM HASKELL, TEXAS.

On October 17, 1908, Rev. Hotchkiss organized the Lucy Harper Auxiliary to the Foreign Missionary Society with twenty-three members. We did not observe the Week of Prayer, but instead listened to a stirring address from Sister Woodward, of Stamford, at 11 o'clock on Sunday following, with \$12.25 collection. We meet monthly, and as yet have no special mission study, but have endeavored to bring to the society news of missions, missionaries, statistics, etc., that we may educate our women to the importance of knowing what other women are doing in this great work. Many of us can only give the "widow's mite," yet we can give hours of consecrated study to mission fields, workers, conditions and circumstances, of which we know so little. We have barely gotten down to regular work, as only a very few ever worked in a foreign society, the Home Mission Society absorbing every other interest. Expect a full report next year. Officers elected: President, Mrs. F. G. Alexander; Vice-President, Mrs. G. J. Graham; Recording Secretary, Mrs. Una Lowery; Corresponding Secretary, Mrs. H. Alexander; Treasurer, Mrs. R. W. Hill; Press Superintendent, Mrs. Emma Steadman.

And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.

PRESS SUPERINTENDENT.

HOUSTON DISTRICT CONFERENCE.

The Houston District Conference opened its business session in First Church, Galveston, Thursday, the 13th instant. Brother C. F. Smith, the presiding elder, was in the chair, and in business through with dispatch. In the reports of the preachers there were several reports of church and parsonage building—at Humble, Trinity, Brunner, Brazoria, Missouri City and Dickinson. Tabernacle Church, Houston, has secured a lot suitably located, on which a church is to be erected in the near future. The work in Galveston is in a prosperous condition. The immigration is gaining in favor and usefulness. Brother J. B. Sears has put his life into the work, and he has a fine band of helpers. First Church reports a large number of additions and a splendid pipe organ. West End is doing substantial work in the Sunday-school and League. Brother Key, assistant at First Church, has a mission Sunday-school in the East End, and there is to be a society organized soon. There were numerous reports of new communities springing up, owing to the influx of homeseeker looking for a milder climate. This makes an ever-increasing demand upon the missionary spirit of the pastors, but the whole district rejoices at the growth.

Bishop Ward was in the chair Friday. License to preach was granted to F. Bruckman and P. Bartolini; thus the Church gains helpers for the strenuous work Texas Methodism is to do for our brothers from foreign lands. E. Payne was recommended to the Annual Conference for admission on trial. The election of delegates to the Annual Conference resulted as follows:

M. D. FIELDS, J. E. McASHAN, Y. W. McNEIL, W. B. MUNSON.

Alternates: H. A. Shands, John Hfrey, A. P. Norman.

Friday was Field Day for the laymen. They made splendid speeches, and made glad the hearts of the pastors as they took vigorous hold of the responsibilities that are laid upon the men of Methodism. Judge H. A. Shands spoke in his felicitous and entertaining way of the purpose of the movement among laymen; J. E. McAshan, John Hfrey and B. L. Palmer followed with a discussion of various phases of the work of the Lay Leader in the congregation. M. D. Fields closed the day with some fresh facts and a stirring appeal. Y. W. McNeil was chosen District Leader. The laymen of the Houston District are a fine lot.

Bishop Ward spoke on the need of a trained ministry, and also on the aggressive work the laymen are doing. Brother Sam Barnes advertised the Summer School of Theology, and all the young preachers are of a mind to attend. He preached Friday a comforting sermon. Brother J. W. Moore, of Beaumont, and Brothers C. D. Montgomery and P. E. Luker, of this district, were the other preachers. They helped their hearers.

H. M. WHALING, JR., Secretary.

WANTS WORK.

Local preacher wants work as a supply till Annual Conference. Experience and recommendations.

E. M. EDWARDS, Axtell, Texas.

A PREACHER WANTED.

A preacher with grit and grace is wanted for hard work and \$40 to \$45 per month pay.

E. A. SMITH, P. E. 510 College St., Cleburne, Texas.

SHERMAN DISTRICT CONFERENCE.

Just two days before the appointed time for the sitting of our District Conference at Whitesboro, the smallpox broke out in that town. The presiding elder was at once notified of the necessity of change either in time or place of meeting. C. M. Harless is not a member of the wire-working fraternity, yet he demonstrated in this instance that he was thoroughly capable of working the wires when necessary. To make a long story short, within twenty-four hours the whole district delegation had turned their faces from Whitesboro to Belts.

The meeting of all committees preceded the sitting of the conference. Rev. C. A. Spragins, President of the Conference Board of Missions, preached the opening sermon. He handled his subject, "The Basis of Missionary Obligation," with a strong and masterly hand. The sunrise prayer-meetings were no mean feature of the conference, and the series of devotional studies in the atonement, given by Brother Harless, were scholarly, thoughtful, logical, spiritual, great.

W. T. Morrow, Secretary of the Conference Board of Church Extension, was on hand and gave us a vigorous address in its behalf. Rev. J. E. Gober, the boy presiding elder of Bonham District, gave us the benefit of the presence of his smiling face. Gober is always a welcome guest among Methodist preachers.

We were also favored with the presence of our dear Dr. John Howell McLean, and of course we remembered his one hundred and thirty little children at Waco with a few pieces of silver. Rev. Glenn Flinn was also on hand, and stirred us to a deeper interest in the American Bible Society than we have hitherto had. Those of our own number who preached were J. L. Pierce, P. C. Archer, R. F. Bryant and E. L. Egger. These brethren all acquitted themselves nobly. It was said that the standard of preaching was higher than the usual District Conference.

Sunday was Laymen's Day, and a great day it was for Sherman District. The whole day, except the 11 o'clock hour, was given to planning, speech-making and adopting resolutions. C. A. Sorford, Leader of the Laymen's Movement in the North Texas Conference, held a heavy hand on the situation as he presided over the meeting; and the future can only reveal the good that is to come from that day's work. For partial results, suffice it now to say a second District Evangelist will soon take the field, and the gospel will be taken in easy reach of every citizen of Sherman District. The spiritual tidings gradually throughout the conference session, and we are confidently hoping that it may flood the district ere the conference year comes to a close.

W. C. HOWELL, Secretary.

REVIVALISTS WANTED.

I want two good revivalists to hold meetings in the country through the summer and into the fall. The fields are white unto harvest.

A. L. SCALES, P. E. Oklahoma City, Okla.

Tyler District—Third Round.

Big Sandy, at Winona, June 5, 6. Wills Point Cir., at Palmore, June 12. Wills Point Sta., June 13, 14. Edgewood Cir., at Smith, June 19, 20. Edgewood Sta., June 20, 21. Grand Saline, June 27, 28.

Minola, July 4, 5. Canton, at Wallace, July 10, 11. Tyler Cir., at Bascom, July 14. Mt. Sylvan, at Sylvan, July 17, 18. Lindale, July 24, 25.

Murchison, at Pine Hill, July 31, Aug. 1. Edmon, at Ashburn, Aug. 7, 8. Colfax, at Tunnels, Aug. 14, 15. (More to follow)

C. B. GARRETT, P. E.

Weatherford District—Third Round.

Millspic Cir., at Birch, May 29, 30. Weatherford, First Ch., May 29, 31. Weatherford Cir., at Weland, June 5, 6. Weatherford, Courts Memorial, June 6, 7. Springtown, at Goshen, June 8.

Alledo, at Bethel, June 12, 13. Santo, at Tarlton, June 19, 20. Gordon, at Gordon, July 3, 4. Thurber, July 4, 5.

Strawn, at Strawn, July 6. Ranger, at Oakley, July 7. Wayland, at Union Hill, July 10, 11. Breckenridge, at Aeolian, July 12. Mineral Wells, 7.

Graford, at Lucille, July 24, 25. Whit, at Whit, July 31, Aug. 1. Poseter, at Poseter, Aug. 1, 2. Graham Mis., Connor Creek, July 7, 8. Graham Sta., Aug. 8, 9.

Farmer, at Tesse, Aug. 10. Eliasville, at Chandler, Aug. 12. Crystal Falls, Crook's Ch., Aug. 14, 15. Throckmorton, at T., Aug. 15, 16. Davis Mis., Aug. 17.

M. K. LITTLE, P. E.

San Antonio District—Third Round.

(In part.) Cotulla, May 22, 23. Laredo, May 29, 30. Del Rio, June 5, 6. West End, June 12. Government Hill, June 17. Pearsall, June 19, 20. Hondo, June 25. Uvalde, June 26, 27.

A. J. WEEKS, P. E.

UNANSWERED LETTERS.

May 12.—A. W. Wilson, sub. J. T. Kirkpatrick, sub. H. D. Kniekerbocker, sub. May 14.—E. F. Alsop, sub. R. E. Goodrich, sub. G. F. Winfield, sub. J. A. Old, sub. E. F. Boone, sub. J. D. May, sub. Jas. Campbell, sub. May 17.—M. W. Rogers, sub. J. D. Worrell, sub. G. A. Naves, sub. and change (2 cards). C. N. Morton, sub. May 18.—G. W. Kinchelo, sub. H. H. Vaughan, sub. J. W. Payne, sub. May 19.—I. M. Bryce, sub. W. D. White, sub. W. R. McCarter, sub. W. R. Vaughn, sub. R. E. Goodrich, sub. I. L. Bostick, sub. Simeon Shaw, sub. S. E. Pritchett, sub.

Don't Stay Fat \$1.00 Box Free

I WANT TO PROVE TO YOU BEFORE YOUR OWN EYES AND AT MY EXPENSE THAT I CAN REDUCE YOU TO NORMAL WEIGHT SAFELY WITHOUT STARVATION, DIET OR THRESHOME EXERCISES.

It Doesn't Matter What You Have Tried. Send for This Free \$1.00 Box of My Safe Fat Reducer Today.



"I Know From Personal Experience There Is No Longer Any Excuse For Anyone to Be Too Fat. Try Kellogg's Safe Fat Reducer. As I Did," Says Ada Rayner.

Free, positively free, a \$1.00 box of Kellogg's Safe Fat Reducer, to every sufferer from fat, just to prove that it actually reduces you to normal, does it safely, and builds up your health at the same time. I want to send you without a cent of expense on your part this \$1.00 package of what I am free to call a really wonderful fat reducer. My treatment is prepared scientifically. It does not stop or hinder digestion; on the contrary, it promotes proper digestion and assimilation of food, which ninety-nine fat people in a hundred haven't got, and that why they are fat.

LEAVES NO WRINKLES.

You should have no fear, after being reduced by Kellogg's Safe Fat Reducer, that your loss of weight will result in wrinkles, as is usually the case with so many treatments used for flesh reduction. If you are too fat, don't fail to fill out free coupon below and mail today.

\$1.00 FREE PACKAGE COUPON

This coupon is good for a \$1.00 package of Kellogg's Safe Fat Reducer and a box of Photographs and testimonials. Fill in your name and address on the blank lines below, and enclose 10 cents in silver or stamps as an evidence of good faith and to help cover postage and packing, and by return mail you will receive a \$1.00 package prepaid.

F. J. KELLOGG, 2461 Kellogg Bldg., Battle Creek, Mich.

Name..... Street No..... City and State.....

Sherman District—Third Round.

Howe Cir., at Ferguson, May 29, 30. Travis St. Sta., May 30. Belts Cir., at Virginia Post, June 4-6. Van Alstyne Sta., June 18-20. Key Memorial Sta., June 20. Whit-wright Sta., June 27. Waples Memorial Sta., July 1-4. Tom Bean Cir., at New Prospect, July 9-11. Pecan and Friendship, at E., July 14-18. Sadler Mis., at Gordonville, July 23-27. Trinity and Preston, at E., July 31, Aug. 1. Pottshoro Sta., August 4-8. Southmayd Cir., at Ethel, Aug. 14, 15. Whitesboro Sta., Aug. 18-22. Sherman Mis., Aug. 27-29. C. M. HARLESS, P. E.

San Antonio District—Third Round.

(In part.) Cotulla, May 22, 23. Laredo, May 29, 30. Del Rio, June 5, 6. West End, June 12. Government Hill, June 17. Pearsall, June 19, 20. Hondo, June 25. Uvalde, June 26, 27. A. J. WEEKS, P. E.

UNANSWERED LETTERS.

May 12.—A. W. Wilson, sub. J. T. Kirkpatrick, sub. H. D. Kniekerbocker, sub. May 14.—E. F. Alsop, sub. R. E. Goodrich, sub. G. F. Winfield, sub. J. A. Old, sub. E. F. Boone, sub. J. D. May, sub. Jas. Campbell, sub. May 17.—M. W. Rogers, sub. J. D. Worrell, sub. G. A. Naves, sub. and change (2 cards). C. N. Morton, sub. May 18.—G. W. Kinchelo, sub. H. H. Vaughan, sub. J. W. Payne, sub. May 19.—I. M. Bryce, sub. W. D. White, sub. W. R. McCarter, sub. W. R. Vaughn, sub. R. E. Goodrich, sub. I. L. Bostick, sub. Simeon Shaw, sub. S. E. Pritchett, sub.

COOKS WHILE YOU REST



Think of it! No watching necessary, as food cannot boil over or burn. Duties in other parts of house can be attended to while meal is cooking, as whistle blows continuously for 20 minutes before water is exhausted.

The IDEAL STEAM COOKER requires only one burner of gas, gasoline or oil stove to cook entire meal for from two to ten people. Greatly reduces labor and fuel-saving device ever invented. Cooks by steam, which is better than dry heat. Unsurpassed for retaining natural flavor and sweetness. Absolutely no intermingling of odors. Unsurpassed for cooking fruit. Ask about it.

TOLDO COOKER LEE CO., Dallas, Texas. Live Agents Wanted. Write for proposition.

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.

CROUCH.—Mrs. Josephine Crouch (nee Allen) was born in Baltimore, Md., October 21, 1834; was married in Washington, Penn., to W. T. Crouch November 4, 1852, and resided for a time in that State; removed to Arkansas in 1855, and to Decatur, Texas, in 1885, residing in the home of her son-in-law, E. H. Baumgartner, in Decatur, till her pure, sweet spirit was called to its "long sought rest" April 16, 1909. She was converted and joined the M. E. Church, South, in 1848. Hers was a life of cheerful consecration. A constant Bible student, she ever went about doing good; was fond of our standard hymns, and loyal to her Church in all things. While caring nothing for mere form, she took intelligent interest in the simple but solemn ritual of our Church, and especially enjoyed the sacrament of the Lord's Supper. She joined the Woman's Foreign Missionary Society at its organization, and was President of the local auxiliary for years, her extreme zeal not quenching her zeal in the work of the study circle. During her last illness in delirium she murmured piteously for "the poor Moslems," who at that very time were massacring Christians. She was equally interested in hominisms, ever befriending the poor and erring and ministering to the sick and the needy. This incident is not worthy a man had fallen exhausted in a cold rain. She took the stranger in, nursed him back to consciousness and to health, and learned that he was Bishop Marvin (see Finney's Life, etc.) The last Sunday afternoon of her life was spent trying to point an aged sick woman to Christ. This woman has since been converted. We trust that others, too will be stars in her crown of rejoicing in the day of Christ. S. C. RIDDLE.

JONES.—The subject of this sketch, Sister Martha Jones, whose family name was Bible, was born in Green County, Tennessee, December 28, 1824; married to Stephen R. Jones August 6, 1847; was converted when a child, joined the Lutheran Church, and after marriage joined the Methodist Episcopal Church, South; was the mother of ten children—five dead and five (G. N. Jones, Mrs. J. B. Hays, Mrs. J. M. Trussell, Mrs. R. P. Harkrider and Mrs. J. N. Benton) living; with her husband came to Burnet County, Texas, in 1870; died April 5, 1909. Sister Jones was a noble Christian woman. It was my happy lot to be her pastor three years. Truly, her presence at church was an inspiration to me. She loved God and the Church, and was a most loyal Church member. Her home was the preacher's home. She fell asleep on the first Saturday night in April. The funeral was conducted by this writer in the cemetery near Lake Victor, Burnet County, Texas. "Blessed are the dead which die in the Lord." Sister Jones is dead, but her influence liveth. Mark the perfect man, and behold the upright, for the end of that man is peace. M. J. ALLEN.

McDANIEL.—James C. McDaniel was born February 29, 1839, in Bedford County, Tenn., his parents moving to Missouri when he was but a small boy. He was converted at the age of seventeen years. He came to Texas in 1852, landing in Lamar County. He was a loyal Methodist, being a member of the Methodist Church about sixty-two years. In 1876 he moved to Montgomery County, where he lived up to his death. His wife died several years ago. Since that time he has made his home with his children, of whom several survive him. He also has two brothers and five sisters living. He passed to his reward at the residence of his daughter, Mrs. M. C. Raney, in Garland, Texas, March 7, 1909, and is now enjoying the fullness of God's love. He was a good companion, affectionate father and an old, substantial Mason of the St. Jo Lodge. He was known for his charity and uprightness of living. The body was brought to the old home at Bonita, Montague County, for burial. He died with a smile on his face. May the hand of God rest upon all of his dear children and loved ones. J. C. GIBBONS, P. C.

SHAW.—Chas. J. Shaw, son of Mr. and Mrs. N. J. Shaw, was born at Polk County, Texas, December 23, 1881, and died at his home near Stamford, Jones County, in the early morning of April 19, 1909. Brother Charles surrendered his life to Christ last summer, and at that time made a public confession of his sins and expressed a strong determination to follow God in all of his leadings. It was not expected that he should walk down to the chilly waters of death and cross so soon, but as God requested him to meet death he did not murmur. No life was more obedient to the call. Ah! we never have seen the death angel steal a life so easily. He breathed his last and his soul with the wings of a dove took its flight to rest in the haven of rest. Mother, brothers and sister, look toward God in this hour of grief. He alone is able to give comfort. May you so live that when God calls for you, you will be able to meet loved ones gone before. Loved ones, you know where to find him. His pastor, E. H. MAYS, Stamford, Texas.

ROBESON.—Lois Belle, little daughter and only child of Rev. T. L. and Mrs. Fannie Robeson, was born at Hereford, Texas, September 6, 1904, and from Dumas, Texas, on May 6, 1909, she went away to be with Jesus, at the age of four years and nine months. She became suddenly ill on Friday night, April 30, and in a little while it was evident that she was desperately sick. The faithful doctor and loved ones did all in their power day and night to help her in the fierce battle against the disorder, but in vain. But in two or three days she began to lose hope, and on Thursday afternoon her spirit fled away. She had an exceptionally bright mind, and was beautiful in face, form and manner, which drew about her a large circle of friends wherever she went, not only of children, but grown people as well. She was a great lover of Sunday-school; was always eager to have her mother teach her the lesson perfectly before she went to recite. She was one of those rare flowers budding on earth but to bloom in heaven. Not that she was "too good for earth," as some say, but she was good enough for heaven, and is now "safe in the arms of Jesus," who said, "Suffer the little children to come unto me, for of such is the kingdom of heaven." Let the sorrowing parents take heart, for they have this treasure laid up in heaven. Thank God, the little one has only gone home. You will join her there some day soon. There's glory ahead. The funeral service was held at the parsonage, and we laid the body to rest in the cemetery at Dumas. F. M. NEALE.

HAMILTON.—Brother George Hamilton died at his home, two miles east of Fredell, April 8, 1909. He was born at Waverly, Ellis County, Texas, April 22, 1842, and lived in that county until he moved here seven years ago. He was married at Webberville January 19, 1867, to Miss Camella Banks, who survives him. To this union eight children were born, three of whom survive him, five having died several years ago. Brother Hamilton was converted in the summer of 1859 and joined the Baptist Church, but only remained in that organization a short time when he cast his lot with the Methodist Church, and for nearly fifty years lived a consistent Christian life, and always proved himself loyal to the Church. He was superintendent of one Sunday-school in Travis County twenty-three years in succession. Soon after he moved here he was placed on the Board of Stewards, and soon proved himself one of the most efficient, always looking after the interest of the pastor and his family. His last words were expressive of peace with God and a willingness to depart and be at rest with him. In the death of Brother Hamilton the Church has lost one of her most useful and faithful members, the community a good citizen and the family a devoted husband and father. The only comfort we know to offer to those upon whom this shadow of bereavement has fallen is that the father and husband is not dead; he is only sleeping and taking rest after a long and well-spent life here. He cannot return, but you can go to him. W. V. JONES.

LEE.—Norma Lee, the youngest child of A. C. and Ophelia Lee, was born in Yoakum, Texas, Sunday, November 11, 1900. She has lived in Waco since fifteen months of age, dying at the home of her parents, 1029 Charlie Street, May 5, 1909. Though she lived but a little more than eight years, yet her life was not in vain. There was no brighter child in the public school, no better one in the Sunday-school, no prettier one in the city, and no child of a sweeter disposition anywhere. Her life was loved by all, both old and young, was proved by the hundreds who prayed for her recovery. There could not have been a more beautiful tribute than the one paid by the Sunday-school and by her class in the day school. Several times during her sickness little Norma said: "Mamma, don't cry, for if I die I'll go to heaven, and you can come there." She seemed so pure for this world, and now she has gone to a land bright enough for the angels. Her pastor, A. D. PORTER.

MOORE.—Miss Ethel Moore, daughter of Jesse and Dollie Moore, was born in Johnson County, Texas, July 5, 1891. Her mother died when she was a young womanhood. She united with the Church when but a child, and ever lived a devoted Christian. Ethel was gifted with a splendid voice, and it was a delight to her friends to hear her sing. She had cultivated this talent to a marked degree. Her kind spirit and gentle manner won for her many devoted friends. It is sad to see so young and promising a life cut off, but we know that God doeth all things well, and we bow in submission to his will. Miss Ethel was a great sufferer, but bore her affliction patiently. Her redeemed spirit took its flight to the home of the blessed on the early morning of March 26, 1909. She leaves father, sister and a host of friends to mourn their loss, while she joins her mother in their eternal home. We shall meet her there. C. E. LINDSEY.

LEE.—On April 22, 1909, we laid to rest the remains of little Beryl McAfee, the little son of Rev. and Mrs. W. J. Lee. He was born July 28, 1907, at Gorman, and died April 21, 1909, at Baird, Texas. He was given to the family just long enough to entwine himself about the hearts of the entire household. He was the joy and comfort of the home, extra bright and full of sunshine. Heaven is more real to Brother and Sister Lee because of their little one now there. The family is prostrated with grief, and yet amidst their tears and heartaches, like Job of old, "they charge not God foolishly." May our Lord bless that parsonage home and comfort the broken hearts, is our humble prayer. We deeply sympathize with these our dear friend in this most trying hour. GUS BARNES, Sunset, Texas.

FREE TO YOU—MY SISTER



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Phlegmness and health always results from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 187, South Bend, Ind., U. S. A.

GAINES.—On the 10th day of June, 1908, God gave to the home of Brother and Sister Gaines a precious babe—a precious gift. Only nine months later God looked down into the home with love and claimed little Edgar Eugene for heaven. Though his stay on earth was brief, yet he became a part of the home. He is, indeed, very hard for us to give up our loved ones, but in the hours of bereavement think of these words: "For of such is the kingdom of heaven." R. E. KIMBROW, Pastor.

JOHNSON.—The infant daughter of R. M. and Gertrude Johnson, was born April 27 and died April 28, 1909; and in the afternoon of April 29 we laid the little form to rest in the Oakdale Cemetery. Brief, indeed, was her stay upon earth, yet long enough to make the separation painful to the fond parents. Could she have remained, home would have been brighter, but now that she is gone heaven is more attractive. Brother, sister, ever press upward, for from the home above little hands are beckoning you to come. FRANK HUGHES, P. C.

STEPHENSON.—Ina and Nina, the twin babes of Rev. and Mrs. C. A. Stephenson, were born January 28, 1909, near Waxahachie, Texas. These little flowers blossomed and gave their fragrance to the home that they were so soon to leave in sorrow. God moves in a mysterious way, but these parents have their faith in him, and yield to his will. Ina crossed over the river on the morning of May 6, and Nina followed the next day. We laid them to rest in the Waxahachie Cemetery May 8. A throng of sympathizing friends accompanied the family to the grave. May God's grace sustain in this sad time. C. E. LINDSEY.

HASTINGS.—Little Correll Ruth Hastings, daughter of E. M. and Ida Hastings, was born January 19, 1905, and was called home May 2, 1909. Ruth was so sweet, always at her mamma's side to run and do just what mamma wanted done. She was bright as a sunbeam, belonging to the Sunday-school, and was ever ready to go to church. She loved everybody and everybody loved her. Several hundred people were present when we held the funeral and laid her to rest at Wheatland Cemetery. She was sick only a little while, and so cheerful we could not realize she was gone. But God knows best, as we say: "The Lord gave and the Lord has taken away, blessed be the name of the Lord." We know where to find little Ruth. Let us look up and say we shall see her some sweet day. J. D. HUDGINS.

STRANGE.—Mrs. Maggie Strange (nee Hastyl) was born near Sunset, Texas, February 5, 1882; was converted and joined the M. E. Church, South, at the age of twelve years; lived in faithful pursuit of her duty till death. She was an excellent Sunday-school teacher, stressing the obligation of her pupils to God, also faithful and efficient in public school teaching. To know her was to love her. She was married March 25, 1908, to J. A. Strange. They soon moved to Memphis, Tenn., where her death occurred April 14, 1909, being 27 years, 2 months and 9 days old. While she died young, yet was her life a success. During the famine in India Miss Maggie took charge of an orphan boy in that country and sent his support and tuition. The writer had the pleasure of reading an interpreted letter of this boy to the one who had done so much for him when he was learning the carpenter's trade, thanking her for her kindness and praying God's blessings upon her. She leaves a young husband, four sisters and one brother and many friends and acquaintances. We have a number of letters before us that have been sent in by her neighbors and friends that join in one chorus of praise to her fidelity to God and the Church. Death, though sudden, found her ready for the call. Her remains were brought to Sunset for burial, which took place at our Church April 17, in the presence of a host of relatives and friends. We laid her body away to wait the call of God, when the earth and the sea shall give up their dead and we shall be changed. To her loved ones we would say: weep not as one who has no hope; have faith in God and press on. CHAS. N. SMITH, Sunset, Texas.

SHERRILL.—Mary Ann Sherrill was a daughter of Rev. H. T. McKay, of Ennis, Texas, and a sister of W. McKay, of Valley View, Texas. She was married to M. M. Sherrill in 1885. She died at her home, three miles south of Valley View, Texas, at 6:30 o'clock, April 9, 1909. She leaves five boys to mourn their loss. May they all live as she prayed they might. Sister Sherrill joined the M. E. Church, South, when a child. She was a good woman, and has gone home. She was a great sufferer, but her sufferings are over. Her funeral service was conducted by the writer at Valley View Cemetery April 10, 1909. May the Lord richly bless all the relatives. Her pastor, J. R. ATHEY.

"Better out than in" that humor that you notice. To be sure it's out, and all out, take Hood's Sassa-parilla.

MARRIED.

Edgar-Crowson.—At the residence of the bride in China Springs, Texas, at 1 o'clock p. m., May 12, 1909, Rev. W. W. Edgar, a local elder in the M. E. Church, South, and Mrs. Annie J. Crowson, Rev. W. E. Caperton officiating.

Moss-Ratliff.—In the Tenth Street parsonage at 6 p. m., May 12, 1909, Mr. Holmes Moss and Miss Mae Ratliff, both of Llano, Texas, Rev. V. A. Godfrey officiating.

Renner-Broyles.—In Long Creek community, near Mesquite, Texas, Sunday afternoon, May 9, 1909, Mr. Earl E. Renner and Miss Janie Broyles, Rev. W. R. McCarter officiating.

Arns-House.—At the residence of the bride, in Fort Worth, Texas, on April 8, 1909, Mr. J. H. Arns, of Chico, Texas, and Mrs. Maggie House, Rev. J. E. Holmes officiating. Brother Arns is one of the very efficient stewards of our Church at Chico.

Boatman-Bone.—At the residence of Rev. J. W. Boatman, April 22, 1909, Mr. Joe Boatman and Miss Crissie L. Bone, Rev. C. M. Barrick officiating.

HARTSHORN SHADE ROLLERS. See the script name of Stewart Hartshorn on label. Get "Improved" no tacks required. Wood Rollers Tin Roller. Telephone M. 5720. Hours: 9 to 1, 3 to 5. W. D. JONES, M. D. Practice Limited to EYE, EAR, NOSE AND THROAT. 615 Wilson Building. Dallas, Texas.



A DISCOVERY That will please those who are in need of a good carriage it will be when they try one of our light, easy and comfortable buggies, surreys, phaetons, and discover what luxury to riding really means. Our vehicles are well made, handsome and durable, and you can't best them in price or quality. PARLIN & ORENDORFF CO., Dallas, Texas.

Bowie Byers, at Bonita, at Bowie Miss Holliday, at Henrietta Henrietta 19, 20.

Brownw Coleman St Winters Cl Maxineer, 8 Blackwell 4 Wingate Cl Bronie Cl Robert Le Pioneer, at May Cir Indian Cir 19, 20. Rising Star Sige Spring 27. Gustine Ch Comanche Blanket St Hans Cir, Santa Anna Talpa Cir, Coleman Cr Valera Cr Brownwood

Waxaha Hillsboro, 1 Hillsboro, 1 Palmer, at Ennis, Jun Alma, at J Ruby, June Stella, at 1 Middlethian, Milford, at Venus, at Lovehove, 2 Britton, at Maypearl, Bethel, Jul Lillian, at Red Oak, J

Abilene Anson, Ma Truby, at Abilene, J Merkel, Ju Trent, at Nugent, at Albany, at Doolley, at Layin, at Putnam, at Sabanno, a Clyde, at 1 Baird, Jul Caps, at 7 Nolia, at Tye, at St Eskota, at Cross Plau Moran, Au

Vernon Chillicothe Chillicothe Tolbert, at Vernon S Paducah, 2 Guthrie, at Nolia, at Kirkland, Quanan, J Olney, at Spring Cre Quail, at Wellington Wellingtor Crowell St Crowell M Childress Vera, at V Seymour S 15. Seymour S Estelle, 1

Corsican Blooming Brandon, Jon Irene, at Corsicana, 3, 4. Elveth J 4, 5. First Chu 7. Dawson, a Horn Hill, Thornton, 17, 18. Groesbeck July 17. Pardon, at Barry, at Kerens, at Kirk, at 1 Richland, Munger, 27, 28. Coaldice, 27, 28.

Stamf Hitson Mi Aspermon Hamlin S Royston, 8 Rotan, Ju

Colom Roscoe at Loraine M Lovanna, Gall, at 1 Hermleigh Camp Spr Big Sprin Big Sprin Snyder St Snyder M Coahoma, Westbrook Claermon meeting duns, at ing. Lamesa, 1 Summate, Stanton N

NORTHWEST TEX. CONFERENCE

Bowie District—Second Round. Byers, at Charle, May 22, 23. Bonita, at Spanish Fort, May 29, 30. Bowie Mis., June 1-3. Holliday, at Dundee, June 5, 6. Henrietta Sta., June 12, 13. Henrietta Mis., at Riverland, June 19, 20. JNO. E. ROACH, P. E. Brownwood District—Third Round. Coleman Sta., 8 p. m., May 21. Winters Cir., at Bowman, May 22, 23. Blackwell Cir., at Decker, May 30, 31. Wingate Cir., at Oak Creek, June 2. Bronte Cir., at Rock Springs, June 2. Robert Lee Cir., at Hayrick, June 5, 6. Pioneer Cir., at Fairview, June 11. May Cir., at Byrds, June 12, 13. Indian Creek Cir., at Turkey Peak, June 19, 20. Rising Star Sta., June 25. Sipe Springs Cir., at Macedonia, June 26, 27. Gustine Cir., at Energy, July 2. Comanche Sta., July 3, 4. Blanket Sta., July 4, 5. Bangs Cir., at Concord, July 9. Santa Anna Cir., at Salem, July 10, 11. Talpa Cir., at Midway, July 15. Coleman Cir., at Mt. Olivet, July 16. Valera Cir., at Fisk, July 17, 18. Brownwood Sta., August 3. J. A. WHITEHURST, P. E. Waxahachie District—Third Round. Hillsboro, First Ch., 11 a. m., May 23. Hillsboro, Line St. Ch., 8:30 p. m., May 23. Ferris, at Bluff Springs, May 29, 30. Palmer, at Carroll, May 30, 31. Ennis, June 6, 7. Alma, at Avalon, June 12, 13. Italy, June 13, 14. Ovilla, at Long Branch, June 26, 27. Midlothian, June 27, 28. Milford, at Midway, July 3, 4. Venus, at Barnesville, July 10, 11. Lovelace, at Pleasant Hill, July 11, 12. Britton, at St. Paul, July 17, 18. Maypearl, at Oak Branch, July 24, 25. Bethel, July 25, 26. Lillian, at Prairie Grove, July 29. Red Oak, July 31, August 1. T. S. ARMSTRONG, P. E. Abilene District—Third Round. Anson, May 27. Truby, at Truby, June 12, 13. Abilene, June 19, 20. Merkel, June 20, 21. Trent, at Trent, June 26, 27. Nugent, at Delk, July 3, 4. Albany, at Luders, July 4, 5. Dudley, at Opalin, July 10, 11. Lavin, at Drasco, July 11, 12. Putnam, at Pisgah, July 17, 18. Sabanno, at Curtis, July 18, 19. Clyde, at Eula, July 24, 25. Baird, July 25, 26. Caps, at Tuscola, July 31, Aug. 1. Nubia, at Knight's S. H., Aug. 1, 2. Eye, at Smith, Aug. 7, 8. Eskota, at Lawlis, Aug. 8, 9. Cross Plains, at Dressy, Aug. 14, 15. Moran, Aug. 11, 22. GUS BARNES, P. E. Vernon District—Third Round. Chillicothe Sta., May 14-16. Chillicothe Mis., May 15, 16. Tolbert, at Fargo, May 22, 23. Vernon Sta., May 23, 24. Paducah, at Dunlap, June 5, 6. Guthrie, at Ruford, June 7. Vernon Mis., at Harold, June 10. Kirkland, at Friendship, June 11. Quanah, June 12, 13. Olney, at Newcastle, July 3, 4. Spring Creek, at Deep Creek, July 6. Quail, at Marilla, July 10, 11. Wellington Mis., at Fresno, July 14. Wellington Sta., July 17, 18. Crowell Sta., July 24, 25. Crowell Mis., July 31, Aug. 1. Childress Mis., Aug. 6-8. Childress Mis., at High Point, Aug. 7, 8. Vera, at Vera, Aug. 13. Seymour Mis., at Red Springs, Aug. 14, 15. Seymour Sta., Aug. 15, 16. Estelline, at Bethel, Aug. 21, 22. J. H. STEWART, P. E. Corsicana District—Third Round. Blooming Grove, at E. G., May 22, 23. Brandon, at Mertens, May 29, 30. Frost, Jones Chapel, June 5, 6. Irene, at Riensl, June 26, 27. Corsicana, at North Corsicana, July 3, 4. Eleventh Ave., at E. A., 8:30 p. m., July 4, 5. First Church, at F. C., 8:30 p. m., July 7. Dawson, at Dawson, July 10, 11. Horn Hill, at Steele's Creek, July 14. Thornton, at Thornton, 11 a. m., July 17, 18. Groesbeck, at Groesbeck, 8:30 p. m., July 17, 18. Purdon, at Pursley, July 24, 25. Barry, at Drane, July 31, Aug. 1. Kerens, at Long Prairie, Aug. 7, 8. Kirk, at Kirk, Aug. 14, 15. Richland, at Quinby, Aug. 21, 22. Manger, at Della, 11:30 a. m., Aug. 27, 28. Coolidge, at Coolidge, 8:30 p. m., Aug. 27, 28. HORACE BISHOP, P. E. Stamford District—Third Round. Hitson Mis., Mt. Pleasant, June 10. Aspermont Mis., at Peacock, June 11. Aspermont Sta., June 12, 13. Hamlin Sta., June 16. Royston, at Pledger, June 25. Hotan, June 26, 27. J. T. GRISWOLD, P. E. Colorado District—Third Round. Roscoe and Lorraine, at R., May 20, 31. Lorraine Mis., at Lelna, June 1, 2. Fluvanna, at Bison, June 5, 6. Gall, at Durham, June 12, 13. Hermleigh, at Wastella, June 19, 20. Camp Springs, at C. S., June 26, 27. Big Springs Sta., July 3, 4. Big Springs Mis., Richland, July 4, 5. Snyder Sta., July 19, 11. Snyder Mis., at Plainview, July 11, 12. Coahoma, at Vincent, July 18, 19. Westbrook, at Tatum, July 25, 26. Clairemont, at Elkins, Aug. 1-6 (camp-meeting). Dunn, at Dunn, Aug. 7-15 (camp-meeting). Lamesa, at Pride, Aug. 15, 16. Summate, Aug. 22, 23. Stanton Mis., at Courtney, Aug. 28, 29. Stanton Sta., Aug. 29, 30. Colorado Mis., at Herbert, Sep. 4, 5. District Conference at Roscoe, May 26-30. SIMEON SHAW, P. E. Gatesville District—Third Round. Meridian Mis., at Help, June 1, 11 a. m. Oglesby Cir., at Station Cir., June 5, 6. McGregor Sta., June 12, 13. Clifton, June 25, 8 p. m. Valley Mills, at V. M., June 26, 27. Meridian Sta., June 28, 8 p. m. Nolanville, at Nolanville, July 3, 4, 11 a. m. Killen Sta., July 4, at 8 p. m.; 5, at 9 a. m. Jonesboro, at Union Grove, July 10, 11. Hamilton Sta., July 17, 18. Gatesville Cir., at Stockton, July 21. Evant Cir., at Lund, July 24, 25. Gatesville Sta., Aug. 1, 8 p. m. China Springs, at Greenock, Aug. 7, 8. Turnersville, at Hurst, Aug. 11. Fair and Lanham, at L., Aug. 14, 15. Pearl, at Cox's Ch., Aug. 21, 22. Coperas Cove, at Young's Port Aug. 24. Crawford at Coryell City, Aug. 28, 29. J. M. SHERMAN, P. E. Georgetown District—Third Round. Belton Sta., May 1, 2. Brueville and E., at Eddy, May 2, 3. Belton Cir., at Leona, May 8, 9. Troy, at Oenaville, May 15, 16. Glorietta, at Gindale, May 22, 23. Rogers, May 23, 24. Holland, at Holland, May 26, 27. Granger, May 29, 30. Taylor, May 30, 31. Moody, June 5, 6. Georgetown, June 12, 13. Salado, at Prairie Dell, June 19, 20. North Georgetown, at Betty's Creek, June 20, 21. Florence, at Gravis, June 24, 25. Bartlett, June 26, 27. Hutto, at Round Rock, June 28, 29. Temple, Seventh St., July 3, 4. Temple, First Ch., July 4, 5. W. H. VAUGHAN, P. E. NORTH TEXAS CONFERENCE McKinney District—Second Round. Blue Ridge Cir., at Henslee Ch., May 22, 23. Anna Cir., at Melissa, May 29, 30. J. F. PIERCE, P. E. Greenville District—Second Round. Commerce Sta., May 22, 23. Kingston Mis., White Rock, June 5, 6. Kavanaugh Sta., June 13, 14. Celeste and Lane, Celeste, June 20, 21. R. G. MOOD, P. E. Gainesville District—Second Round. Pilot Point, May 21-23. Collinsville and Tioga, May 27-30. D. H. ASTON, P. E. Bonham District—Second Round. Dodd and Windom, at Dodd City, May 22, 23. Honey Grove Sta., May 23, 24. Bailey Cir., at B., May 26. J. B. GOBER, P. E. Terrell District—Second Round. Mesquite Cir., May 22, 23. Forney Sta., May 23, 24. College Mound Cir., June 5, 6. Chisholm Cir., June 12, 13. Terrell Sta., June 13, 14. M. L. HAMILTON, P. E. Sherman District—Third Round. Travis St. Sta., May 20-June 2. Key Memorial Sta., May 30, 31. Howe Cir., at Ferguson, June 5, 6. Van Alstyne Sta., June 6, 7. Bells Circuit, at Virginia Pt., June 19, 20. Whitewright Sta., June 27. Waples Memorial Sta., July 4. Tom Bean Cir., at New Prospect, Jul. 9-11. Trinity and Preston, at P., July 17, 18. Pottsboro Sta., July 18, 19. Sadler Mis., at Gordonville, July 23-25. Whitesboro Sta., July 25, 26. Pecan and Friendship, at F., Jul. 28-Aug. 1. Southmayd Cir., at Ethel, August 14, 15. Sherman Mis., August 18-31. C. M. HARLESS, P. E. Decatur District—Third Round. Decatur Cir., June 5, 6. Decatur Sta., June 6, 7. Paradise, June 12, 13. Willow Point, June 13, 14. Rhome, June 19, 20. Greenwood, June 26, 27. Alvord, June 27, 28. Argyle, July 3, 4. Boyd and Garvin, July 10, 11. Chico Cir., July 17, 18. Jacksboro, July 18, 19. Chico, July 24, 25. Bridgeport, July 25, 26. Mexican Mis., July 26. Ponder and Krum, July 31, August 1. Justin, August 7, 8. Bryson, August 14, 15. Oak Dale, August 15, 16. L. S. BARTON, P. E. Sulphur Springs District—Third Round. Como Cir., at Harper Ch., June 5, 6. Pecan Gap and Ben Franklin, at P. G., June 13, 14. Winters Sta., June 19, 20. Cumby Cir., at Oakland, June 26, 27. Brashear Cir., Greenview, July 3, 4. Mt. Vernon, at Creezy, July 7. South Franklin Mis., Clear Water, July 10, 11. Hagansport, Lavada, July 17, 18. Sulphur Bluff, at Lone Star, July 21. Sulphur Springs Sta., July 24, 25. Cooper Sta., Aug. 1, 2. Klondike Cir., July 31, Aug. 1. Pearlley Cir., Harmony, Aug. 4. Jewell Cir., Aug. 7, 8. Lake Creek, Bushy Mound, Aug. 10. Riley Springs, Aug. 14, 15. W. D. MOUNTCASTLE, P. E. McKinney District—Third Round. Prosper Cir., at Wesley Ch., June 5, 6. Plano Sta., June 12, 13. Allen Cir., at S. McKinney, June 19, 20. McKinney Sta., June 29, 21. Frisco Cir., at Frisco, June 22. Princeton Cir., at Culleoka, July 3, 4. Nevada Sta., July 10, 11. Wylie Cir., at P. V., July 17, 18. Renner Cir., at Alpha, July 24, 25. Farmers Branch and Carrollton, at C., July 28. Blue Ridge Cir., at P. G., July 31, Aug. 1. Farmersville Sta., August 1, 2. Josephine Cir., at Sabine, August 7, 8. Weston Cir., Cottage Hill, Aug. 14, 15. Cella Sta., Aug. 21, 22. Anna Cir., Chambersville, Aug. 28, 29. J. F. PIERCE, P. E. TEXAS CONFERENCE Jacksonville District—Second Round. Brushy Creek, Pace's Ch., May 22, 23. Grace, May 23, 24. Malakoff, at Oakland, May 30, 31. ELLIS SMITH, P. E. Pittsburg District—Second Round. Daingerfield, May 21. Hughes Springs, May 22, 23. Naples and Omaha, May 29, 30. R. A. BURROUGHS, P. E. Marshall District—Second Round. Harrison Cir., at Union Ch., May 22, 23. Kelleyville Cir., at Moore's Ch., May 29, 30. Jefferson Sta., May 28, 30. H. T. CUNNINGHAM, P. E. Brenham District—Third Round. Rockdale, June 5, 6. Thorndale, June 12, 13. Giddings, June 19, 20. Brenham, June 26, 27. Wharton, July 3, 4. Glenflora, July 17, 18. Bay City, July 21. Sealy, July 24, 25. Chappell Hill, July 27. Bellville, July 28. Hempstead, July 31, Aug. 1. Waller, Aug. 7, 8. Caldwell Mis., Aug. 14. Caldwell Sta., Aug. 15, 16. Lexington, Aug. 18. Richmond, Aug. 20. Rosenberg, Aug. 21, 22. Somerville, Aug. 25. Fulshear and B., Aug. 28, 29. A. A. WAGNON, P. E. Pittsburg District—Third Round. Queen City, at Q. C., June 5, 6. Atlanta Sta., June 6, 7. Linden, at Hammett's Ch., June 12, 13. Douglasville, Jarvis Ch., June 19, 20. Dalby Springs, at Lawrence Ch., June 26, 27. New Boston and DeKalb, at N. B., June 28. Nasah, at Buchanan, July 3, 4. Central Texarkana, July 4, 5. Hardy Memorial, July 10, 11. Water at Concord, July 17, 18. Windfield, at Oak Grove, July 24, 25. Mt. Pleasant Sta., July 25, 26. Pittsburg Cir., at Ebenezer, July 31, Aug. 1. Pittsburg Sta., Aug. 8, 9. Quitman, Aug. 13. Wintersboro, Forest Home, Aug. 14, 15. Hughes Springs, Aug. 20. Daingerfield, Aug. 21, 22. Naples and Omaha, Aug. 28, 29. R. A. BURROUGHS, P. E. Tyler District—Second Round. Emory, May 22, 23. Marvin Church, May 26. Whitehouse, May 29, 30. C. B. GARRETT, P. E. Beaumont District—Second Round. Liberty Cir., at Devers, May 22, 23. Saratoga and Batson, at B., May 26. Aldridge Mis., May 30, 31. Burkeville Cir., at Newton, June 1. District Conference, Newton, June 14. Port Arthur, June 9. Wallisville, June 12, 13. D. H. HOTCHKISS, P. E. Austin District—Third Round. Manchaca, at Carl, May 22, 23. Webberville, at Cedar Creek, May 29, 30. Manor, at Manor, June 5, 6. Elgin, at Elgin, June 6, 7. Bortram, at Briges, June 12, 13. Liberty Hill and Leander, at Leander, 2:30 p. m., June 18. Cedar Park, at Hopewell, June 19, 20. West Point, at Ford's Prairie, June 26, 27. Weimar, at County Line, July 3, 4. McBade, at Lawrence Chapel, July 17, 18. Smithville, at S., 7:30 p. m., July 21. LaGrange, at L., 7:30 p. m., July 23. Columbus, at Columbus, July 24, 25. Eagle Lake, at Altair, July 25, 26. Walnut, at W., 2:30 p. m., July 28. University Church, at Austin, 11 a. m., August 1. First Street, Austin, 7:30 p. m., August 1. Tenth Street, Austin, 11 a. m., August 8. South Austin, Austin, 7:30 p. m., Aug. 8. NAT B. READ, P. E. WEST TEXAS CONFERENCE San Augustine District—Second Round. Livingston, at Mt. Rose, May 22, 23. Burk, at Burk, June 5, 6. Lufkin Sta., June 6, 7. Appleby, at Shadygrove, June 12, 13. Kennard, at Ratcliff, June 19, 20. C. A. TOWER, P. E. Llano District—Third Round. Lampasas, May 22, 23. Kempner, at Clayton, preach at 11 a. m., Quarterly Conference at 2 p. m., May 24. Goldthwaite, May 29, 30. Mullin, at Big Valley, preaching at 11 a. m., Quarterly Conference at 2 p. m., June 1. Center City, at Star, June 5, 6. San Saba Sta., June 18-20. San Saba Cir., at China, June 19, 20. Lometa, at L., June 26, 27. Marble Falls, July 3, 4. Boerne, at Salado, July 10, 11. Center Point, 8 p. m., July 12. Baudera, at Tarpley, preaching at 11 a. m., Quarterly Conference at 2 p. m., July 14. Kerrville, 8 p. m., July 15. Willow, at Harper, July 17, 18. Cherokee, at Cherokee, July 24, 25. Blanco, at Flat Creek, preaching at 11 a. m., Quarterly Conference at 2 p. m., July 29. Johnson City, at Walnut, July 31, August 1. Kingsland, at Mays, August 8, 9. THEOPHILUS LEE, P. E. San Angelo District—Third Round. (In Part.) Water Valley, May 22, 23. Sonora, May 26. Ozona, May 27. Eldorado, May 29, 30. Sherwood, June 5, 6. Paint Rock, June 9, 10. Eden, June 12, 13. WILL T. RENFRO, P. E. Beeville District—Third Round. May 23—Sinton. May 27—Portland. May 29-30—Mineral. June 1-4—Mercedes Cir. June 5, 6—Couch. June 13—Beeville, 11 a. m. June 13—Floresville, 8 p. m. June 19, 20—Sandia. June 26, 27—Falfurrias. July 3, 4—Ramirena. July 10, 11—Aransas Pass. July 16-18—Helena. July 18—Runge, 8 p. m. July 24, 25—Fannin. July 25—Berclair, 8 p. m. Aug. 1—Nueceston, 11 a. m. Aug. 1—Corpus Christi, 8 p. m. Aug. 5-15—At Epworth Encampment. Aug. 21-22—Pleasanton. A. L. SCARBOROUGH, P. E. Cuero District—Third Round. Laverna, at Elmendorf, May 26. Ganado, at Louise, May 29, 30. Buckeye, June 5, 6. Palacios, June 7. El Campo, June 12, 13. Cuero, June 19, 20. Stockdale, at Sunnyside, June 23. Leesville, at Floyd's Chapel, June 26, 27. Port Lavaca, at Traylor, July 3, 4. Smiley, at Cabeza, July 10, 11. Nursery, at Fordtran, July 17, 18. Shiner, at Terryville, July 24, 25. Hope, July 31, Aug. 1. Yoakum, Aug. 7, 8. R. A. ROWLAND, P. E. San Marcos District—Third Round. Staples Cir., at Hunter, May 23, 23:30 p. m. Seguin and Mill Creek, at M. C., May 29, 30. Martindale Cir., at Prairie Lea, June 5, 6. Gonzales, June 19, 20. Luling, at Soda Springs, June 26, 27. Waelder and Thompsonville, at W., July 3, 4. Kyle and Maxwell, at M., July 19, 11. Buda Cir., at Buda, July 17, 18. Harwood Cir., at Clark's Ch., July 23, 3 p. m. Lockhart, July 24, 25. Dripping Springs Cir., at Wimberley, July 31, Aug. 1. Belmont Cir., at Oak Forest, Aug. 7, 8. San Marcos, Aug. 15, 16. D. K. PORTER, P. E. NEW MEXICO CONFERENCE Albuquerque District—Third Round. Logan, May 22, 23. San Jon, May 25. Grady, May 27. Roosevelt, May 29, 30. Taiban, June 3. Sunnyside, June 5, 6. Cantara, June 8. Melrose, June 9. Blacktower, June 10. Clovis, June 11. Texico Cir., June 12, 13. Texico, June 14. Kenna, June 15. Elida, June 17. Cromer, June 19, 20. Portales, June 22. Causey, June 26, 27. Monument, July 3, 4. H. T. JAMES, P. E. El Paso District—Third Round. Fort Stockton, May 22, 23. Odessa, May 26. Pecos, May 27. Toyah, May 28. Clint and LaMesa, May 29, 30. Valentine, June 1. Sanderson, June 2. Alpine, June 3. Marfa, June 4. Tularosa, June 5, 6. Carrizozo, June 8. Carlsbad, June 12, 13. Malaga, June 14. Dayton and Lakewood, June 16. Hope, June 17. Artesia, June 18. Hagerman, June 19, 20. Dexter, June 21. Roswell, June 22. Trinity, June 25. J. B. COCHRAN, P. E. The police-court magistrate of a town in Southern Kentucky was walking down the street one November evening with his friend, John Markham, a distiller. "Judge," said Mr. Markham, "have you ever tried my number one brand of Old Markham?" "No, John," admitted the Judge, "but I tried three men in court this morning who had tried it."

THE SUNDAY SERVICE.

It is rather remarkable with what satisfaction and ease of mind our liturgical friends in the M. E. Church, South, refer to themselves as progressive, and to those who oppose the introduction of the liturgy into our worship as the non-progressives.

A Greek satirist made one of his rural characters say something like this: "I am going up to Athens to see Socrates. I am told he can prove that right is wrong and wrong is right. I wish to learn how to do it." These brethren of ours go back for more than a hundred years and take up that which militant and victorious Methodism of America in the eighteenth century discarded as effete, and they bring forward this liturgy held in common by the Episcopal Church and the Roman Catholic Church—a liturgy that smells of the medieval ages—they bring it forward and proclaim that in introducing it they are the progressive element of the Church, and that those who do not favor it are non-progressives. The facts in the case, however, are that the Methodist preacher of the eighteenth and nineteenth centuries was a very progressive man. He was too progressive to allow himself hampered by the clogs of liturgy, so he broke away from the ceremonialism of the Church of England and swung clear into the progressive column of non-liturgical service. Now, to go back of these progressive Methodist preachers of the past century, to take up the togery they flung aside and then to herald abroad that, in wearing these cast off garments, they are clothed in the latest style is to undertake the phenomenal logic that the Grecian rustic had heard belonged to the mental equipment of Yan-tippe's husband.

When we come to discussing progressiveness, I will admit that the proposition at Birmingham to restate the Articles of Religion handed down to us by John Wesley and accepted by all branches of American Methodism for more than a hundred years, was progressive. Progressive means going forward and the proposed re-statement was undoubtedly going forward. Nobody doubted that it was a move, and nobody thought it being a move backwards. A great many considered it a wrong movement. They had reasons for opposing it, but they did not charge that it lacked progressiveness.

This liturgical matter is likewise a movement, but which way does it move? It can claim, in no sense whatever, to be a forward movement because it belongs in the past. It has been of the discarded past in American Methodism for more than a century of marvelous spiritual power. There is but one movement that can look to taking up liturgy, and that movement is backward. It is a retrograde. But no one has a right to protest against even a backward movement, if that movement be from error back to truth, from wrong back to right. This liturgical movement is a backward movement. Are we proposing to go back from victorious Methodism of the nineteenth century, as in error, to the liturgical notions of John Wesley as to the truth? If we are sure that John Wesley's views of Sunday service were correct, and that heroic American Methodism was in error on the subject, let us by all means go back from error to truth, but let us not pretend to be going forward when everybody knows we are going backward.

J. E. HARRISON.

DR. J. E. HARRISON AND HIS VIEWS CRITICISED.

Should not the multitude of words be answered? And should a man full of talk be justified?—Job 11:2.

The above questions of Zophar come vividly to my mind after having read the many lengthy, luminous and logical articles of one Dr. J. E. Harrison about the "Sunday Service." From the musty pages of my school days there comes to me the reminder of a figure of rhetoric that was designed to convey the idea of weariness. Dr. Harrison's articles are not "figures of speech" in any sense, but they certainly are calculated to inspire one with that "tired feeling." Much time, space and printer's ink have been consumed, and the only thing proved so far is that Dr. Harrison has a bad flow at the mouth and wants to attract attention. I have never seen such a reckless disregard of facts and logic exhibited by a writer of his prominence. In his endeavor to appeal to the prejudices of those who are opposed to the Catholics he would excite the envy

of a ward-heeler. He doesn't attempt to prove anything, but does attempt to get all Methodists mad with the Catholics and out with everything the Catholics do.

Now while Dr. Harrison does not use these exact words nor this form, his reasoning may be summed up about as follows: All Catholics are bad. Therefore everything Catholics do is bad. Catholics read the Sunday Service and as a result thereof go to the theater. Therefore it is bad to read the Sunday service and go to the theater. Now I cannot for the life of me see why the discussion of the "Sunday Service" could not have been carried on without all this reference to Catholics and to the theater, if the sole desire of Dr. Harrison had been to reach the real merits or demerits of the Sunday service. From close personal observation I am sure that there reverend gentleman could have picked any one of several denominations who are lacking just as much in spirituality and strictness of living as are the Catholics, and who have no Sunday service whatever. The old-time Hard Shells are not specially spiritual that I have ever been able to see, and I know what I am talking about when I mention them, because many of my close relatives have belonged to that denomination. Yet the service of the Hard Shells has always been simple to severity. I have attended their services many a time and speak from experience when I say that I have stayed as late as 3 o'clock in the afternoon and listened to as many as five preachers before the service was over. They certainly did not "magnify service" and "minify preaching."

Then there are the Old School Presbyterians. While they are and always have been strict regarding some things, they have never been specially noted for spirituality, especially from a Methodist's point of view, and it has always been said of them that they never expel a member. In my native State the Hard Shells persisted in making "moonshine" whiskey in violation of the law, and many of them drank to excess, while many of my young Presbyterian friends deemed it of little moment to dance, play cards or attend the theater. These denominations never did use any form of service, whether in brackets or out. I mean, of course, any liturgical form. Dr. Harrison couldn't use these denominations for his illustrations, however, because there is no popular prejudice against them, but there is a popular prejudice against the Catholics, and that is the vantage ground from which he has sought to carry his point. It is really rather difficult to determine just what the Doctor is fighting—the Sunday service, theatergoers or the Catholics. At one place he says that it would be interesting to know whether all those who wish the Sunday service used do not attend the theater. I cannot see the pertinency of this proposition, but it would be interesting to me, at least, to know whether or not the Doctor is a Populist.

As well as I can remember it has been only about ten years since the present form of our service was adopted, and it has been only five or six years since the writer has been so situated that he attended a Church where the present form is used. But the writer isn't a child by any means, and he can well remember that people attended the theater—Methodist people I mean—long before the present form of service was used. There are thousands of Methodists to-day who live in the country and small towns who have never heard the service in their own Churches, because few country preachers use it, but who nevertheless have attended the theater whenever the opportunity presented itself, which, of course, has not been often. The writer knows these things, because he has lived a great deal of his life in the country. I mention this because occasional theater-going is the only evil, admitting that it is an evil, that Dr. Harrison mentions, as a result of the use of the Sunday service. As a matter of fact country people attend the circus and theater much more frequently in proportion to their opportunities than do city people.

Now the writer is not a Catholic any more than is Dr. Harrison. I have no relatives who are Catholics, nor do I now remember to have attended more than one Catholic service in my life, but I have been a member of the Methodist Church for twenty years. But the Catholic is entitled to fairness and a square deal. And to show their justice he has received at the hands of Dr. Harrison I want to call attention to these incidents which were noted by Dr. Harrison. He says that an Epworth

League leader perished in the fire of the Iroquois Theater in Chicago. He also says that in Boston a leading layman was heard to say that it couldn't be any harm to attend the theater, since his pastor attended. True, the Doctor says these are isolated cases, but adds: "May not a pimple on the face indicate that the whole system is out of order?" Now why could not the Doctor have noted two other incidents that have been called to the attention of the public all over the country, and which took place during the last theater season? In our own State, in the city of Galveston, when the popular play, "The Devil," was being played or about to be played, a Catholic priest, whose name I do not now recall, but whose courage all decent people admire, went to the Chief of Police and protested so vigorously against the play that it was stopped. At about the same time another priest in New York began such a vigorous campaign against certain plays in that city that they were stopped by the police. These, too, are isolated cases, but may they not prove that the real bone and sinew of the Catholic Church is just as much opposed to vice as is Dr. Harrison? The difference is that the priest in each case attacked that which was really vile within itself, and didn't attempt to throw mud on his neighbor.

The Doctor gives as an excuse for writing these articles that the Holy Ghost is directing him. I unhesitatingly say that I do not believe the Holy Ghost inspires men to do things that are directly contrary to the letter and spirit of the teachings of the Master. When Christ "taught as one having authority" he never on any occasion sought to misrepresent or take advantage of his opponent. When, tempted by his persecutors, he was shown a coin bearing the supercription of Caesar, his answer was: "Render unto Caesar the things which are Caesar's and unto God the things that are God's." Do not take the things that are Caesar's and give them to God, neither take the things that are God's and give them to Caesar. And the universal response from all honest hearers was, "Master, thou hast well said." From Sinai in tones of thunder, punctuated by the lightning's flash, it is written, "Thou shalt not bear false witness against thy neighbor." Who is my neighbor? Read the parable of the good Samaritan. One does not have to go on the stand and go through the solemnity of taking an oath in order to bear false witness against his neighbor. A truth omitted is generally more damaging than an untruth told, and he who would "damn with faint praise" is as heartless as the Roman soldiers who at the foot of the cross gambled for the knitted garment of the crucified Lord. The Holy Ghost, indeed! Christ said of the Holy Ghost: "He will guide you into all truth." Dr. Harrison must have been seeing a different sort of ghost.

Fifteen years out of the twenty years that I have spent in the Church were spent without my even knowing what the Sunday service is. I did not know when it came, and I do not care when they take it away, nor can I detect any difference in the spiritual condition of the Church before and since it came into use. And certainly the difference is not worth a campaign of misrepresentation. If the matter needs discussing it should be discussed on its merits.

I am not a preacher, but a lawyer, and my long experience in this profession has taught me to love a square deal. I do not make any claims to being directed by the Holy Ghost; but I do claim to be directed by a spirit of fairness and honesty. There ought to be a power in the Methodist Church who could and would rise up and condemn the unfair way in which Dr. Harrison has conducted this discussion, just as a Judge, sitting in our courts, would condemn the sharp practices of a lawyer who would by misrepresentation try to take advantage of an opponent.

In my reference to the Hard Shells and the Presbyterians I do not desire to be understood as intimating that these Churches are one whit behind my own in those sterling qualities that go to make a true Christian Church. I have mentioned individual instances only, and I have mentioned these only to show that members of those Churches do the same things that Dr. Harrison says the Catholics do. I have tried not to be discourteous in any sense. Of course I have attacked the language of Dr. Harrison, and if he was unfortunate in his selection of words that is not my fault. I have no way of knowing his mind save through the medium of his words.

V. K. WEDGORTH.

APPEAL TO SUNDAY-SCHOOLS.

It is perhaps not so generally understood as it should be that the ten per cent of the Children's Day fund which, according to the direction of the General Conference, is to be turned over to the Sunday-school Board, is used in developing Sunday-school work in our various mission fields. Reports from these fields indicate that no other like amount expended brings in such large returns as this. In Japan, for illustration, the Sunday-school enrollment is three times that of the Church membership, and a very large proportion of accessions to the Church come through the Sunday-school. Missionaries declare that they find it much easier to reach the children than those who have come to mature years and have become fixed in their pagan modes of life and thought, and that in many cases the conversion of the younger members of the household becomes a means of access to their elders. Appeals almost pathetic come to us from every mission field in the Church and yet by reason of the meagerness of the returns this year from the Children's Day offerings, we have had to cut down our missionary appropriations to such an extent as to seriously cripple the work we have already inaugurated. Perhaps it should be explained that the reason for this falling off in our resources lies in the fact that surplus amounts hitherto turned over to us by the various Sunday-school Boards after they had met the needs of their own fields are, under our new law, used for the endowment of the Chair of Religious Pedagogy and Sunday-schools in Vanderbilt University.

In view of the situation that has thus arisen, the Sunday-school Board, at its session on May 5, instructed the Sunday-school editor to send out a request to the Sunday-schools of every Church, (1) to observe Children's Day according to the directions of the Church, (2) to make earnest efforts to increase the offerings and (3) to see that these offerings are sent at once to the Treasurers of the Conference Sunday-school Boards that the money may be applied to the uses which the law of the Church designates.

The board further asks him to call the attention of the pastors to the fact that this designation is specific and mandatory, and that no one has a right to divert this fund into other channels.

Brethren, please do these three things even if you have never done them before:

1. Observe Children's Day in your Sunday-schools.
2. Urge the children to liberal offerings.
3. Send at once the contributions to the Treasurers of the Conference Sunday-school Boards.

E. B. CHAPPELL,
Sunday-school Editor.

Be a cheerful giver and God will furnish the capital for you to carry on the business.

LIGHT BOOZE Do You Drink It?

A minister's wife had quite a tussle with coffee and her experience is interesting. She says:

"During the two years of my training as a nurse, while on night duty, I became addicted to coffee drinking. Between midnight and four in the morning, when the patients were asleep, there was little to do except make the rounds, and it was quite natural that I should want a good, hot cup of coffee about that time. It stimulated me and I could keep awake better.

"After three or four years of coffee-drinking I became a nervous wreck and thought that I simply could not live without my coffee. All this time I was subject to frequent bilious attacks, sometimes so severe as to keep me in bed for several days.

"After being married, Husband begged me to leave off coffee for he feared that it had already hurt me almost beyond repair, so I resolved to make an effort to release myself from the hurtful habit.

"I began taking Postum and for a few days felt the languid, tired feeling from the lack of the stimulant, but I liked the taste of Postum, and that answered for the breakfast beverage all right.

"Finally I began to feel clearer headed and had steadier nerves. After a year's use of Postum I now feel like a new woman—have not had any bilious attacks since I left off coffee."

"There's a Reason." Read "The Road to Wellville," in pkgs.

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