

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 27, 1909

No. 41

EDITORIAL

OUR CONNECTIONAL PUBLICATIONS.

The report of the Book Committee for the year 1908, an excerpt of which appeared in our issue of May 13, furnishes some facts and figures worthy of special attention. The Sunday-school periodicals show a continued increase in circulation, and they are a source of revenue to the Church. They measure up to a high standard of excellence and their patronage is most encouraging. The Methodist Review, under the able editorship of Dr. Gross Alexander, has reached a self-sustaining basis, with a slight surplus to its credit. This is gratifying and we rejoice in its success.

The Christian Advocate, which has been uniformly self-sustaining in its recent years, fell behind the past year and lacked \$1997.02 of meeting its current expenses; and the Epworth Era, which has been published since its inauguration at a loss to the Church, placed a debt to its account this year of \$3822.10. The Quiet Hour Quarterly also lacked \$209.84, leaving a deficit to be paid out of the funds of the Publishing House of \$9009.10. Why the Advocate should have fallen behind nearly \$5000 for the past year, we are at a loss to understand. It is a very ably edited paper, with three strong men in charge of its editorial staff. It has high literary merit and it is worthy of the patronage and co-operation of the Church. Therefore there is no good excuse for the Advocate falling behind with its current expenses. The Era is also an excellent paper. It has the young manhood and the young womanhood of the Church to draw on for its support. But it has never been a financial success. Yet these two papers are essential to the Church and to its enterprises, and the rank and file of our connectional membership ought to rally to their support and give to them a patronage in keeping with their merit as connectional publications. The Quiet Hour Quarterly is a good devotional publication, but whether or not it is of sufficient importance to justify its publication from year to year at a loss to the Church, we are not in a position to say.

In any event, no one of our conference organs could long survive with an annual outlay larger than its income. It would either have to draw upon its patronizing conferences for help or wind up its affairs and go out of business. And this leads us to say that the publication of a Church paper is not the wealth-producing institution that it is thought to be by a great many people. It can only live and produce a very modest income for its publishers by the closest economy, by the observance of the severest business principles, and by the clearest and most discriminating foresight. Even the great Southern Methodist Church, with its 1,700,000 members, and with some of its brainiest men in charge, has not been able the past year to produce and send out three of its connectional publications without a deficit of nearly \$10,000. The fact is, the publication of a Church paper has always been and is a problem of no small proportions.

In calling attention to these matters, it is no

part of our purpose to indulge in captious criticism. No doubt but that the brethren at Nashville have done their best; and had any of us been in their stead, it is more than probable that the same result would stand before us. On the contrary, it is our purpose to state these cold facts and then exhort the Church to redouble its energy in an intelligent effort to reverse this condition of things, and try to make these publications at least self-sustaining. If we are to continue at this rate of loss, the quadrennium will require a severe tax upon our Publishing House income. For good and sufficient reasons, our Publishing House has not been able, for years, to declare a dividend in favor of our worn-out preachers. The building of a new plant at Nashville, the outlay to establish a department in China, and the building of a branch house in Dallas, have required the investment of much money. But these institutions are now secured and they are doing a good business. The Church is increasing in numbers and in financial ability and our great Publishing House is flourishing. The report of the Book Committee shows it to be in a most healthful condition. Therefore we ought not to permit our lack of loyalty to any of our connectional publications to draw upon the funds of the house to meet the cost of their production. The money thus applied justly belongs to the superannuate ministers of the Church and to the widows and orphans of our deceased ministers. If we get into the habit of pursuing this policy of meeting these deficits out of this fund, these worthy claimants will look in vain, for years to come, for relief from this expected source. Hence it is high time that we were doing something to more largely enlist the sympathy and co-operation of the Church in the interest of a more liberal support of these worthy publications.

THE CHURCH IN ACTION AGAINST THE SALOON.

The Church has a right to close its doors against any partisan political movement purporting to work against saloon domination. True prohibition is not partisan politics. It does not put out partisan platforms, nominate partisan candidates for office and maintain partisan headquarters for the purpose of pushing these platforms and candidates before the people. The Church is not the place to encourage such political enterprises, even in the name of prohibition. To use it for such purposes and aims is to convert the Church into a political medium through which to reach political ends. There are people going to and fro in Texas and other States claiming the courtesy of the pulpit in the name of prohibition; and when it is accorded to them, a party prohibition harangue is delivered and a collection taken in the name of prohibition; but the proceeds go toward maintaining a political party and real prohibition gets none of the benefit of it.

That party prohibition is entitled to its organization and its privileges to promulgate its party propaganda, we do not question for a moment; and that the agitation through this medium accomplishes something in the way of education against the saloon is also true; but the Church is not the realm in which such par-

tisan movement ought to exploit its methods. It ought to go forth in its true light and under its true colors, just like any other partisan organization, and do its work in the open. It ought not to seek the pulpit as its forum.

But there is an organization that has the right to claim the co-operation of all Church agencies in its moral undertaking, and that is the Anti-Saloon League. This movement is not partisan, it is not seeking to make party platforms, or elect party candidates to office. It is seeking to bring the different denominations of Christian people into one solid organization against the saloon pure and simple. It is the Church in action against the saloon. And it is the only non-partisan and non-denominational movement that has yet been formed in which all people of all Churches and of all parties who are at war with the liquor trade can concentrate their forces and bear down as one man against the unmitigated curse of humanity. The Church can afford to open its doors to the men who represent this organization, for it is working regardless of party or Church affiliation for the common good and against the common evil. They are not engaged in party politics. They do nothing and they are working for nothing except the extermination of the licensed liquor traffic. They carry with them their proper credentials, and they are entitled to the sympathy and the good will of those engaged in the work of building people up in righteousness and in saving the lost. Their message entitles them to access to the pulpits of the State, and their appeals for financial aid ought to be heeded with liberality. They stand for God and Home and Native Land, and the gospel is the basis of their deliverances. They work under glass hives and in the open of broad daylight. They have no selfish end to accomplish, no personal interest to promote, no party organization to build up and perpetuate. It is through the organized effort of the Anti-Saloon League that multiplied thousands of saloons have been put out of business and that wholesome laws have been passed and enforced against this atrocious evil. Therefore, do not turn a deaf ear to the agents of this movement and do not deny them the proper use of your pulpits when they come with proper credentials.

When the clouds drift away the sun will shine again. So open thine eyes, thou weary and weeping one, and behold the return of the light.

A normal faith is one that does not doubt God's promises or quibble over trifles. Like Job, we ought always to be able to say: "I will trust him, though he slay me."

Christ cares nothing for the ordinary courtesies that men sometimes try to show him and his religion. It is not your courtesy that Christ seeks, but your heart, your life, your service.

Self-sacrifice was the motive that prompted Christ in every act he performed, and that sacrifice culminated in his death upon the cross. To be like him in our devotion to duty is not an easy matter.

BISHOP KEY ON DIVORCE

Marriage is An Institution of God and Man Had Just as Well Legislate Against the Ten Commandments

The remarkable address delivered by Bishop Joseph S. Key to the Texas Methodist State Sunday-school Conference, at Fifth Street Methodist Church, created a distinct impression, and the paper was ordered printed in the Texas Christian Advocate and other papers of this denomination in order that it might be the more widely diffused and the information in the address disseminated and read more generally.

Bishop Key spoke in tones of deep earnestness, approaching the utmost solemnity at times, and treated the subject with the gravity which its character called for. The address as presented was as follows:

My usual habit in public speaking is extemporaneous, but I beg indulgence of my audience to-day while I use a manuscript. I have some views to present both grave and delicate and lest I be misunderstood or misrepresented it may be safest to speak from the book.

My theme is, "Marriage: Its Possibilities and Its Perils." This subject is chosen for this hour for reasons:

First—I am sure of a sympathetic audience. We are all married, or expect to be, or at least hope to be. So between the ins and the outs, the known and the unknown, the real and the imaginary, there is enough to interest us all to-day.

Second—The gravity of this great fact of marriage, its personality, its purpose, its possibilities and its perils, concern each one of us. I have thought therefore that the sooner we grapple it in our investigation and study it, the greater the promise of a sane and safe settlement.

Hence I have chosen this annual convocation, made up mostly of young people, to discuss some aspects of this vital, far-reaching, personal subject, which is now up to each one of us.

You Methodists have heard it said "this is an honorable estate, instituted of God in the time of man's innocence"—I pause to emphasize "instituted of God"—marriage is divinely ordained. Hence "is not by any to be enterprised or taken in hand unadvisedly, but reverently, discreetly, advisedly and in the fear of God."

Manifestly God had a purpose in ordaining the institution of marriage. What was it? He fixed no such law for the beasts of the field, the birds of the air, or the fish of the sea. Only for the human family was it decreed, and there is a suggestive emphasis given to it at the time of its introduction. See Adam, the first man, was "alone." He was not made for solitude. He had intellect, sensibility and will. He was a social being and yearned for a companion intelligent, social and immortal like himself. All this the great Creator knew and gives expression to his mind and purpose in Gen. 2:11-18. "The Lord God said it is not good for man to be alone. I will make him a helpmeet for him. And the Lord God caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from the man, made he a woman and he brought her unto the man. And Adam said this is now bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of man. Therefore shall a man leave his father and shall cleave unto his wife and they twain shall be one flesh."

Thus, you see, marriage antedates the Church—is older than society. In very truth, the first act of God after finishing the six days' work of creation was to provide a wife for Adam, and their marriage was a union so complete that they were "no more twain but one flesh." Woman, man's equal, his complement, his other and better and inseparable half, without which he is reduced to an insignificant fraction.

The holiest institution among men is marriage. It underlies society, the State and the Church. It is the parent of each. Out of it comes the first idea of government and without it all is chaos and wreck.

The great Creator provided marriage to meet man's forlorn and helpless case, saying "It is not good for man to be alone," and the whole human family has been acting on that

opinion ever since, marrying and giving in marriage, and the exceptions to the rule only demonstrate its truth.

It is the heaven-appointed mission of every human being. Life is a failure to any woman who has not secured the love and adoration of some good man, and life is worse than a failure—it is a mockery—to any man, be he mendicant or monarch, who has not won the heart of a worthy woman.

There is a heathen book which says, "Man is strength, woman is beauty; man is courage, woman is love. When the one man loves the one woman and the one woman loves and marries that one man, the very angels leave heaven and come down and sit in that house and sing for joy." Though heathen, this picture is not overdrawn.

Allow me now to say that the New Testament is as pronounced and unmistakable in its indorsement of marriage as a divine ordinance as the Old Testament can be.

To particularize: The mention made of the presence of our Lord at the marriage in Cana of Galilee is impressive. John 2: "There was a marriage in Cana of Galilee and the mother of Jesus was there, and both Jesus was called and his disciples to the marriage."

It was a joyous occasion. Many participants, a banquet, invitations issued. It is doubtful if wedding customs have changed materially in the run of the centuries.

But, to my mind, the impressive fact is the presence of the Son of Man at this wedding feast, and His participation in the festivities of the occasion.

He hereby put the seal of New Testament indorsement on the dignity and responsibilities and value of this high and holy institution.

His presence here is the expression of His approval of the institution and a commendation of the practice.

Neither is it to be undervalued that the apostles who were inspired to know and understand the divine meaning and purpose of all life's relationships, laid great stress upon this marriage relation and gave frequent and definite direction to both husbands and wives. Let me read you from Ephesians 5:

"Wives, submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife even as Christ is the head of the Church, and he is the savior of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything."

"Husbands, love your wives even as Christ also loved the Church and gave himself for it; that he might sanctify and cleanse it, with the washing of water by the word;

"That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such things; but that it should be holy and without blemish."

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church;

"For this cause, shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh."

"This is a great mystery; but I speak concerning Christ and the Church."

"Nevertheless let every one of you be particular to love his wife even as himself; and the wife see that she reverence her husband."

Mutual responsibility, definite relationship each to the other, with the position and duty of each clearly stated, and upon all of it the authority of God stamped indelibly.

Now the purpose of all this argument is to show that marriage is not a mere agreement between two parties, nor yet a contract, however formal and ceremonial, which may be canceled and closed out at the will of the contracting parties.

On the contrary, there is covenant obligations, holy vows, segregation, "forsaking all others," being set apart, and truly a consecration to the one holy purpose for which the race was projected.

To make it what God designed, there must be a supreme affection between two rational responsible persons. Only love and good sense can survive the ravages of time, the disagreements and collisions of daily life and the ugliness of personal temper and disposition.

In the nature of things there should

be no marriage without this supreme affection, and even this should be braced by intelligent self-control and unselfishness. Fear of God and pure, true love alone can guarantee success.

The disregard of this law, by marriages of convenience, heedlessness or hypocrisy are willful perversions of God's law and fraught with evils in proportion to their unnaturalness.

Alas! that old serpent who marred the Eden picture by deceiving our great-grandmother and thereby brought death into the world and all our woes, is still lurking around in all our homes, aiming to breed suspicion, discord, conflict and ruin, temporal and eternal.

Strange that his presence and agency are not seen and understood. The end of it all is a divorce, with privilege of remarrying whereby the same folly and mischief may be repeated again and again ad infinitum.

II. I affirm with all possible emphasis that the monumental crime and shame of our time and country is the divorce evil. It is worse in Protestant England and in Protestant America than in Catholic Europe. Perhaps the explanation is to be found in the fact that Rome lays claim to both spiritual and temporal authority. Hence Church and State being united and each responsible for the other, she has set herself more definitely against this particular evil.

The extent of this evil among us is simply enormous; beyond the widest dream of plain and proper people. It began up East and for some years the New England States had a monopoly of this unenviable license. Especially was this true in and close around the larger cities. But such as this could not be hid in a corner. Tidings of divorces in the East spread North and West and finally invaded our section—the first cases occurring shocked the moral sense of our people and ran contrary to all our traditions and the teachings of our knightly fathers. The parties to the first cases had the brand of shame put upon them, both of them, and they were held to high responsibility. It amounted almost to banishment from society. But while—

"Vice is a monster of such hideous mien That to be hated needs but to be seen. But seen too oft familiar with his face, We pity, then condone, and then embrace."

Divorce a Grim Monster.

To what a depth have we descended? Divorce, a grim monster, unmasked and without a blush, stands defiantly in our streets and walks into our Churches and dares enter our pulpits, and demands recognition and gets it. No class of society is exempt, though to the credit of the middle and rural classes the practice does not so largely obtain.

The rapid increase of divorces under the come-easy-go-easy practice of these latter years is too startling to be whittled down with a jest.

Not to weary you with statistics, reliable because taken by the Government from unquestionable data, let me say that more than 500,000—more than a half million divorces—have been recorded in the courts in the last twenty years, and perhaps half as many more are unrecorded; and to-day it is given out officially that an average of one in every ten marriages occurring ends in a divorce.

What home has not been touched by this curse, either directly or remotely? It has overstepped the pale of the Church and even entered the ministry and demanded their silence; some for decency's sake and others because they themselves are compromised by it.

Along with divorce comes its twin brother, desertion of their families by unfaithful husbands and fathers. Hand in hand they go to supplement and complete this accursed work. Plighted faith is repudiated, confiding love is trampled on; the hopes and prospects of the bridal hour blighted; childhood doomed to worse than orphanage; old age filled with sorrow and shame, and God's law defied and spit upon.

Say what you will, no man or woman can be a party to a divorce without damage to reputation and standing.

So shocking and dangerous has this iniquity spread that Legislatures, both State and National, have taken it up with a view to its control and betterment. But all such attempted reform was without authority, and has left the situation worse than they found it.

Not Subject For Legislation.

Marriage is not a subject for human legislation. It is "instituted of God," subject only to his law and should be left solely to his original statutes. As well legislate on the Ten

Commandments, or the Lord's Prayer, or the Sermon on the Mount.

Grant that the original purpose of the State in its legislation was to protect and safeguard the divine statute, still the frozen fact remains that the State has no authority. Legislators are not inspired and some, none too pious, and in so doing are laying unsanctified hands on holy things. Uzzah's well-meant but misguided act, when he put forth his hand to steady the ark which he thought was in peril, should be both a lesson and a warning to us.

The Great Law-giver needs not the help of human legislation. If any proof is needed see what a Babel of confusion the statutes of different States have brought about. In addition to "the one cause," as expressed in our Discipline, is added, well high in numberable others. Brutal treatment; failure to support; desertion; absence for a given time; crime; lunacy; drunkenness; incompatibility of temper, and, in some instances, the whole business of dissolving a bond made inviolable by the law of God is left to the sweet will of a corruptible judge. "Angels and ministers of grace defend us!"

III. I rise now to assert, after mature investigation and thought that divorce is an unmixd and unrelieved evil, unauthorized by the Word of God for any offense committed after marriage. It is a sin against God and society not in the least palliated by legislation or the courts. "Whom God hath joined together let not man put asunder."

There is no "single ground" of divorce as understood and accepted generally. The one exception made by our Lord in Matt. 19:9, is the crime of an unmarried person, and must have been committed before marriage and for which the party of the other part cannot be held responsible. Otherwise the marriage vow is indissoluble and eternal. Once taken nothing but death can cancel it. In the language of the old English ritual, it is "for better or for worse, until death us do part," each taking the responsibility for all the possibilities of the future.

Death Alone Divorces.

This may sound startling, and to some appear reckless, but hear me with Bible proof:

First—In Romans 7:1-3, St. Paul illustrates the perpetual obligation of the law of God by the fixed and unchangeable law of marriage A. B.: "Know ye not, brethren, (for I speak of them that know the law) how that the law hath dominion over a man as long as he liveth. For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead she is loosed from the law of her husband. So they, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law; so that she is no adulteress, though she be married to another man."

"The woman is bound to her husband as long as he lives." There is no exception. Death only can release her. And this, beyond doubt, was the divine purpose in setting the moral obligation of marriage.

Moreover, this illustration was weak and without meaning if incompatibility of temper or drunkenness or lunacy or any other imaginable cause could intervene to cancel the marriage vow. Its employment here was to set forth the inviolability and permanence of the law of God—the moral law. See, "The law has dominion as long as a man lives," and the illustration is the unchanging obligation of marriage. Now what possible value could marriage have as an illustration if under any conditions it might be repudiated or violated? Its use, therefore, in this instance proves conclusively that in the divine mind and in the opinion and practice of the Church of that time the marriage obligation is indissoluble for any reason.

Then again the fact illustrated reacts and casts light on the illustration. See—"The law (of God) hath dominion over a man as long as he lives." Does any doubt the truth of that assertion? The divine law is eternal. Its demand on our loyalty and obedience is unceasing, and whosoever violates this or fails to keep it is a sinner, and the wrath of God is threatened against all disobedience.

Now then the use of the marriage obligation in this Scripture to illustrate and set forth this, to us well-understood truth, explains and gives meaning to the law of marriage. If the divine law, under which we live is eternal—so is marriage. Both are alike. Each alive and binding forever. Nothing can interfere to suspend either. Both are ordained of God and

for man's in themself of mankin These en eternal. B Their obliq ing foreve Bear in appeal ar authority. God in tin neither co any right We are thor of th ing.

In Mat is explai "The I tempting it lawful wife for answered an not read t the begin female, ar a man le shall clea twain sha they are 1 What the gether, let I say unt away his cation (th person) committ married 1 rieth her commit a

Now m in: 1. Per of it. M with a p From the ated for 1 Hence th were ma fortunate There is Good one had ones were spo out.

Marria of the in children were his ness; ma Father-h boon fo side of b better th two hea love? W never in made no trary he cause sh mother 1

Cleave feats th cord and humanity 2. An is that dispensa "No mor in inter thought, or nothit

Absorl over the daily lif other to ception in Scrip uals but but one purpose-heart, at the vari the bodi flesh." I is unthi suicide 1 who res self-des

P; My la for any commen "The hu even as Church' mula, institut innocen mystical his Chu

How ed as as the John 3: yoursel I am u fore hit the brid bridegr eth him the bri therefo

St. P; same th "I am jealous

for man's government because right in themselves, and aim at the welfare of mankind and the glory of God. These ends are unchangeable and eternal. Right once, right forever. Their obligation once assumed is binding forever.

Bear in mind: This argument and appeal are based solely on Scripture authority. Marriage is "instituted of God in time of man's innocence," and neither courts nor Legislatures have any right to expound or regulate it.

We are fortunate in having the author of the law to give us its meaning.

In Matthew 19:3-9 the whole subject is explained:

"The Pharisees came unto him tempting him, and said unto him, is it lawful for a man to put away his wife for every cause? And he answered and said unto them: Have ye not read that he which made them at the beginning, made them male and female, and said: For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder. And I say unto you, whosoever shall put away his wife, except it be for fornication (the crime of an unmarried person) and shall marry another, committeth adultery (the crime of a married person), and whosoever marryeth her which is put away, does commit adultery.

Now mark the lessons found herein:

1. Perpetuity is carried on the face of it. Marriage is God's own plan, with a purpose both wise and good. From the beginning the race was created for marriage and so appointed. Hence the old belief that good matches were made in heaven and bad or unfortunate ones were made elsewhere. There is a sense in which this is true. Good ones are made in heaven, and bad ones too, but alas! these latter were spoiled in the carrying of them out.

Marriage originated in the purpose of the infinite Father to bless his children and make them happy. They were his children; made in his likeness; made for happiness, and his Father-heart yearned to secure that boon for them. What paradise this side of heaven itself is greater, purer, better than the home in which dwell two hearts bound together in wedded love? Why should it ever end? God never intended that it should and made no provision for it. On the contrary he commanded that "for this cause shall a man leave his father and mother and shall cleave to his wife."

Cleave forever. And whosoever defeats that purpose by division, discord and divorce sins against God and humanity.

2. Another lesson taught herein is that marriage means unity as indispensable to its perpetuity—unity. "No more twain, but one flesh." One in interest, one in purpose, one in thought, one in effort. It means that or nothing.

Absorbing love throws the mantle over the foibles and differences of daily life and makes each love the other to blindness. The Scriptural conception is that personality disappears in Scriptural marriage. Two individuals but one person—two intellects but one thought—two wills but one purpose—two hearts—no; one double heart, and all as perfectly adjusted as the various organs and members of the body, and all constituting the "one flesh." The very suggestion of divorce is unthinkable. It is as unnatural as suicide and as indefensible. He or she who resorts to a divorce is guilty of self-destruction. Will you defend that?

Paul as a Witness Again.

My last argument against divorce for any cause is based on St. Paul's comment on marriage in Eph. 5:23: "The husband is the head of the wife; even as Christ is the head of the Church." Hence the old English formula, "This is an honorable estate instituted of God, in the time of man's innocency, and signifying unto us the mystical union between Christ and his Church."

How often is the Church represented as the Bride of Christ and he as the Bridegroom? John Baptist in John 3:28, presents it forcefully: "Ye yourselves bear me witness that I said, I am not the Christ, but am sent before him. He that hath the bride is the bridegroom, but the friends of the bridegroom, which standeth and heareth him, rejoice greatly because of the bridegroom's voice. This my joy therefore is fulfilled."

St. Paul, in 2 Cor. 11:2, presents the same thought in his own forceful way, "I am jealous over you with godly jealousy, for I have espoused you to

one husband that I might present a chaste virgin to Christ."

Again he says Eph. 5:25: "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." No suggestion here of infidelity or separation. Perpetuity is written all over it—undying love, unchanging devotion. This union between Christ and his bride, the Church, is an indissoluble union, except it be by the voluntary and violent action of the Church. Hence he urges: "Abide in me, and I in you. So shall ye be my disciples."

If now this view signifies "the mystical union between Christ and his Church and it be used as we believe to set forth the relation and obligation of husband and wife, then it teaches beyond doubt that the marriage bond can only be dissolved by death; and that divorce for any cause is a violation of the law of God, and is both a sin and a crime.

4. "But," says the apologist for divorce, "I find it in the Old Testament; Moses made provision for divorce among the Jews in his day."

Yes. This is an old plea. The Pharisees attacked our Lord with this same suggestion. They did it "tempting him," and aiming to ensnare him, thereby protect themselves. They sought to put Moses between themselves and their sin. Now see, Mark 10:2-6: "The Pharisees came to him and asked him, 'Is it lawful for a man to put away his wife for every (any) cause?' He answered: What did Moses command you? They said: 'Moses suffered to write a bill of divorce and to put her away.' Jesus answered: 'For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife. What therefore God hath joined together, let not man put asunder,' and then to apply this rule so that none can possibly misunderstand its meaning, he adds: 'Whosoever shall put away his wife and marry another, committeth adultery against her and if a woman shall put away her husband and be married to another she committeth adultery.'

The significance of this deliverance is very great, and its bearing on the divorce question is vitally important. Indulge me in a few striking inferences:

1. This is a judicial decision. It is an exposition of law, by the author and giver of the law. It is unconditional, and designed to be perpetual.

2. It is an unmistakable reversal of the allowance of Moses and a correction of the vicious practice which had grown up under it.

3. While reversing Moses, and in fact expressing condemnation, he kindly apologizes for his error, and ascribes it to the perversity and blindness and clamor of the people.

4. The Mosaic allowance in the Old Testament is found in Deut. 24:2, and well deserves pause and consideration.

1. Noticeable, that it is mentioned but once. Other laws given the Jews are repeated again and again. This exception is sandwiched in with a catalogue of ceremonial rules, with none of the formality or emphasis of law. It looks very much as if Moses himself were either afraid or ashamed, and therefore makes but this one mention of it. Again it is noticeable that Moses specifies but one single ground of his permitted divorce, and that one very nearly approaches the one allowed by our Lord. It is the crime of an unmarried person and of necessity committed before marriage. All of which re-enacts and re-announces the first great law, and establishes our proposition, viz: Divorce is not to be allowed for any offense committed after marriage.

All this reasoning drives to a situation appalling in the extreme. To refuse to see it is stupid and willful blindness. I see homes rent asunder with discord. Husbands and wives alienated—in open conflict and at daggers points. Love turned to hate, confidence and even respect gone forever. Shame, scandal and disgrace have dropped their dark shadow over home and hopes and future life. Hell itself can only be imagined worse. What do you say to such unfortunates? What remedy do you propose? Divorce? Nay! Let them go apart if they wish. Separate such parties as wide apart as the poles, but with no hope or possibility of marriage as long as either party lives.

This is a frightful penalty. Yes; but it is the penalty which open disobedience always demands. The greater the sin the greater the penalty.

The great God, who ordained the marriage relation, with its eternal obligation, foreknew all the possibilities and probabilities and certainties of the future, yet he established it as it is. Will you pause to inquire Why? I think I see the reasons. Better that individuals here and there should suffer, and suffer severely, than that pandemonium reign throughout all our homes. Better close the door of hope of any other marriage, and put the stamp of shame upon these unfortunates. If it were done, it would surely bring a long pause, and much reflection. Better abide by God's first and eternal purpose, because it gives time for reaction, reconsideration and reconciliation. In this it is educative, and there be many hasty and heedless souls who need this teaching. Many a fiery, ungoverned, overbearing man or quick-tempered, suspicious, self-willed woman, separated by a sudden outburst of passion, with time to cool, and survey the wreck, and sum up the damage to themselves and their children, would gladly repent and return sadder but wiser. But if the worst should come, and the readjustment be impossible, then let each alone trudge along life's sad and weary way till death ends the tragedy, a monumental warning to all others.

VI. My obligation is not met to-day if I fail to deliver some admonitory counsel. So presuming on my age and office I proceed to say:

A Family Medicine Without Alcohol

- A Strong Tonic - Without Alcohol
- A Great Alternative - Without Alcohol
- A Blood Purifier - Without Alcohol
- A Family Medicine - Without Alcohol

Ask your doctor if a family medicine, like Ayer's Sarsaparilla, is not vastly better without alcohol than with it.

J. C. Ayer Co., Lowell, Mass.

ence always demands. The greater the sin the greater the penalty.

The great God, who ordained the marriage relation, with its eternal obligation, foreknew all the possibilities and probabilities and certainties of the future, yet he established it as it is. Will you pause to inquire Why? I think I see the reasons. Better that individuals here and there should suffer, and suffer severely, than that pandemonium reign throughout all our homes.

Better close the door of hope of any other marriage, and put the stamp of shame upon these unfortunates. If it were done, it would surely bring a long pause, and much reflection.

Better abide by God's first and eternal purpose, because it gives time for reaction, reconsideration and reconciliation. In this it is educative, and there be many hasty and heedless souls who need this teaching. Many a fiery, ungoverned, overbearing man or quick-tempered, suspicious, self-willed woman, separated by a sudden outburst of passion, with time to cool, and survey the wreck, and sum up the damage to themselves and their children, would gladly repent and return sadder but wiser. But if the worst should come, and the readjustment be impossible, then let each alone trudge along life's sad and weary way till death ends the tragedy, a monumental warning to all others.

VI. My obligation is not met to-day if I fail to deliver some admonitory counsel. So presuming on my age and office I proceed to say:

1. I pray you lift marriage out of the category of sordid selfishness and boyish impulse and girlish sentimentality. Bring God into it. In so doing you are carrying out his purpose, and should take his views of it. If men and women ever pray, they should, before deciding this tremendous question, sincerely pray: "Lord, what wilt thou have me do?"

2. Beware of hasty and inconsiderate marriage. Elopements are disreputable. "Marry in haste and repent at leisure," is as true as it is old. I affirm deliberately that more judgment and investigation and painstaking study should be given to this subject than to any other business of life. Your marriage will shape your history in life and your destiny in eternity. Better remain as you are than make a mistake. Go slowly and be careful.

3. Congeniality is indispensable to any complete wedded happiness. Hence seek for your partner in your own social sphere. The blacksmith's boy will be mismatched with the millionaire banker's daughter and vice versa.

Logically, and of purpose, I would say, marry in your own Church circle. Baptists should marry Baptists, Presbyterians Presbyterians, and Methodists by all means, and for every reason, should intermarry among themselves. It will save a world of discussion and possibly trouble.

4. Adjustability is all important. I counsel therefore that before marriage you be prepared to give and take. The fireside is no place to contend for rights. Selfishness, which is the bane of life, is the curse of home. A selfish husband is a beast; a selfish wife and mother is a monster.

5. Be helpful one of the other. The loads we draw in life are so heavy it requires a team to pull them. The woman's insight and the man's insight lead on to fortune. To change the figures: The ship not only needs a captain, but a first mate, and these two must work together.

Husband and wife are complementary of each other. They have one common aim, happiness and success in life, and to it both should strive. Each should be considerate of the other, work together, counsel together, rejoice together, and if need be, suffer together.

No concealments between husband and wife. Be open as the day; candid and confidential. Thus happiness is multiplied and sorrow is divided.

6. Finally, my brother, be steadfast, unmovable, always abounding in love and good works, one for the other. Be patient, forbearing, long-suffering. Look not for slights or neglect. Listen to no siren song. Halt not. Your marriage is no experiment but a problem, demonstrated through a thousand generations.

And now my prayer is: "That as

Isaac and Rebecca lived faithfully together so you—each of you—may surely keep and perform the vow and covenant between you made, and ever remain in perfect love and peace together, according to his law through Jesus Christ, our Lord. Amen."

"THE FOREIGNER IN OUR MIDST."

I have read with great interest all the articles in your issue of April 29, subject, "The Foreigner in our Midst."

This is especially interesting to me, for it gives voice to an inspiration and expression of duty that our Church has apparently been indifferent to and has only just awakened to the importance of this great foreign movement to our shores. To these people, having lived under conditions totally different to our own, everything is new and strange. Their habits, ideas and customs are fixed and to alter these it requires great determination and a careful study of new conditions. If kindly received on landing and proper care and attention given, we may greatly help to mould their new existence and help greatly in making good citizens of them.

In 1881 I was appointed Immigration Agent for the Southern Pacific Railroad Company and served in this capacity until they closed down the business in 1896. The immigrants that I handled came mostly from Europe by way of Galveston, New Orleans and New York. We had three receiving stations with immigrant homes—Luling, Seguin and San Antonio. Galveston gave us the largest number of arrivals, as they came to this port direct from Bremen. Also many landing in New York came to Galveston via the Mallory Line. All the Bohemians coming at that time were mostly located south of Flatonia and Schulenburg; many colonies of Italians, Swiss, French and Belgians coming to Seguin. Being a foreigner myself, I know how these people feel on arrival. Shunned generally by our own people and those with whom they expect to make their homes, it is not surprising that generally they have colonized by themselves and have been backward in becoming assimilated into a perfect American citizenship. I hope and trust our Church in its great forward movement will look this problem squarely in the face and quickly remedy our lack of duty in the past and formulate plans and purposes that will be not only of benefit to the immigrant, but to our own Church and the State at large. SAM'L NEEL.

THINK HARD

It Pays to Think About Food.

The unthinking life some people lead often causes trouble and sickness, illustrated in the experience of a lady in Fond Du Lac, Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

"I gained ten pounds in this short time, and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use. "There's a Reason."

I like the delicious flavor of Grape-Nuts and by making Postum according to directions, it tastes similar to mild high grade coffee."

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.

THE CLARENDON DISTRICT CONFERENCE.

One of the finest conferences in the history of Clarendon District, and the largest in point of attendance, convened at Dalhart, Texas, May 13, and closed Sunday night, May 16. The Denver and Rock Island passenger trains Wednesday afternoon brought over eighty preachers and delegates to us, and these were quickly assigned homes. At 8:20 o'clock the Methodist Church was filled with a fine audience, to which Rev. G. S. Wyatt, of Canadian, preached an exceptionally fine sermon from Heb. 11:1.

Thursday morning, after a devotional half hour, the District League Conference was called into regular session by President J. G. Miller. Miss Clara Teague, of Clarendon, was cited Secretary and the regular program taken up after an address of welcome from Judge W. D. Chauncey. The entire session was characterized by fine addresses and helpful discussions, constituting what many declared to be the greatest conference in the history of the District League. Miss Dial, of Clarendon, and Mr. W. A. Palmer, of Canadian, were an especial help and inspiration to the conference. On motion, it was voted that the time had come to separate the District League from the regular District Conference, and a committee was appointed to draft the necessary constitution, while a nominating committee brought forward the names of the necessary officers, who were accordingly elected. W. A. Palmer, of Canadian, Texas, is District President, and the other officers' names can be secured through him. Memphis was selected as the place for holding the next District League Conference.

Delegates to the regular District Conference were arriving on all trains, until at nightfall over one hundred were in the city.

By courtesy of W. F. Felton, the opera house was secured for the evening service, which, on account of the prohibition campaign now on in Dallas County, was turned into a great rally service, addressed by Rev. G. F. Sensabaugh, of Amarillo.

An immense crowd thronged the theater, and after a great song service Dr. Sensabaugh delivered a masterful address on "Civic Righteousness," which was also a philippic against the saloon and its evils. Tremendous enthusiasm characterized the entire service.

Friday morning the regular session of the District Conference began, with every preacher in the district present and the largest attendance of lay delegates in our history, and the preachers of experience declared it the largest attendance of laymen they had ever known at a District Conference.

The former Secretary, being host of the conference, A. M. Beville, of Clarendon, was elected Secretary, and the conference proceeded to business, which was so rapidly and effectually transacted that great progress had been made by 11 o'clock, when Rev. C. M. Shuffler, who was present in behalf of church extension, preached a strong and helpful sermon.

At the afternoon session a mass of business was transacted with the same expedition as at the morning session, and among other matters were the particularly important ones of the licensing to preach of Jacob A. Zinn, Arthur V. Henriks, Benton C. Perry and Thomas A. Ferguson; the selection of Shamrock as the place for holding the next District Conference, and the election of delegates to Annual Conference as follows:

R. C. DIAL, of Clarendon.
REV. JOHN A. WALLACE, of Canyon.
J. J. MICKLE, of Memphis.
DR. J. W. CARTWRIGHT, of Amarillo.

Alternates:

W. A. Palmer, of Canadian.
A. M. Beville, of Clarendon.

The conference unanimously indorsed Clarendon as the place for the first session of the new Annual Conference, and after the close of the afternoon session the laymen met and perfected plans for their District Conference in Amarillo in July.

At 8:30 p. m. the opera house was again the scene of a great local option rally, addressed by Rev. C. N. Ferguson, of Clarendon. The music was fine, led by Rev. W. A. Erwin of this city, with Mrs. Allen at the piano. The address was unique and forceful. The audience laughed till it cried, and cried till it trembled. Dalhart never witnessed a more enthusiastic gathering.

Saturday morning the session began by re-electing J. Winford Hunt Secretary in place of A. M. Beville, who had been called home by a press of business.

Reports from the several churches of the district constituted the order of business. Nearly every report brought cheering news of great growth and advance at all points.

Rev. O. F. Sensabaugh presented the matter of the Texas Methodist Historical Association, and every preacher and several laymen were enrolled and their one dollar subscription taken and collected.

A strong resolution indorsing the Anti-Saloon League was adopted.

Clarendon College was represented by President G. S. Slover and Financial Agent C. N. Ferguson. Polytechnic College was represented by O. F. Sensabaugh, and Southwestern University and the Summer Theological Institute by Revs. Sensabaugh, Miller and J. R. Moody. C. N. Ferguson introduced a resolution

indorsing the Texas Christian Advocate, which was unanimously adopted. J. J. Mickle spoke on the work of the Laymen's Missionary Movement, and read the program for the district meeting at Amarillo.

Revs. C. N. Ferguson, G. S. Slover, S. E. Burkhead and O. P. Kiker were elected as the licensing committee during the interim of conference session.

It was 1 p. m. when this session adjourned, and as this closed the business part of the conference, many delegates and visitors took the afternoon trains for home. All were loud in their praise of Dalhart's appearance, enterprise and hospitality, and a rising vote of thanks for the entertainment and many courtesies extended was tendered the preacher in charge and the people of our little city. For our part, we greatly enjoyed the conference, and thank all who so generously helped us entertain this magnificent religious gathering, the blessings of whose presence will linger with us through time and bear fruit in eternity. The conference brought to our midst about 120 consecrated preachers and delegates, who are leaders in the Methodist hosts of the Panhandle of Texas.

Saturday night a fine audience at the opera house greeted Presiding Elder J. G. Miller, who delivered a stirring appeal to Dalhart in behalf of civic righteousness, followed by short speeches from Revs. L. O. Lewis, of Claude, and J. W. Hunt, of Dalhart.

Sunday morning at 11 o'clock Rev. J. G. Miller preached to a fine congregation at the Methodist Church, and the conference, followed by short speeches from Revs. L. O. Lewis, of Claude, and J. W. Hunt, of Dalhart.

At 2 p. m. Rev. George Winfield addressed the Epworth League at the South Side Methodist Church.

A monster gathering assembled at the opera house at 8:30, and there, after a great song service, R. C. Dial, editor of the Clarendon Banner-Stockman, delivered one of the most entertaining, logical, convincing prohibition addresses it has been the privilege of any one to hear. No abuse, no invective; just plain fact, unanswerable logic, delicious humor, pathetic and burning appeals.

Monday morning we regretfully saw the last visitor go, and Dalhart's first great religious gathering passed into history.

J. WINFORD HUNT, Secretary.

EL PASO DISTRICT CONFERENCE.

The El Paso District Conference met at Alpine, Texas, Thursday, April 15, at 9 a. m. Rev. J. B. Cochran, P. E., presided, and although laboring under great physical weakness, was strong in counsel and aggressive in labors. The good people of Alpine, under the leadership of the pastor and pastor-teacher, R. E. Allen and wife, played nobly the part of warm-hearted, Christian hospitality.

The opening sermon was preached Wednesday night by Rev. John P. Wheeler, of Odessa. The opening address of Bro. Cochran Thursday morning on the "Vision and Purpose of Paul," was characteristic of the man and was "good to the use of edifying." The Missionary Institute was set as the "order of the day" for Thursday afternoon. Dr. A. J. Brown's great work on "The Foreign Missionary" was taken up for review. Splendid papers and addresses were given by the following: W. S. Huggett on the "Motives of the Missionary"; W. R. Evans, on the "Aim of the Missionary"; C. S. Wright, on "Missionary Administration"; H. M. Smith, on the "Real Strain in Missionary Life"; and J. A. Ray, on "Missionary and the Natives." Missionary topics, needs and plans were discussed freely and fully with practical good sense and true sympathetic insight. The session preached during the session touched high-water mark, being preached by the enthusiastic Lewelling, the inimitable Huggett, the modest Teer, the faithful Evans, the unique Smith and the versatile Ray. The general spirit of the conference outside of the general spirit of harmony and religiousness. There was the rousing educational rally, addressed by C. S. Wright, of El Paso, when much sentiment and enthusiasm was engendered for our new conference school at Artes. The rally service of the W. H. M. S. was full of intelligent zeal and unwavering loyalty that marks the heroic women of our conference. The election of delegates to Annual Conference resulted thus:

REV. E. H. CARLTON,
J. H. DAVIS, of GRANTHAM.
H. T. HENRY,
C. A. SITTLE.

Alternates:

W. M. Sanford,
Altus Jones.

Sunday morning Dr. John R. Nelson was with us, and as usual sounded a clear note for a forward movement in missions.

The District Conference will meet in Carlsbad, N. M., next year.

This writer has the great privilege of attending the Albuquerque District Conference, at Albuquerque, N. M., immediately following his own. It is not his place to send in a write-up, as their competent secretary will do that. Had I the time to give this "Jumbo District" a write-up, however, it could fill many columns with the vastness and importance of their work, the heroic labors and Christian endurance of their preachers, and the splendid hospitality and kindness shown to a "straggler" in their midst.

JOEL FRANK HEDGPETH,
Secretary.

THE GAINESVILLE DISTRICT CONFERENCE.

The thirty-fourth annual meeting of the Gainesville District Conference was held in the Baptist Church, Sanger, Texas, May 6-10, 1909. Rev. D. H. Aston, the presiding elder, was in the chair and presided to the entire satisfaction of every one, of course. Many things could be said of him, for he is excelled by none as a leader, and of his district—preachers and laymen, this conference was acknowledged as being one of the most religious ever attended. Preachers growing old were heard to say that they never saw a better District Conference.

F. A. Rosser, J. M. Peterson, Dr. H. A. Boaz, I. W. Clark, J. C. Weaver, J. R. Atchley, D. F. Fuller, Dr. J. H. McLean, J. A. Old and J. W. Murphy did the preaching, and it was preaching.

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

Lasting good will surely come from such a series of sermons. We are in proper order, for we gave prominence not only to preaching, but we had a love-feast, the sacrament of the Lord's Supper, baptized infants, and the people shouted when Joe Weaver, in a most masterful way, showed us God's Word as the bed-rock of our Methodism.

Some material progress was reported, a part of which is the nice new parsonage at Valley View and the splendid brick church now going up at Sanger. A fairly good showing on the conference collections was made, though repeated financial reverses throughout the district have made untoward conditions that are hard to overcome.

Several meetings have been held with good results. A good portion of the Sunday-schools are organized into missionary societies, and the superintendents attending the conference took an encouraging interest in its sessions.

Brother A. G. Jackson, Leader of the Laymen's Movement of the Dallas District, enthused our Laymen with a practical talk. The conference chose J. M. Willock, of Valley View, as Lay Leader.

License to preach was granted Jno. Belton Isbell and William Marvin Oaks. The last named was also recommended for mission of trial.

Delegates to Annual Conference are as follows:

R. E. COFER,
REV. C. L. MILLER,
S. R. LAIN,
W. C. BROWN.

Most excellent entertainment was provided by Brother Roberts and the good people of the town.

The next District Conference goes to Valley View.

JAS. O. DAVIS, Secretary.

VERNON DISTRICT CONFERENCE.

The Vernon District Conference met in its twenty-first session at the beautiful new Methodist Church in Chillicothe, Texas, on Friday, May 7, 1909, with Rev. J. H. Stewart, our beloved presiding elder, in the chair. The roll was called and showed every pastor in his place, save one, who had just been appointed a supply. Not only were all the pastors present, but nearly all the charges were represented by lay delegates as well.

To show you the enormity of the conference there were more than one hundred preachers and delegates present during the sitting thereof.

We had just finished a two days' session of Sunday-school and Epworth League work, which was closed with the most excellent lecture by Dr. H. A. Boaz, entitled "Man or Monkey."

The weather being fine and our new "beloved" in fine shape, the business of the conference was conducted with the grace and ease of a "Parliament."

There has never been a body of men anywhere that worked together in a more systematic and harmonious manner, and in fact we had the old-time power poured out upon us and kept the meeting on a high tide from the first service to the last. The following visiting brethren were present and took part in the deliberations: Rev. J. G. Miller, presiding elder of Clarendon District; Rev. George S. Slover and Rev. C. N. Ferguson, representing Clarendon College, who by the way took a collection of over seven hundred dollars for the school; Rev. Jerome Duncan of Stamford School; Rev. J. Sam Barcus, representing S. W. U.; Rev. O. P. Kiker, for the American Bible Society; Rev. C. M. Schuffler, for the Church Extension Board, and Rev. H. A. Boaz, D. D., of Polytechnic College.

The reports of the brethren showed marked improvements along all lines, there having been \$25,000 raised for Church buildings since conference. Also three parsonages builded. Many accessions to the Church, quite a number of which were converted at the regular services. Sunday-schools, Epworth Leagues and prayer meetings well attended.

One charge reported an old-time class meeting, which was telling in the community where it is held.

Brothers James A. Aaron and Council B. Ingram were licensed to preach, while George P. Rice and J. W. Cadwell were recommended for the traveling connection.

There was a Church Extension Board organized for the Vernon District and put in operation with a subscription of more than \$1,000 to start with. This is

a long step in the right direction in the Western country.

The following delegates were elected to the Annual Conference:

W. M. CRUTCHFIELD,
A. E. BUTTERFIELD,
G. W. BACKUS,
C. H. WEBB.

Alternates:

H. J. King,
R. W. Hall.

The next District Conference is to be held at Paducah, "The Queen City of the West," and we would be pleased if ye editor would make it a point to be present.

Brother Hicks and his people are to be complimented on the splendid entertainment furnished the conference while in their midst, together with the fine reception tendered us by the W. H. M. Society, and the splendid drive over the city, complimentary of the Commercial Club. No pains were spared to make all enjoy themselves.

Bishop Key—There is nothing against our beloved and we will gladly receive him again another year. Let all the brethren say amen.

J. B. McCARLEY, Sec.

Paducah, Tex., May 17, 1909.

WAXAHACHE DISTRICT CONFERENCE.

The Waxahachie District Conference was held in Waxahachie April 1-3, and was presided over by Bishop Key with great delight to all.

The conference did not take up the usual order of hearing reports, etc., but general discussions on "The Laymen's Movement," "The Foreigner in Our Midst" and "The Problems of Preachers," and the like, were the order of the day.

Bishop Key proved, beyond doubt, that he saw clearly the work to do, and desired to impart his knowledge and experience to the preachers of the district.

According to many reports, it was the most instructive and helpful District Conference the district has had for some time.

The district assumed, through its laymen, the support of a missionary to the foreigners, and gave orders to Dr. Nelson to place one in the district as soon as possible. The laymen assumed also their part of the special for missions.

The conference had many visitors. Dr. Horace Bishop, President W. M. Board, of the Blooming Grove Training School, and J. M. Winn were there to ask the Waxahachie District to assume a co-operative ownership and control with the Corsicana District of the Blooming Grove Training School. The conference did not think it wise to do so, but gave those in authority at this school power to solicit money and patronage in the Waxahachie District.

Dr. John H. McLean, H. D. Knickerbocker, Brother Everett, Glenn Flinn, H. A. Boaz, G. W. Fort, Dr. John Nelson, W. R. Andrews, Prof. Cousins, J. Sam Barcus were counted on the visiting list.

The delegates to the Annual Conference are:

R. E. MITCHELL, Italy, Texas.
W. A. CROW, Waxahachie, Texas.
J. W. GAINER, Midlothian, Texas.
F. P. WOLKS, Hillsboro, Texas.

Alternates:

R. E. McGlamery,
Brother Brooks.

Licensed to preach, H. W. Knickerbocker, Chas. R. Daniels, J. D. Reed. Recommended for elder's orders, Henry W. Stanford.

Recommended for admission on trial, W. T. Farrar, W. T. Singley, H. W. Knickerbocker.

The district, though having lost some good appointments by the redistricting of the last Annual Conference, is still making strides in its work. It is marching to victory with its General, our "large" presiding elder commanding.

HENRY W. STANFORD,
Secretary.

J. E. CRAWFORD,
Assistant.

Humors feed on humors—the sooner you get rid of them the better—Hood's Sarsaparilla is the medicine to take.

It is hard to get a dyspeptic to believe that the millennium will ever come.

COOKS WHILE YOU REST



Think of it! No watching necessary, as food cannot boil over or burn. Dishes 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 labor and fuel-saving device ever invented. Cooks by steam, which is better than dry heat, as food retains natural flavor and sweetness. Absolutely no intermingling of odors. Unsurpassed for canning fruit. Ask about it.

TOLEDO COOKER SALES CO., Dallas, Texas.

Live Agents Wanted. Write for proposition.

Cresson.

On last night of 1 place, T. Sions and the rest with us, nest Chr prayed a good to moving 1 24.

Harleton

We last Sat were fey Church Christian Saxon, o the pres one can Brother Saturday shall, co a W. M. S. sevenite our wor ery poin May 24.

Mexia.

Our th held We did ser Mexia 8 of her siding e paid in 1 seventy-fifty-four Sunday-ing con growing do with the over and las Knights of our 1 We hav ments 5 scholars to be fo to take packed 1 C. Minn

Lovelace

At F closed e has be time, I weather do. Th evening Thursda versions with m is doing the Chu He will at Filer be a go lage of have a enty o bright, meeting is taken ing for Lovelace

Dodge.

Our s passed presidin late hav which 2 expecti We hav summer on Wed. Dodge l home, o bered, great p and 25 of men one wh evening greatly, were se ness of above a associat gets th kindness far fro prayer thanks

Carlish

We h weeks' into the was nu en were ferent Church ally 1 known night 4. The la had 141 number made a life. T revival hold at Confere did the He has good, p tireless his power, not ha more.

Womn

Our 1 Northw pointu unexpe here M any can T. Nel welcom receive us man er Nel District Confere which

Notes From the Field

Cresson.

On last night we closed a good meeting of twelve days duration at this place. The Church revived, 29 conversions and 18 accessions, are a few of the results. Rev. R. J. Tooley was with us, and did the preaching. Earnest Christians worked, and we all prayed and rejoiced together. It was good to be there. Cresson charge is moving forward.—J. M. McCarter, May 24.

Harleton.

We closed a real good meeting here last Saturday night. The conversions were few, but the membership of the church was led to higher planes of Christian living. We had Rev. L. R. Saxon, of Tenaha, with us. He did the preaching, and did it well. No one can make a mistake in securing Brother Saxon for revival work. On Saturday Mrs. L. B. Manly, of Marshall, came to us and we organized a Woman's Home Mission Society with seventeen members, and more to join our work is taking on new life at every point in our charge.—A. A. Rider, May 24.

Mexia.

Our third Quarterly Conference was held Wednesday night, after a splendid sermon by the presiding elder, Mexia Station is to the front in all of her church work. Salary of presiding elder and preacher in charge paid in full to date. We have received seventy-two members since conference, fifty-four on profession of faith. The Sunday-school is in a very flourishing condition. In fact, if we keep on growing, I don't know what we will do with them. The church is full, and the overflow has filled the parsonage, and last week we had to rent the Knights of Pythias Hall to take care of our Baracca and Philathea Classes. We have enrolled in all the departments 511. There were thirty-two new scholars last Sunday. We are going to be forced to build a larger church to take care of the work. We have packed houses at both the preaching services. This is an ideal charge.—J. C. Mimms, May 2.

Lovelace Circuit.

At Files Brother Singley has just closed one of the best meetings that has been held at this place in some time. He took advantage of the dry weather; the farmers had nothing to do. The meeting commenced Sunday evening and the big rain closed it Thursday night. There were 15 conversions; 14 joined the M. E. Church, with more to follow. Brother Singley is doing a good work in building up the Church at every point on the work. He will commence the second meeting at Files the 7th of July. There will be a good Church built up at the village of Files. At Pleasant Hill we have a good Sunday-school, with seventy on the roll, and everything looks bright. They have a good prayer-meeting at this place. Great interest is taken in the services. We are praying for a revival at all points on the Lovelace Circuit.—R. A. Winn.

Dodge.

Our second Quarterly Conference has passed, with good reports. Pastor and presiding elder received \$79.95. We have organized two Sunday-schools which are doing good work. We are expecting great things in the future. We have planned our meetings for the summer, and have secured some help. Our Woman's Home Mission Society at Dodge has given us a great day at our home, one which shall long be remembered. On the 19th they came with a great pounding. There were 50 ladies and 25 children, with a small number of men, who visited our home, each one bringing something. We spent the evening in singing, which we enjoyed greatly. After a song refreshments were served. We appreciate the kindness of these friends very much, but above all do we appreciate the sweet associations. I am sure when mother gets the Advocate and learns of the kindness shown to her son who is so far from home she will breathe a prayer of blessings upon all. Many thanks to all.—Chas. W. Weatherby.

Carlsbad, N. M.

We have just closed a splendid two weeks' meeting here. We received 28 into the Church, and a material advance was made in the salary. Men and women were touched who have been indifferent to the Church for years. The Church is in better condition spiritually than it has been since I have known the place. Last Wednesday night we had 26 at prayer-meeting. The last Sunday of the meeting we had 141 in Sunday-school, and a large number of our Sunday-school children made a definite stand for a Christian life. The prospect for a yet greater revival is in view, and we expect to hold another meeting before Annual Conference. J. Allen Ray, of Artesia, did the preaching during the meeting. He has a winsome personality, is a good preacher, a fine vocalist and a tireless worker. His style is unique, his preaching fearless and full of power. We only regret that we could not have him with us full ten days more.—Joe Hedgpath, May 29.

Mount Calm.

Our transfer from the Texas to the Northwest Texas Conference and appointment to this place came rather unexpectedly to us. On our arrival here March 28 we were met at the train and carried to the home of Brother E. E. Nickels, where we found a warm welcome awaiting us. The people here received us very kindly, and showed us many tokens of appreciation. Brother Nelms, the "beloved" of the Waco District, held the second Quarterly Conference May 15, 16. He preached three strong and forceful sermons, which were very much appreciated by

all present. In the Quarterly Conference he presided with ease and dignity. Our stewards are "men of solid piety," who both know and love the Methodist doctrine and discipline, etc. They are ready to spend and be spent for the kingdom of Christ. Our membership is not large, but they are true and faithful to the pastor and Church. Our Sunday-school is doing nicely under the leadership of Brother S. J. Cresswell. While I am writing the carpenters are busy building a new parsonage, which was very much needed. We expect to complete it by the 10th of June. Our Woman's Home Mission Society is composed of a band of noble women. They have proven themselves very faithful and efficient in raising money to aid in building the parsonage. We are well pleased with our situation, an expect good things from the Lord this year.—J. N. McCain.

Lamesa.

We came to this work about the middle of last February, and we are now rejoicing because God is blessing the efforts of his servant. Our people are loyal Methodists, and it is a pleasure to be with them in their homes as well as in the house of worship. We have just closed a meeting at Grandview, and the Lord gave us souls for our hire. The attendance was never better, and our laymen were in the forefront of the battle. When the call was made they went without urging, and asked their friends to accept Christ. Our membership is constantly growing, and soon we will have gained 100 per cent since coming to the work. This is a great country, but we need more Methodist among us. This is destined to be a great agricultural country, and now is the time for Methodism to get a strong foothold. It is not in keeping with our past history to be behind in occupying new territory, and so we ask that you "come over and help us." The people are earnest about the work, and it is no unusual thing for them to come ten or fifteen miles to the preaching services. Our meetings are all planned, and we are looking forward to a great harvest. We will have one camp-meeting which will be a new thing for the people on the plains. And it will be a new thing for the pastor, as this is his first work, but we are gladly undertaking it, knowing that whatsoever we ask, believing, it shall be given us.—R. S. Marshall, J. P., May 29.

A Great Revival in Pecos.

We have just closed a great meeting at Pecos. Brother A. P. Lowrey and wife came to us Sunday, May 2, and remained with us for fifteen days. These good people during this time put forth the most heroic efforts. Perhaps never before had sin received such rebukes in Pecos as he gave it. Careless, indifferent Christians were spoken to so plainly and made to feel so uncomfortable that nearly all of them got right with the Lord and went to work. We held the meeting under a large tent, and after the meeting got under good headway every night over one hundred Christians would go out into the large congregation to plead with the unconverted to give their hearts to Christ. The four last nights of the meeting we had marvelous results. There were over one hundred conversions and reclamations, and strange to say, these were among the strong men of our town. All of our churches co-operated and, as we expected, the converts divided up. So far, 35 have joined the Methodists, 12 the Baptists, 9 the Disciples and 6 the Presbyterians. The Methodist Church has been greatly strengthened. We are considering plans to build a great church in Pecos. The stewards will overpay the pastor's salary several hundred dollars this year. The last Sunday of the meeting the pastor called for a free-will offering for Brother Lowrey and the singer, Brother Edwards, who did fine leading and singing in the meeting, and in a short time \$750 was given. Everybody says the meeting was the greatest meeting Pecos ever had. We give God all the glory. We ask the prayers of our great Church for our work out here in the far West.—J. H. Messer.

Grace Church, Palestine.

Last December Bishop Candler said: "Proceed, go work for Grace Church another year," and we came. The people gave us a nice reception, but only a few days passed till we were asked to be present at the church at 8:30 p. m. When we arrived on the scene we found a large crowd of the members present, with a glad welcome and a "big-to-do" in honor of the returned pastor. From that hour to this we have been too busy to write to the Advocate. The appointment we received at Beaumont being the third one for Grace Church, we asked God that it may be the greatest year's work of the three. We believe the Lord has been with us thus far; congregations have been larger this year than either of the two preceding, standing-room at a premium in many of the services. Prayer-meeting attendance has reached the one hundred mark. The Sunday-school has enrolled 196 since the first of January. We have one of the best organized and largest attended Junior Leagues in the country. Senior League is doing some very substantial work. The finances of the Church have never been in better condition than at present. Two months since we began to arrange for a great meeting, to begin the first Sunday in May, with Brother J. T. Smith to do the preaching and Prof. W. H. Galloway to have charge of the choir. Much time was given in preparation for the meeting. Prof. Galloway arrived Friday before the meeting began on Sunday and organized a choir of one hundred voices. Sing? My! My! If Galloway didn't know anything but sing, he would be worth his weight in money, marbles

or chalk. He can come nearer getting everybody in the house to sing than any fellow I have ever seen. Sunday came, Smith and a house full of people came with it. Sunday-school rooms were thrown open, but were soon filled. Galloway was there with his choir, ready for the opening services. The Church members were ready for work, and did their part well. Before the time for the meeting to begin the thought came to me that J. T. Smith was getting too old to preach a big sermon, as I had not heard him in several years; but my! I have not heard a man preach such powerful sermons in many days as did he during the meeting. The meeting was an overtime one; men, women, boys and girls knelt at the altar and prayed God to forgive sin. Crowds continued coming, till the ushers said they turned at least 250 people away from the door at one service. People sat in the aisles, boys were stacked in the corners, and as we looked out upon the large and crowded congregation we prayed God for the time to speedily come when Grace Church congregation could possess a building that would care for the people. In many respects this was the greatest meeting I have attended in many years. The results were: 166 conversions, 57 received in Grace Church, with 26 to be received yet, and many going to other churches of the city. Everything connected with the Church is "jumping high." Have received almost 100 members since conference. These people know how to make a preacher feel good; a better thing than anything they help him work, are willing to do anything for the Church, in fact, there are some of the best Church workers here I have seen anywhere. Grace Church has been organized only nine years. The conference has assisted in supporting its pastor until last December; at that time the Board of Stewards sent thanks to the conference for its assistance in the past and agreed to support the pastor and stand on its feet this year, and it is making a fine start. With the help of the Lord we expect to round out the best year's work in the history of Grace Church.—Thomas R. Morehead, May 24.

Wheelock.

On the 15th and 16th of May the second Quarterly Conference of Wheelock charge went into history. Notwithstanding the hard rain that fell all but one church was held. Rev. E. L. Shuttles could not come, so he sent a representative in the person of M. L. Lindsey, who proved to be a good workman. We had three sermons by Brother Lindsey, and the people were glad to hear them. We hear them say on every hand, "Come again." At Brother Lindsey's place on this charge, Brother Lindsey was pastor twelve years ago. These folks were glad to meet their former pastor, and to hear him preach again. On Sunday night we had children's service. The children were trained by Miss Lillian Kilbough, and real well did she succeed, for the hour passed off so quickly we hardly knew it was through. "My how those children's faces did shine!" The parents of these little folks were compelled to be proud of them, and that their children had some part to play. More and more I see the importance of Children's Day. We expect in the near future to have two new churches dedicated, and we are pushing to this end as fast as we can. The work is moving on well, but with such a man as Henry Mitchell at the head of the Official Board who would not do well and bring things to pass? Our good women are doing well, and are always looking after the welfare of their pastor's home. This noble hand is being led by that painstaking worker, Mrs. F. R. Colvard. When these women say a thing is to be done, you can count on it. We are looking forward for good results in the summer meetings. Oh, may we see more than a hundred conversions on this charge! Brethren, join me in prayer to this end. D. W. Garner, May 18.

AN APPEAL.

Rev. L. F. Palmer, the superintendent in the Supernannate's Home, of Nocona, had the misfortune to lose his milk cow this week. They must have a milk cow. Sister Palmer is an invalid, and cannot get along without milk. It will take at least \$50 to get a cow suitable for them. Anyone wishing to help us get them the cow needed may send their offerings to me and I will receipt you through the Advocate, or if any pastor will take a hat collection I will receipt for the same. This is the second cow they have lost since they have been here, and it was by no fault of theirs. Remit at once. S. P. FLETCHER, Nocona, Texas.

SOUTHWESTERN UNIVERSITY NOTES.

These days Dr. Hyer, Dr. Monzon and Rev. J. Sam Barcus are kept busy attending District Conference's commencement and delivering commencement addresses. No doubt they are acquitting themselves well and serving the University's interests also. Georgetown has been steadily improving for more than a year. We have put the cows off the streets, organized a Live Citizens' Club, and are pushing things forward generally. The citizens are determined to make this the most desirable residence town in the State, and with the University to help them, they are going to succeed. Among many smaller things indicating progress in our town, our Church and University are one big thing which will interest the readers of the Advocate. We have just completed our pipe organ and the rearrangement of the choir space, and held our first service for several weeks in the Church last Sunday. To say we are pleased with the organ is to put it mildly. We were delighted. With Miss Perkins presiding at the organ and Miss Boyer conducting the choir, we had such music as would make an angel pause to listen. The vast audience was spellbound. Barcus had to spread himself to keep his part of the service on a par with such music, and he did.

The organ is something that we have long needed, and some of us have longed for and dreamed of it. After the strange manner of dreams, it has come true. It will add greatly to the pleasure of our approaching commencement. I predict that our visiting friends will be surprised at its size and beauty and ravished with the sweetness of its tone. JOHN R. ALLEN.

COMMENCEMENT NOTES FROM THE N. T. U. S.

Commencement at the North Texas University School is now in full blast. The champion debate last Saturday night between the Sam Houston and John H. Reagan Societies was a genuine success. The question—"Resolved, that the past administration has been conducive to the welfare of the Republic"—was ably discussed by Howell Adair and Earl Hamilton for the Sam Houston, and by Rex Sullivan and Claude Campbell for the John H. Reagan. Howell Adair is the son of our brother, J. B. Adair, of the late Texas Conference; Earl Hamilton is the son of our presiding elder here, Rex Sullivan is the son of Bro. John L. Sullivan, now pastor at Wylie, and Claude Campbell is a young minister from Sherman. The speeches of these boys showed good preparation and they were well delivered. The judges stated that the decision was very close, but by seven points was won by the Sam Houston Society.

The baccalaureate sermon was delivered yesterday by Rev. Charles A. Spragins of Oak Cliff, Dallas. In every respect the occasion was ideal—the sermon, the congregation, the day, and (perhaps me) the class. The subject of the discourse was "The Life Abundant," and it was not only ably delivered, but was carefully prepared, full of sound logic, good thought and spiritual power. The class of five young men and three young ladies are especially grateful for the sermon, declaring that it will forever abide in their hearts as an inspiration to live the life abundant, which cometh only from above.

This afternoon at 2:30 o'clock is a piano recital, and from 4 to 6 the art exhibit. Tonight is the contest in the school of piano in the medal awarded in the department. Tuesday, 8:30 p. m., is the exhibition by the department of expression, Wednesday afternoon at 3:30 o'clock is the oratorical contest for the J. W. Hill medal, and at 8:30 o'clock is the commencement occasion proper, the baccalaureate address to be delivered by R. A. Mood, presiding elder of the Greenville District. J. J. MORGAN, Terrell, Texas, May 24.

NOTICES.

Mr. Ed Huckabee, son of our brother, J. S. Huckabee, was employed as singer in the Seventh Street Church revival, and also in the First Church revival, and rendered service most gratifying indeed. He is the best choir leader I have ever had with me in a meeting, and anyone wanting a fine singer, a religious young man and a good worker will make no mistake in securing his services. ROBT. P. SHULER, Temple, Texas.

A graduate of Emory and Henry College and Vanderbilt University, and a man whom I personally know to be a splendid preacher and a consecrated Christian, who intends to join on trial the Northwest Texas Conference this fall would like to find some supply work to do from the first of July until the meeting of our conference. Anyone needing such a young man can get his address by writing me at Temple, Texas. ROBT. P. SHULER.

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heartburn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from biliousness, rapid liver with indigestion, and spleen. Dr. Pierce's Golden Medical Discovery is made up of the most valuable medicinal principles known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.

The "Golden Medical Discovery" is not a patent medicine or secret nostrum, a full list of its ingredients being printed on its bottle-wrapper and attested under oath. A glance at its formula will show that it contains no alcohol, or harmful habit-forming drugs. It is a fluid extract made with pure triple-refined glycerine, of proper strength, from the roots of the following native American forest plants, viz., Golden Seal root, Stone root, Black Cherrybark, Queen's root, Bloodroot, and Mandrake root.

The following leading medical authorities, among a host of others, extol the foregoing roots for the cure of just such ailments as the above symptoms indicate: Prof. R. Bartlow, M. D., of Jefferson Med. College, Phila.; Prof. H. C. Wood, M. D., of Univ. of Pa.; Prof. Edwin M. Hale, M. D., of Hahnemann Med. College, Chicago; Prof. John King, M. D., Author of American Dispensatory; Prof. Jno. M. Souder, M. D., Author of Specific Medicines; Prof. Laurence Johnson, M. D., Med. Dept., Univ. of N. Y.; Prof. Finley Ellingwood, M. D., Author of Materia Medica and Prof. in Bennett Medical College, Chicago. Send name and address on Postal Card to Dr. R. V. Pierce, Buffalo, N. Y., and receive free booklet giving extracts from writings of all the above medical authors and many others endorsing in the strongest possible terms, each and every ingredient of which "Golden Medical Discovery" is composed.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. They may be used in conjunction with "Golden Medical Discovery" if bowels are much constipated. They're tiny and sugar-coated.

The Home Circle

IF I SHOULD DIE TONIGHT

"If I should die tonight,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair—
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness
And fold my hands with lingering caress—
Poor hands so empty and so cold tonight.

"If I should die tonight,
My friends would call to mind with loving thought,
Some kindly deed the icy hands had wrought,
Some gentle word the frozen lips had said
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned tonight.

"If I should die tonight,
Men's hearts estranged would turn once more to me
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way,
For who could war with dumb, unconscious clay?
So I might rest forgiven of all tonight.

"O friends, I pray tonight
Keep not your kisses for my dead cold brow,
The way is lonely: let me feel them now.
Think gently of me; I am travel worn;
My faltering feet are pierced with many a thorn—
Forgive, O hearts estranged, forgive, I plead,
When dreamless rest is mine, I shall not heed
The tenderness for which I long tonight."

LIVING TRIBUTES.

Somewhat I have never been able to understand why we wait till our loved ones and friends are gone before we begin to speak words of praises and to pay tribute to the departed. We read in our Church papers the obituaries of our dead and we note nothing but praises are found. We review the lives of those that are gone by speaking of their many traits of character, their pure lives and their precepts and examples and their godly works, and their many deeds of charity, their love for the Church and for their family and for God and the cause of Christ.

These things are beautiful and are food for us to feed upon. It is a great pleasure for me to pass in review the lives of some of the sainted ones that I have known, but I want to ask why not study the lives of the living; why not live as they live and emulate their example; why not tell them personally that you love them and that you draw great lessons of truth from their lives that are a benediction to you and that helps you to live more for God and humanity?

Did you ever go to your mother and lay your arms around her neck and tell her that you loved her, and that she is a treasure and a jewel and a saint of earth, and that you love her so much and that you want to live a pure and holy life like she lives? Have you done this and did you notice the transformation that came over that care-worn and wrinkled face? Did you see those tears of gladness as they ran down that loving face? Did you know that by these tokens of love and appreciation spoken to your mother that you had inspired her to go on and attain a higher plane of Christian devotion and love for you and the world, and did you not experience a feeling of joy in your own breast that reinforced you and gave you renewed strength and courage to face the solemn realities of life?

If you have paid this kind of tribute to your mother you know how you were both benefited and uplifted. Did you ever tell your pastor that you

loved him and his work and that his words of wisdom from the pulpit did you so much good and helped you to live a better life? We do not mean word of flattery, for we despise that term; they are wicked in the extreme. We mean words of truth that come from an honest heart. If you, my friends, have never paid these living tributes to your mother, your wife, your husband, your children, or your pastor, try it. Take my advice and you will experience a sense of joy that you have never had before.

In paying these tributes to the living you not only uplift them, but you are building in your own heart a temple of love that is close akin to the love of God. You know God is love. If you read an article in your Church paper that appeals to you strongly, and you indorse it and know that it is the truth of God, sit down and send a personal letter to the writer and tell him how much good his words have done you. He will thank you for so doing, and it will help him to say other things that will be a blessing to you and all that may see them.

I know from experience I have had this joy myself. Sometimes I send a short article told in my own way to our dear old Advocate, and the dear Doctor is kind enough to have it published and the simple words touch responsive chords in the heart of others and many letters reach my desk from all over this beautiful Southland, thanking me for the words. Real joy comes to me to know that the words are appreciated and that they take the trouble to write and tell me so.

I am only an humble layman in our Church and only poorly educated and I care nothing for theology and botany, but I love religion and flowers. My friends, pay tribute to the living; don't wait till the grave closes in on them. Kind and loving words spoken to them here on earth are worth more than a marble shaft hundreds of feet high with beautiful verses chiseled in marble and placed at the grave after they are gone to mark their last resting place. Cultivate a sunny disposition. Smile at the world and it will smile back at you. All kindreds and nations and tongues know the language of a smile, and a kind word, even the South Sea Islanders know this. Remember that we are swift passengers from time to eternity, and that earth-proud and vain distinctions are leveled by the grave, and that the same tree over them wave.

We here give you the beautiful words of James Forshay, one of the foremost educators of California; read and reread them, they will do you good.

"In the democracy of death all men are at last equal. There is neither rank nor station nor prerogative in the republic of the grave. At this fa-

tal threshold the philosopher ceases to be wise and the songs of the poet are silent. Dives relinquishes his millions and Lazarus his rags. The poor are as rich as the richest and the rich man as poor as the pauper. The creditor loses his usury and the debtor is acquitted of his obligations. There the proud man surrenders his dignity, the politician his honors, the worldling his pleasures, the invalid needs no physician, the laborer rests from his unrequited toil; here at last is man's final equity." But thanks be to God he is risen and brought life and immortality to light through the gospel. I exhort you again to pay tribute to the living.

A. E. KENNEDY.

Garden City, Texas.

THE CHILDREN AND THE TADPOLES.

During the long winter evenings Mr. Brown had told his children, Mary, Fred and Jack, that if they watched carefully they would find many kinds of queer eggs, which, when developed, would more than repay them for any trouble taken to find them. The children had been greatly interested in their father's talks on the growth of insects, and consequently were keenly interested in his statements about eggs.

Even in the winter they found spiders' eggs in the cellar, and their father told them about the grasshoppers' egg lying in the ground where the mother grasshopper had laid them, all ready to hatch into little grasshoppers when the warm spring days came.

"We'll be on hand when spring comes," Jack said; and sure enough they were, and about the first thing they found were the frogs' eggs in the ponds.

These eggs were little round balls, about as big as peas, dark-colored on one side, and a dozen or more encased in something that looked like colorless jelly.

The children put some of these egg masses in a jar of water and watched them. After a while they hatched into tadpoles, or pollywogs, as the children called them.

"I wonder why things don't hatch right out, instead of hatching into something else first," Mary said, as she looked at them.

"I wonder, too," said Jack. "Butterflies' eggs make caterpillars, flies' eggs make maggots, frogs' eggs make pollywogs—and after a while the caterpillars turn into butterflies, the maggots into flies, the grubs into beetles, and the pollywogs into frogs. It's an awful topsy-turvy sort of way to do."

"But they all come out right in the end," said Mary.

"I'm going to keep my eye on these fellows," said Jack, looking into the jar of pollywogs, "and see them get their legs."

A tadpole is all head and tail. As he grows he changes inside and out. Inside, his fish-like gills, for breathing in the water, change to lungs like ours. Outside, his tail grows shorter, and four legs begin to grow out of his body.

"There's one already got hind legs," said Mary, pointing to a black little pollywog, and sure enough he was the proud possessor of two tiny legs. It was not long till they all had hind legs, and a right merry time they had swimming about, with their stout little tails and with their new legs to help them.

"I believe their front legs come out of these little pockets where the gills are," Jack said, one day. "It seems to me I can see them in there."

"I believe you are right," said Fred. And he was; for one day, out of those very same openings there slipped the little forelegs.

"I tell you, they're getting a new mouth," Mary declared one day. The boys laughed at this, but they laughed too soon, for the pollywogs were getting new mouths.

Their old mouths, which were just little, round openings by which they greedily ate the breadcrumbs and bits of meat the children fed them, disappeared, and fine, wide, frog mouths opened in another place. Nose openings appeared, too; and finally the tails began to shrink. It was not long after this that the pollywogs lost their tails entirely. They just shrank and shrank until no tails were left, and, in short, the brown pollywogs turned into little green frogs. By the time the tail is gone, the frog can breathe in the air, and walk, or, rather, leap about on dry land.

One bright morning Mary exclaimed, "One of them is dead! The biggest one, too!"

Mr. Brown, hearing cries, came to see what had happened. He said, "I think it is drowned."

When Feet are Tired and Sore

Bathe them with

Glenn's Sulphur Soap and lukewarm water. The relief is immediate, grateful and comforting. Sold by druggists.

Glenn's Sulphur Soap

Hill's Hair and Whisker Dye, Black or Brown, 50c.

"Drowned!" exclaimed the three children in a breath; for the boys had come in, as usual, to view their pets. "Yes," said Mr. Brown, "the tadpoles exchanged their gills for lungs like ours, when they became frogs, and they now breathe air. They can stay under water quite a while; in fact, just as long as they can hold their breath. The water in this jar is too deep for them, now that they have become real frogs."

"Get a shallower dish, boys, and place in it some stones, so that they can come out when they are ready."

Mary held the little dead frog in her hand, and said, "If it is drowned, perhaps we can revive it. I will hold the ammonia bottle to poor froggie's nose."

Imagine the child's delight when she saw froggie's leg twitch. She was so much excited that she spilled some of the contents of the bottle upon the little frog. This made him jump in earnest, and he was soon sitting up, opening and closing his mouth rapidly.

This is a true story, every word of it, and if you wish to have some fun, my little readers, get some frogs' eggs this spring for yourself. You can watch the stages of development for yourself.

Only be careful and not drown your froggies when they get through being tadpoles, and be sure to feed them. And be very sure to keep them in plenty of fresh water from the start—otherwise they will die.—The Christian Guardian.

THE MAGNET AT WORK.

Every school boy is familiar with the magnet as a toy, but the Scientific American, in a recent issue, gives a description of the magnet as at present in use in many up-to-date workshops. The magnet is fast being adapted to handle all forms of iron and steel, from iron dust, scraps, and small junk, to weights of 20,000 pounds. It is estimated, indeed, that the largest magnet has a lifting capacity of about 50,000 pounds. At first the magnet was used chiefly in carrying iron and steel to and from cars and storage piles, but now it is used for breaking up imperfect castings, holding sheets of metal in position while being riveted in shipbuilding, as a gigantic broom to sweep both small and large pieces of iron, and in numerous other ways. We see to-day half a dozen kegs of nails traveling through the air, held together by the magnet in spite of their wooden coverings. These magnets are usually operated from an overhead traveling crane, and within the magnet are coils of wire, which are connected with the service wires, the winding, of course, being insulated. The opening or closing of a switch turns the electricity on or off, and causes the magnet to lift or drop its load. So the boy's toy has developed into the man's effective helper.—The Christian Guardian.

MARY'S SCRAP BOOK.

"O dear," said Mary one day, "it is so stormy I cannot go out to play. I don't know what to do."

"Why don't you make a scrap book?" said mother.

"I don't know how," said Mary. So mother showed the little girl how to cut out the pictures from old magazines. Then she pasted them on some white muslin. How pretty they looked! Mary was delighted.

Soon the little girl was working busily. She never noticed how quickly the time flew by. She was much surprised when mother told her it was supper time.

Mary says she is going to work on her scrap book every stormy day until it is quite finished. Then she is going to give it to little Cousin Joe. He is lame and cannot walk. Mary thinks he will enjoy looking at the pictures.—Primary Education.

There are pleasures in sin, but they are only pleasures for a season.

Read This! Act Today!

FINE PIPE ORGAN

Of Old Reliable Maker.

Good as new. The price was \$2700. NOW \$1700.

Third cash, balance 1 and 2 years. Great value! Don't delay! Will sell quickly. Selling to replace with \$5000 Organ.

WILL A. WATKIN CO. Dallas, Texas.

MEMORIES OF REV. JACOB DITZLER, D. D.
By John B. Whitford.

While temporarily staying with a family of note from Virginia in Butte City, Montana, upwards of a quarter of a century ago, a telegram came one morning from a man of whom I had heard much and read considerable. The telegram read: "Expect to reach Butte on the morning train. Jacob Ditzler."

As my host could not go to the train because of official duties, he requested me to go instead. And as there was no time to linger the horse was hurriedly harnessed and hitched to the carriage and I hastened away to the station intensely eager to meet the man whose praises were being sung by a chorus of excellent voices. Having read his book consisting of a series of lectures on Church history, delivered when the dew of morning was upon him, I naturally associated such mental luminousness, such sparkling imagery and rich literary flavor with a handsome body. I expected to see a finely chiseled figure, abounding in grace, chivalry and the poetry of motion. My mental picture of him was an Apollo. I reached the station just as the train arrived. I saw all the passengers enter the different carriages, but my eyes alighted on no one in harmony with my mental picture. Finally I stepped to the door of a large omnibus belonging to one of the hotels and asked: "Is Dr. Ditzler here?" Judge of my astonishment when a man of slender parts, answered in the affirmative. Some days later I ventured to tell him what kind of man I expected to see. He rather relished my disappointment and then related several jokes on himself. He had for years anticipated a trip to Montana, being at that time the hunter's paradise. The streams were full of trout, and deer, elk, antelopes went in herds. Frequently have I seen a dozen deer in the grey of the morning come down to the river to drink and linger for a few seconds near the house and within the range of any gun. All of which appealed to Dr. Ditzler like billiards appealed to Herbert Spencer. But his trip was hastened because of a debate. Rev. Charles W. Sanford, of the Methodist Episcopal Church, South, was holding special meetings in the Gallatin Valley. This genial, large and sunny-hearted gentleman whom everybody liked, received a visit one evening from Rev. G. B. Morse, a Baptist minister. The former, always courteous and hospitable, invited the latter to preach. The invitation was accepted. During the service, yielding to impulse rather than to reason, he fiercely assailed nearly every denomination in general and the Methodist Episcopal Church, both North and South, in particular. He also challenged the pastor or any other whom he might furnish to a polemic war. The virulent attack was most unfortunate and ill-timed—so much so that all thoughts and feelings essential to harmony and spiritual endowment vanished like migrating birds in their season. At the close of the meeting Mr. Sanford said: "Did I understand you to say that you will debate certain propositions with me, or any man in my denomination?" "You understood me perfectly," said Mr. Morse. "Very well," said Mr. Sanford, and with radiant calmness, "you may hear from me later." He immediately entered into correspondence with Dr. Ditzler and brought him to Montana. When it was noised abroad that Dr. Ditzler, of whom Dr. McAnally, of the St. Louis Advocate, had written much in a complimentary way, was coming to Montana to debate with Mr. Morse, fear and trembling seized the

Baptists. They were as diviners when confused, and as seers when suddenly struck blind. For having heard of Dr. Ditzler's skill in debate and how he returned from many an arena triumphantly they knew their man was but a stripling in intellectual stature, deficient in reason, in judgment, in oratory, though abundant in passion and self-esteem. The utter inequality of the men, in age, in experience, in mental capacity would make the debate one-sided and duller than a leaden ball. So they reasoned. And they reasoned well as Addison said of Plato. Pressure was brought to bear on Mr. Morse by his people and friends in a way that he did not resist. It was thought best to select a man if he could be found who would pulverize the arguments of Dr. Ditzler to blowing sand. And so Dr. Ray, of St. Louis, Missouri, editor of the "Baptist Flag," was selected to fight an intellectual duel with Dr. Ditzler. When this was noised abroad the Baptists were jubilant as though they had quaffed generously from a cask of wine mellowed by the years. They had been told how Dr. Ray had many a scalp dangling to his belt, and had often put to flight all unimmersed Philistines, and on one notable occasion shorn the locks of a Samson and put out his eye. "We shall see," said one, "whether this giant of Gath called Ditzler whose mental height is six cubits and a span, is going to continue to frighten the hosts of Israel and make them weak as water. Maybe our man will lay him low as David did Goliath." And so the people talked and gossiped, and men and women ranging themselves on either side became anxious for the fight. The change in the program from Morse to Ray delayed matters, and Dr. Ditzler was in Montana some time before the debate, preaching and lecturing before large and admiring audiences. While in Butte City, I was asked by the editor-in-chief of the Daily Miner to interview Dr. Ditzler. And as we were staying together in the same house, that was easily done. The interview furnished excellent reading as he gave interesting bits of history, etchings of noted men, and a brief account of his going to England at the request of Jefferson Davis. He also stated that he had been in twenty-six debates, and how one of them lasted seventeen days. After calling the roll, including materialists and spiritualists of intellectual prominence, as well as preachers of denominational fame, I asked, "And whom do you regard as the ablest and fairest debater of them all?" I regard L. B. Wilkes, now of Stockton, California," he replied, "the ablest and fairest, although Underwood is a master in the part of phrasing and made on one occasion a remarkable speech." After speaking some half dozen times to growing audiences in Butte, he asked me to accompany him to Whitehall some thirty-five miles away and across a mighty range of mountains whose several peaks were covered with snow and partially hidden in the clouds. I was only too glad to have so rare a privilege and accepted the invitation. As there were no railroads, we used the private vehicle of our generous host. The morning we left Butte was full of witchery and wonder, for the clouds on the mountains and the vast fields of untrodden snow catching and reflecting the light made entrancing colors. Then the bits of opaline quartz scattered on the sides far up, almost to the snow-line, sparkled as we were told the stones in the high priest's breast-plate sparkled to the influx of spiritual fire. About noon we reached the summit, and a vast and magnificent panorama unrolled its gorgeous folds. "Did you ever see a grander sight in any land?" I ventured to ask. "Never," was the reply. "Do you see those spires yonder, and those white domes glistening in the sunlight; they are more than two hundred miles away. They are in the region of that wonderland known as the Yellowstone." "But it is all a wonderland and fairyland surpassing the widest fiction," he replied. Then he dropped his head a little and I had a suspicion that he wanted the scenic glory to pass into his soul. Near the summit was a stage station and a place to eat as well. After refreshing ourselves and horse we descended the mountain in a winding way, every curve and turn revealing new and charming bits of scenery. The great plain before us, because of its grass, rippled and rolled like a translucent sea. The mountain was sublime, the plain was beautiful. One excited, the other quieted. One stirred the emotions like the passage of a great symphony, the other pacified like the

strains of a delicious nocturne. Late in the afternoon we reached Whitehall and became the guests of Major Brookes, a Virginian, and whose home, like the golden city in apocalyptic vision, was open day and night. Out on the plain as it was, and with the region sparsely settled, Dr. Ditzler preached that night in the parlor, where three life-size portraits hung on the wall of Robert E. Lee, Albert Sidney Johnston and Stonewall Jackson. The sermon was worthy of the man and suited to the people and the place. It was delivered without effort like the warbling of a bird.

After returning to Butte and filling several engagements, the time had come for the debate. The place of the debate was Bozeman, the county seat of Gallatin, and situated in a spacious valley and astonishingly rich because watered by numerous creeks and a river of respectable dimensions fed by inexhaustible snow-fields many miles away. The people were intelligent, given to intellectual hospitality, fond of adventure and whatsoever things give piquancy and sparkle to life. Many of them had crossed the plains with their teams when the Indians were hostile and the bandits troublesome. And the fact that a mental duel was near at hand stirred the community and the regions round about.

The management of the Inter-Mountain, an influential Republican daily, and very brilliantly edited, asked me to go and report the debate. I was only too glad to go, and so gave my consent. My work was to furnish copy of considerable bulk each day until the end. The Sunday preceding the debate Dr. Ditzler occupied at night the pulpit of the First Methodist Episcopal Church and preached a remarkable sermon on "The Triumph of Character." Physically he was at his best, as he had been eating and sleeping well and drinking copious draughts of vital and vitalizing air. Mentally his faculties were alert and radiant, made more so because he had absorbed the marvelous and enchanting scenery of the mountains, as the wool of ancient Tyre absorbed the handsome dyes. And as the orator gathers up the thoughts and feelings, the longings and desires of his audience and sends them back in refreshing rain, so Dr. Ditzler became a voice, now soft and gentle like the middle notes in music, then loud and full like the crescendo. When at his best it was as natural for him to drop into metaphor as it is for a sky-lark to soar and sing, because he had the idealizing faculty. His personification of truth affected the audience in a strange and wonderful way. It seemed the improvisation of inspired genius. I was too enthralled to catch and imprison it with my pencil, for it fell upon our ears like the music of some stately vision descending out of heaven. Never had I heard or read a more beautiful and bewitching paragraph in sermonic literature. I would willingly place it by the side of Jeremy Taylor's description of the sky-lark in his famous sermon on "Prayer." But like other rare passages born when the soul is exalted to transcendental heights it was lost, and its author could not reproduce it, although he tried at my request.

On Monday morning at ten o'clock in the same church, the debate commenced with Rev. G. B. Morse (Baptist), Rev. C. W. Sanford (Methodist), and Hon. S. W. Langhorne as judges. It was a motley audience, large and representative of all political opinions and religious ideas. The debate lasted ten days and the debaters spoke two hours each day on such subjects as "Infant or Adult Baptism," the "Mode of Baptism," and others kindred in character. The mental manners of Dr. Ditzler were commendable and his religious conduct admirable. Never did he seek to win applause by wit, humor, ridicule, or by serving honeyed sop to please. He was just and valiant, honorable and chivalrous, serious and devout. Even when his opponent referred sarcastically to his dome-like head superinducing baldness and premature whiteness, he made no reply, although many in the audience itching for vinegar and spice wished he had. He maintained his serenity and equipoise throughout and gave infallible signs that he was a gentleman by the nobleness of his nature, a scholar by virtue of his diligent quest after truth, a living syllogism by his logical endowments, and an artist in speech, a colorist in words. During the debate his physical vigor increased, for he was several pounds heavier at the close than at the beginning. Dr. Ray's personal appearance was decidedly in his favor. But although an experienced warrior in the field of debate, and a formidable foe in the field of journalism, he was not an easy, graceful speaker. His ideas were slow in coming, as if scattered to remote parts on the prairie of his brain, and, after they

came, he had difficulty in putting them into form. His style was rugged, his manner haughty, his speech unmelodious and his personality unenticing. Nevertheless, in spite of such limitations he made a valiant fight to crush out certain alleged heresies in religion, and, if he did not succeed in doing so, it was because there were no such heresies to crush. We had great regard for his integrity, respect for his ability and even admiration for his superlative dexterity in dodging points and arguments.

The debate, while it furnished entertainment and gave a host of people an opportunity to see and hear two noted men, hastened not the rosy dawn of the millennial day. It was a huge sensation with discharges of artillery and displays of fire-works. An hour after the debate Dr. Ditzler was pulling trout out of a limpid stream to his heart's content. Both sides claimed the victory. There was no formal verdict. But the consensus of intelligent opinion was that Dr. Ditzler won the palm, and in acknowledgment of that he received on his return from fishing a generous and tangible testimonial.

A little later I heard him preach two unforgettable sermons before the Annual Conference. It was at Willow Creek. The newspapers had much to say of him, and the debate was fresh in the memories of the people. From exordium to peroration he startled, terrified and overawed the people by his pictures of the "Way of Wrath." The striking images and figures of Dante, of Milton and of the Apocalypse were summoned to service. In metaphoric language he described the personal and visible return of the Son of Man, the earth reeling and rocking, the mountains fleeing and the islands dropping like anchors into the deep. As nearly all were literalists, fear and dismay held carnival. When he took his seat Bishop Hargrove immediately arose to exhort, but his words fell as fruitlessly on the audience as sunlight on rocks and sand. The people stared and gaped, as though held in captivity by some mighty magician. And not until a hymn was sung were the conditions normal. Dr. Ditzler preached again on Sunday a sermon on "Heaven," moving and melting, yet quieting and uplifting like the rare felicities wrought through the golden art of music. It was a beautiful sermon, half prose and half poetry. It consisted of a series of lovely pictures, sparkling with the splendor of imaginative genius, and abounding in the sweet whispers of imperishable consolation. The people had been terrified by pictures of meteor standards, staggering armies, dissolving hills, falling stars and a darkened universe; now they were charmed and made to see pictures as enchanting as the gardens of the angels on the musky slopes of paradise.

Dr. Ditzler's visit to Montana was an inspiration to the preachers, an uplift to the people and a delight to himself. Physically it was a tonic, for as the tempered and delicious breezes blowing over fields of ice and snow smote the face and entered the lungs, the vital force arose. He made constant gains, and when he left I am sure he mentally flung a parting kiss as the sinking sun flings iridescent sheen on the hills at eventide.

And now he is nearing "sunset and evening star." Long since the almond tree wove its floral crown, and ere the silver cord is loosed, or the golden bowl is broken, may his right hand retain its cunning and his tongue give forth poesy and beauty as it did for me beneath the shadows of the Rockies when life seemed an argosy floating over a sea of balm to some Sabbath haven on the beach of immortality.

States, continents and hemispheres have stood between us since he made the mornings and evenings glad, golden every shadow and colored the tissues of my life, and if denied the privilege of seeing him again while yet in flesh, I am persuaded that "I shall know him when we meet," though it may be in that fair land where all dreams are realized in the rapturous visions of triumphant truth and all twilight glimpses widen and brighten into cloudless and eternal day. Tenderly, gratefully and with the homage of my tears, I lay this word-wreath down while yet my friend and teacher muses and the fire burns.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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

A FACT ABOUT THE "BLUES"

What is known as the "Blues" is seldom occasioned by actual existing external conditions, but in the great majority of cases by a disordered LIVER.

THIS IS A FACT which may be demonstrated by trying a course of

Tutt's Pills

They control and regulate the LIVER. They bring hope and buoyancy to the mind. They bring health and elasticity to the body.

TAKE NO SUBSTITUTE.



BLAYLOCK PUB. CO. Publishers

Office of Publication—115-118 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 MONTHS .50
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 a receipt for all contributions.

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

DISTRICT CONFERENCE NOTICES.

- Greenville, Quindlan, May 27
Bonham, Bailey, 9 a. m., May 27
Abilene, Anson, May 28
Gatesville, Meridian, May 27
Decatur, Chiles, 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. Mts., Picheville, June 24
Cleburne, Godley, June 25
McKinney, Wythe, 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, Mincoha, 9 a. m., June 30

AT MIDLOTHIAN.

Recently we attended the closing exercises of the Midlothian School, and spoke to the faculty and student body. Professor J. D. Coghlan has been in charge of the school for several years and has made it one of the best in Ellis County. They have an elegant building, several teachers and a large attendance. But he has been elected superintendent of the school at Ennis and will be in charge in that city from this on. This will widen his sphere as a school man and give him a larger opportunity. We congratulate the Ennis people on their good fortune. Professor Coghlan is not only a first class school man, but he is also a Christian gentleman and a warm member of the Methodist Church. He and his wife will be accessions to the religious circles of Ennis.

The closing exercises of the school took place in the Methodist Church since there is no other auditorium in the town large enough to accommodate the gathering. It was filled to its utmost capacity. There was a large graduating class and they rendered their part very well indeed. Midlothian is one of our best towns—moral, law-abiding and intelligent. While there we enjoyed the hospitality and the communion of Rev. S. W. Turner and his household. This is his third year and he continues to grow in the favor of his people. He is a clear, strong preacher and his pulpit ministrations deal in well-beaten oil.

Dr. George Adam Smith, the distinguished theologian and author of Scotland, and Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York City, will each deliver six lectures and preach twice at the Vanderbilt Biblical Institute which meets June 16-23. The published program contains many other inviting features, with other able speakers. This rare opportunity to hear two of the most distinguished divines of England and America coupled with unusually low rates for round-trip tickets and board for the entire seven days at only \$5 in Wesley Hall, will doubtless secure a large attendance.

NORTHERN ESTIMATE OF BISHOP GALLOWAY.

Our Northern exchanges are full of expressions of praise for Bishop Galloway, and the sorrow caused by his death is wide-spread in that section. The whole of Methodism mourns his early departure. The more we think of his demise, the more appalling his loss appears to us. The entire country has felt the grief which has come to his own great Church. We give below excerpts from some of our leading Northern papers touching his life and character. The New York Advocate contained a lengthy editorial concerning the Bishop and from it we take the following paragraph:

"Bishop Galloway answered to every test of an orator. His physical frame was symmetrically formed. As he appeared and looked out upon an audience—tall, straight—he exerted a peculiar and delightful influence by the expression of his countenance. Those that have seen the sparkle of his eye and felt the sweetness of his smile can never forget him. His voice, a strong baritone, was excellent, and it was as responsive to his articulated breath as the strings of a harp to the touch of a skillful player. His was the oratorical temperament, which may be defined as a spontaneous readiness to express thought and feeling. His manner was seductive, even when the matter delivered was not weighty. His statements were clear and his utterance rhythmic without degenerating into singsong. Great transitions in immediate succession, and that without abruptness, were within his power.

"He was also capable of a high grade of extemporaneous speech, and equally able to deliver memoriter passages with all the freshness of a momentary impulse. Bishop Galloway had also at command three great weapons of speech: the glance, the tear, and the pause. His conversational gifts were unsurpassed and his prayers in the family circle and in the great congregation were as simple and as reverent as though he had been a brother of humble station, recognizing himself as such and depending wholly upon Divine assistance. Brotherliness irradiated all his accomplishments; for he did not wear 'fraternity' as a mask, or use it as dust to obscure a selfish project. The music of his voice still rings in our ears; the majesty of his pose, the upward glance, the grace of his gesture are still before the mind's eye, and will be, till memory, wearied of the things of earth, retreats before the anticipation of immediate entrance into the realm where no physical instruments or symbols are needful to communion with the children of the Lord."

The Northwestern Christian Advocate, in an extended notice of Bishop Galloway, gives its readers the following estimate of him:

"As President of the Mississippi prohibition movement, President of the Board of Trustees of Millsaps College and Vanderbilt University, and trustee of the John F. Slater fund for the education of freedmen, he made helpful and permanent contribution to the social and educational problems of the South. Among his colleagues, however, he was pre-eminent as orator of the people. He embodied the best traditions of Southern and therefore of National eloquence. He had the imperial presence and the commanding look, the perfectly controlled and modulated voice, and grace of gesture, the wealth of emotion and moral earnestness, all backed and enriched and made irresistible by the noblest manhood and the most transparent piety. He taught his generation how to say the common truths with distinction and so preserve them from becoming commonplaces. A better or more needed service it is not easy to name."

The Western Christian Advocate, under the lead of that gifted man, Dr. Levi Gilbert, filled a page of his excellent paper with an analysis of the life and gifts of Bishop Galloway, and we take the following pen-picture from the editorial:

"It was as a preacher that Bishop Galloway excelled. When at his best he was unsurpassed among pulpit orators. A fine physique, a rich and expressive voice, a glowing imagination, with power to give his images proper rhetorical clothing—these qualities, when employed to develop great themes, lifted him above the common orator. His discourses usually served to exalt his hearers and widen their

vision of life. He was one of the South's favorite sons, loved by all. Upon the day of the funeral all business was suspended by proclamation of the Mayor of Jackson; Federal, State and municipal buildings were closed, and the whole city gathered to do him honor. He was a great favorite with the North. There is hardly a city of the Northern States that has not had him upon some special religious or patriotic occasion as the chief orator. If Bishop Galloway could be secured, the committee cast no farther. He was a charming personality, being lovingly and familiarly known as "Prince Charlie." He had a strongly developed sense of fraternity. He stood for the largest Methodism. He was Southern to the core, and cherished Southern tradition and history. But in a large, though uncontradictory sense, he was American. We of the Methodist Episcopal Church loved him as one of our own. His taking away at this time means inestimable loss to the Church and God."

Zion's Herald, under the head, "Universal Methodism Mourns," has a most elaborate and discriminating editorial on the death of the Bishop, and from it the following is reproduced:

"He has taken high rank for the last twenty years among the pulpit orators of America, and was generally recognized as the foremost man in his native State. On the day of the funeral, the 13th inst., all departments of the Federal, State, county and municipal governments in Jackson remained closed, together with most of the business houses, as men of all classes united to do him honor. He deserved well of his country and of his Church. Universal Methodism mourns for him. For forty-one years in the ministerial ranks, during twenty-three of them he bore the heavy burdens of the episcopacy with an ability and fidelity that demonstrated his fitness to be a successor to the apostolic men who had gone before him and whose bright examples he studiously emulated. He went to his great reward without a blur on his name or a stain on his shield. No interest committed to his hands was ever slighted, no duty ever neglected. From his colleagues he commanded the highest respect and most genuine affection. How widely he will be lamented! To us, with our restricted human outlook, it seems that he should have been spared to us for at least ten more years of invaluable service. But we bow at the behest of higher Wisdom. In the chronicles of the skies he will have worthy mention; in the annals of both Church and country he will have illustrious place."

We could fill this entire issue with the loving tributes of our Northern brethren, but the above is sufficient to indicate their love for him and the high esteem in which he is held by them as a man, a preacher and a Bishop in the Church of God. After all, we are closer akin than we sometimes think, and this common sorrow brings us into the intimacy of a fellowship that nothing else could produce. Such a man will live on, for being dead "he yet speaketh."

A PLEASANT DAY AT BLOOMING GROVE.

Last Sunday it was our pleasant privilege to spend in Blooming Grove. It was the occasion of the commencement of our University Training School at that place. We found Rev. Horace Bishop, D. D., the presiding elder, already on the ground and the guest of Rev. J. H. Wiseman, the popular and efficient pastor. Brother Bishop is alert and keeps in touch with every interest of his district, and he was there to preach to the faculty and student body at the night service. Brother Wiseman has his hand upon the situation in Blooming Grove as pastor, and his influence generally in the community is a blessing to the people. He is an able minister, a wise counselor and a genuine contribution to the moral, the mental and the spiritual interests of any people. And this is the esteem in which he is held by all classes of people in Blooming Grove.

The Training School at the present time occupies a commodious brick building, and it has other accommodations on the campus. Professor W. M. Board is in charge. This is his first year, but he has so wisely directed matters that the institution is in excellent condition. The attendance is good, and the work performed most satisfactory. He is an accomplished Christian gentleman, having special qualification for work of this kind. He was educated at Vanderbilt Univer-

sity and he has had experience in school work. He has good judgment, understands business rules and he knows how to handle his faculty and the student body. Hence the finances of the school, its discipline and its general course of work are all up-to-date and on a safe and economical basis. Dr. Bishop told us that the school was never in such satisfactory condition as at the present time. The President has associated with him a number of excellent teachers and harmony prevails. The school is doing a fine work in its grade, and there is a place for it in that section. It is the purpose of the trustees to greatly improve the central building by enlarging and equipping it by the opening of the next term.

The school does not pretend to do college work, but it prepares most thoroughly its students for college. It is just such a school as the Corsicana District needs, and it will doubtless continue to succeed.

We had a fine congregation in the auditorium of the Institute Sunday morning; every seat was taken and standing room was at a premium. It was an attentive and an appreciative audience. The music, prepared especially for the occasion, was appropriate and devotional. There were no graduates in the school this year, but there was a splendid looking body of young men and young ladies who will finish the course during the next year. As already stated Dr. Bishop preached at night, and Dr. R. S. Hyer delivered the annual literary address on Tuesday. The whole occasion was delightful, and it marked an event in the progress of that community.

Rev. J. M. Wynne, evangelist for the district, lives at Blooming Grove and took part in the morning service. He is busy over his large field. Rev. J. H. Hunter, of Oak Cliff, was also present. Mrs. Hunter has been teaching for several months in the school. Blooming Grove is an excellent town and a fit place for the location of a school of this sort. The people are moral and thrifty and they take great interest in the institution.

G. C. R.

NORTH TEXAS FEMALE COLLEGE COMMENCEMENT.

We spent last Saturday at the North Texas Female College. The commencement was in full blast, and everything betokened life and activity. The school year is one of the most successful in the history of this wonderful institution. The patronage has been the best, and the quality of it of a high grade. There were fifty-three graduates, and they go forth as accomplished young women to adorn the life of the Church and the State. The Board of Managers, of whom we are one, held their annual meeting, and we found the affairs of the college in a most healthful condition. We authorized the reconstruction and the renovation of the old Cabell Hall. This will make it practically new and add very much to the accommodation of the school. We also, at the selection of Mrs. Key, added Rev. Z. M. Williams, D. D., to the faculty. He will take charge of the chair of economics, psychology, etc. He is from Missouri, had charge of Central Female College, at Lexington, for several years, and he is a practical educator. Other teachers were also added to the force, making the faculty efficient and strong in every member.

Rev. W. F. Packard, D. D., preached the commencement sermon, and Rev. J. L. Pierce delivered the literary address. All in all, the college has never had a finer commencement occasion. The prospect for the next year is already bright and promising. Rooms are being spoken for by the score.

The campus never looked more beautiful, and the buildings all have an air of college life about them. It is an ideal school for girls, and Mrs. Key has no superior in Southern Methodism as the President of such a school.

We met a number of the brethren there. Among them, Rev. J. M. Binkley, Rev. C. M. Harless, Rev. J. L. Pierce, Rev. W. D. Mountcastle, Rev. P. C. Archer, Rev. E. L. Spurlock and Rev. A. L. Andrews. Bishop Key was present, dispensing the hospitalities of the occasion. In this, as well as in every other respect, he is a most princely man and to come into contact with him is a benediction.

G. C. R.

A NEW CHURCH ENTERPRISE AT NOCONA.

For sometime our people have been feeling the need of a new church edifice at Nocona, but they have delayed projecting it until now. We are glad

Why Not but be peculiar than t agents cures stomach Thus l ula, eczema, th ness, th of appet get it chocolate PUBLI It is n has an scribers H. Astor ville Dh there, I Advocate Confer way. H get the home; it are not As a Church scribers one of Church, more to needs to beaven whereve The J the fine a copy home in word of Mart. The T battle f this lan portant instruct Jacks I thi paper, is par Glenb We ar ing tha It will This a gem. Your I can vocate, worth n O'Brie The r we can is poss price. DUBLI The J go by. 1878. V ber on cate th say tha Keish to see t enterpr quote f Rev. congreg subject gregati in the I It is q matter want to ter clin spe to cate most a success enthusi The pr who ar anxious public self. I age it. Rev. from th been ap We ha Rev. R. Confere young the Ch Mr. a have ist their di to Mr. take ph Rev. preache Sunday School sion, at Bro. Sj

Why Does It Cure

Not because it is Sarsaparilla, but because it is a medicine of peculiar merit, composed of more than twenty different remedial agents effecting phenomenal cures of troubles of the blood, stomach, liver and bowels.

Thus Hood's Sarsaparilla cures scrofula, eczema, anemia, catarrh, nervousness, that tired feeling, dyspepsia, loss of appetite, and builds up the system. Get it today in the usual liquid form or in chocolate tablet form called Sarsatabs.

PUBLISHERS' DEPARTMENT

It is not often that a presiding elder has an opportunity of sending subscribers to the Advocate. But Rev. D. H. Aston, presiding elder of the Gainesville District, picks them up here and there. He is a live wire and has the Advocate discussed in his Quarterly Conference—an excellent idea, by the way. He says: "I do wish we could get the paper into every Methodist home; it would do good in homes that are not Methodist."

As a result of a five-minute talk in Church Conference I send six new subscribers to the Texas Christian Advocate—one of the best papers in the whole Church. I trust that there will be more to follow soon, for the Advocate needs to go into all our homes as a leaven for good, and it does good wherever it goes.

R. H. HEIZER.

The Advocate of April 29 is truly the finest issue ever sent out. I wish a copy could go into every Methodist home in Texas. I am reading every word of it.

R. A. WALKER.

The Texas Advocate does the noblest battle for prohibition of any paper in this land. Its deliverances on any important subject are strong, clear and instructive.

W. T. J. SULLIVAN, Jackson, Miss.

I think the Advocate a wonderful paper, and your rivals are few. It is par excellence.

L. L. SIMMONS, Glenfiora, Texas.

We are very grateful to you for giving that "special" of the Advocate. It will do our cause much good.

C. A. LEHMBERG.

This week's Advocate (April 29) is a gem.

N. W. TURNER.

Your special edition is a hummer.

J. W. LONG.

I can't keep house without the Advocate. Last week's Advocate was worth more than \$2.00.

MRS. DONA FERRELL, O'Brien, Texas.

The paper is so essential to us that we can not do without it as long as it is possible to get the subscription price.

MISS NETTIE BABEL, Dublin, Texas.

The Advocate improves as the years go by. I have been a subscriber since 1878. We are going to get every member on this charge to take the Advocate that is able to pay the price, or say that he will not.

G. W. HENDERSON, Keisler, Texas.

to see from a local exchange that the enterprise is about to take shape. We quote from it as follows:

Rev. S. P. Ulrich preached to his congregation Sunday morning on the subject of a new church for the congregation. It was presented by him in the most sane and logical manner. It is quite evident from the way the matter was presented that those who want to be in the procession had better climb on the band wagon before the speed is too great for a knocker to catch it. The visitors present felt most as keen and interested in the success of the enterprise as the most enthusiastic part of the congregation. The progressive people of the town, who are not Methodists, are most anxious for success of such a laudable public enterprise as is Mr. Ulrich himself. Let every worthy citizen encourage it.

PERSONALS

Rev. W. L. Pate has been transferred from the West Texas Conference and has been appointed at Staples.

We had a delightful visit last week from Rev. R. A. Baird, of Walters, Oklahoma Conference. He is one of the strong young men of that growing portion of the Church.

Mr. and Mrs. W. M. Howard, of Frisco, have issued invitations to the marriage of their daughter, Miss Geneva Clementine, to Mr. William B. Miller, the event to take place June 2, 1909.

Rev. C. A. Spragins, of Oak Cliff, preached the commencement sermon last Sunday for the University Training School at Terrell. It was a happy occasion, and the sermon is highly spoken of. Bro. Spragins has recently been making

it interesting for the Christian Science fad in his part of the city. His sermons on that subject have been incisive and aggressive.

Rev. Jerome Duncan sustained a serious loss last Saturday morning in the burning of his handsome home, near the campus of the Stamford Institute. The building and its contents were destroyed.

Rev. J. M. Binkley, the old war horse, has been appointed by Bishop Key to the pastorate of Key Memorial Church, Sherman, to fill out the unexpired term of Rev. J. B. Davis, who goes to Van Alstyne.

Rev. J. F. Bryant, who has been appointed to the place of district evangelist for the Sherman District, is now engaged actively in his work. We saw him while at Sherman and he is encouraged with his work.

Bishop Seth Ward delivered the commencement sermon at the Stamford Collegiate Institute last Sunday. The brethren keep the Bishop busily engaged, and he is a liberal worker in all departments of the Church.

Rev. W. D. Bradfield, D. D., of Trinity Church, has been in Louisiana and over at Stamford recently, preaching a commencement sermon and delivering a literary address. He is in demand as a preacher and a speaker.

Judge M. M. Brooks of the Court of Criminal Appeals was in the city the other day and made the Advocate a pleasant visit. He has rendered the public a fine service on the bench; and he is a staunch Methodist, as well as an eminent jurist.

Rev. A. L. Andrews of Grace Church, this city, recently added Rev. E. L. Egger and his people at Denison in a great meeting. There were more than one hundred conversions and about one hundred accessions to the Church. It was a most refreshing service.

Rev. R. G. Mood, the three pastors at Greenville and the laymen recently gave a banquet in the interest of the Laymen's Movement, and it was an enjoyable affair. It was largely attended and the toasts were appropriate and to the point. Greenville Methodism is to the front in all things.

Mrs. Sarah Rogers, the venerable mother of Rev. L. G. Rogers, of Weatherford, died at the home of her son the 19th of this month. She was a saintly woman, a lifelong member of the Church, and full of faith and of the Holy Ghost. She was eighty-three years of age and fully matured in life and character.

Rev. C. E. Brown, living on the interurban near Fort Worth, had the misfortune to lose his good home by fire last week. The whole building and its contents were destroyed. At the time Bro. Brown was at Ennis helping in a revival service. The loss falls heavily upon him, and we hope he carried adequate insurance.

Rev. J. W. Hill and his people at First Church are making some needed improvements on their building. They have renovated the interior, putting a beautiful tint on the walls, have painted the woodwork of the exterior, put in new concrete steps and new sidewalks. They are giving the old church an air of modern progress.

From the Brownsville Herald we learn that the Methodist Church there, under the pastorate of Rev. A. N. James, has doubled its membership within the past four months and that the congregation is engaged in the construction of a handsome new church. We were a long time getting a foothold in Brownsville, but we are doing things down that way now.

APPORTIONMENT OF BISHOP GALLOWAY'S WORK.

The death of Bishop Galloway leaves his work unprovided for, and the following disposition has been made of it: Georgia Mission Conference, Bishop Joseph S. Key; Illinois Conference, Bishop W. A. Candler; North Mississippi and the Mississippi Conferences, Bishop E. E. Hoss; and the Florida Conference, Bishop James Atkins.

BISHOP GALLOWAY.

(Tribute by J. Sam Barcus at a memorial service held in his honor at Georgetown, May 16, 1909.)

The greatest asset to a Church is her men; the greatest loss is that of one of her great men. Should we build magnificent churches in reach of every inhabitant and put in the pulpits mere weaklings, the inevitable tendency would be to decay. If we send into the world men, real men, churches will be built and God's cause will prosper. It would be a great loss to the Church to be deprived of her church and college buildings, but a greater loss would be the sudden removal of her leaders. In the death of her princely Bishop, our Church has sustained an incalculable loss.

The message of his death should be an awakening call to the dormant forces of the calling to which he was consecrated. The missionary movement which, by voice and pen, he helped to keep in motion will perceptibly feel a withdrawn force, if some one does not push the harder, or if additional forces are not furnished. The cause of Christian education will be weaker, if strength from hitherto unused sources is not dedicated to its furtherance. The impulse given to civic righteousness will be checked if the power withdrawn by his death is not supplied by other strong souls. The lesson of the hour will be imperfectly learned if the enumeration of his virtues, the recounting of his achievements, the tributes to his manly life, do not produce in some of

A New Map of the Roman Empire

Illustrating the JOURNEYS OF THE APOSTLE PAUL

Based on the recent explorations of Ramsay, Sterrett and others. Printed in colors on very fine quality oiled silk. Size 36x56 inches. Price only \$1.00 postpaid.

Order From SMITH & LAMAR, Agents Pub. House, M. E. Church, South, Dallas, Tex.

us a consuming passion to devote ourselves to the Church's growth and the world's redemption. But the vacancies left by his removal can not be filled by volunteers who merely wish they may be useful. To do the work he did requires capacity as well as piety, skill as well as consecration. It will not answer the need for one to say let me take his place as a pleader for missions, as a friend of education as a chief overseer of the Church. Back of the efficient services rendered by this noble son of the Church, whose death leaves so large a vacancy, were years of laborious toil. Oh, how he strove to be a great preacher! How he labored to make full proof of his approval of God!

The message his death bears to the younger men of the ministry is this: Strive to become in the truest sense popular preachers. Study the great truths to be preached. Study the art of effective delivery. Study the motives that move men. Our need is not men who are seeking places, but men who are filling the places that have found them. Of our departed Bishop it can be truthfully said that he met the expectation of the Church in every position he was called upon to fill. As we today cry after the chariot of this prophet of God and return to take up the work he so successfully carried on, may a double portion of his spirit come upon us!

A YEAR OF PROGRESS.

E. B. Chappell, Sunday-School Editor. Recently compiled statistics show that the last year has been one of almost unparalleled progress in our Sunday-school work. We have had a net gain in membership of more than 80,000. The net gain in the circulation of our literature for the year amounted to 90,605. There has been a slight falling off in the circulation of the Visitor as a result of the publication of Boys and Girls, but we are confident that as soon as our superintendents come to understand the better adaptation of the Visitor in its new form to boys and girls of the adolescent age this decrease will be more than made up. The truth is, we believe this periodical can easily be brought to a circulation of 250,000. There are more than that number of scholars in our Sunday-schools that ought to have it. Boys and Girls, the first number of which was issued January 1, has already reached a circulation of more than 35,000, and the circulation is still growing. The Magazine, Adult Student, Senior Quarterly, Junior Lessons and Our Little People all show large gains. The circulation of the Adult Student increased 50 per cent during the year, and each of the other periodicals has at present a larger circulation than at any previous time in its history. All this indicates a growing appreciation throughout the Church of the importance of religious training and of the Sunday-school as a means of promoting it.

To the pastors, Sunday-school superintendents and Conference Sunday-school Boards of the Church we return our sincere thanks for their cordial co-operation and support.

"MOTHERS' DAY AT NAPLES."

May 9 was observed as Mothers' Day in our Sunday-school with a special program in honor of the occasion. The chancel was beautifully decorated with palms, pot plants, lilies and roses. Three girls stood at the main entrance and greeted each visitor with a pure white flower, the emblem of the day.

The program was carried out by "mothers" with most interesting papers on such topics as these:

"The Relation of the Mother to the Sunday-school."

"The Sunday-school of My Girlhood, and Faces I Recall," by a "grand-

mother" sixty years old. Special reading, "Nobody Knows but Mother."

This, interspersed with such beautiful songs as, "Mother and Home," "Mother is Thinking of You," "If I Only Had a Home, Sweet Home," by a little girl, constituted one of the most interesting services of the year, and we are glad to make this an annual feature of our Sunday-school. 'Tis a fitting and most happy inspiration this setting apart one Sunday in the year in memory of "our mothers."

The services concluded with an appropriate sermon by the pastor, E. R. GREER, Supt.

A SPECIAL INVITATION.

A most cordial invitation is hereby extended to the presiding elders and pastors, each and everyone, of the North Texas Conference, to attend the twenty-ninth annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference, to be held in Grace Methodist Church, Dallas, June 1-4. The presence of the preachers of the conference gives encouragement to the officers and members of the society, and it is hoped all who can will avail themselves of this invitation to attend. All other visitors interested in the work of the society are cordially invited to come. Look in this week's issue (Woman's Department) for special railroad rates for the meeting.

MRS. W. H. HOWELL, President, Conference Society. MISS MARTHA TINNIN, Corresponding Secretary, Conference Society.

UNANSWERED LETTERS.

May 21.—R. A. Langston, sub. J. C. Carter, subs. May 22.—R. B. Young, sub. J. W. McMahon, subs. T. H. Morris (North Texas), subs. May 24.—J. W. Childress, sub. J. T. Hicks, sub. W. M. Pope, sub. J. H. Watts, sub. T. K. Trapp, sub. Simon Shaw, sub. J. P. Wheeler, sub. G. A. Nance, sub. May 25.—E. P. Swindall, sub. G. W. Kinchloe, subs. W. T. Singley, subs. J. G. Pollard, sub. T. H. Morris, sub.

CHAUTAUQUA PARTY

Miss Grace Switzer, Itasca, of Hasca, Texas, and Miss Ruth Mays, of Austin, Texas, are organizing party to go to the Chautauqua, N. Y., to attend the summer session, 1909. Very inexpensive trip. For rates and full information address Miss Grace Switzer, Itasca, Texas, or Miss Ruth Mays, Austin, Texas.

Sam Jones' Sermons, Lectures and Anecdotes

You should have these in your library by all means. Two large 12mo. volumes, cloth, 696 pages; 35 sermons delivered in different parts of Texas and Oklahoma. Send me a one-dollar bill (\$1.00) and get both volumes, postpaid. Positively only 500 sets go at this rate. First come first served. Address

REV. C. G. SHUTT, Georgetown, Texas.

PRINCIPALSHIP

The principalship of a good school of eight months at \$100 per month is open for next year, and same would require a first grade or permanent man, married, and having had some experience. A middle-aged man preferred. Address "SCHOOL MAN," Texas Christian Advocate, Dallas, Texas.

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. THOMASSON, EDITOR

215 McKinney Ave., Dallas, Texas.

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

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

STATE LEAGUE CABINET.

President—A. K. Ragdale, Dallas.
First Vice-President—Tom C. Swope, Houston.
Second Vice-President—Miss Mattie Harris, Dallas.
Third Vice-President—F. W. Horn, Houston.
Fourth Vice-President—Dr. E. E. Rall, Austin.
Secretary-Treasurer—Frank L. McNemy, 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.

ADDITIONAL RECEIPTS.

Notwithstanding our previous statement that the full amount of funds necessary for the purchase of the typewriter had been received, we have had forwarded us more contributions. The amount in excess of the purchase price as shown herewith will be sent Miss Dye. We again thank everyone who has contributed to this fund.

Excess previously reported.....	\$ 3 35
R. C. Ayres, Dallas.....	5 00
Mrs. A. K. Salisbury, San Antonio.....	1 00
Total.....	\$ 9 35

SUGGESTIONS FOR DEVELOPING THE WORK OF THE DISTRICT ORGANIZATION.

Two of the most important things for district officers to do in my opinion:

First—Organize new Leagues where the conditions seem to warrant. Arrange with presiding elder and local pastor for special service at which the district officers or a party of the officers and members of neighboring local League may be present and assist in the establishment of a League. Send to the central office at Nashville for copies of constitutions and other literature for this work.

Second—Organize a campaign over the district to send representatives from each League to Epworth-by-the-Sea for the next State Encampment. The instruction and enthusiasm there received will be of the greatest possible value in the future work of the League. Every one that goes there with an earnest purpose will become a center of new life and activity. They will not only know what the League can and ought to do, but how it is to be done, and they will also become missionaries for enlisting others in the work. If you have been at Epworth, you will, of course, appreciate the importance of this. Leagues should, if necessary, be encouraged to pay a part of the expense of sending a representative to Epworth this summer. Along with this should go the efforts to help this enterprise financially. No worthier object can be found for which local Leagues can raise money. Literature regarding the needs of Epworth and the work outlined for the coming encampment may be had upon application, of either the State President or Secretary, whose addresses may be found at the head of this department.

As to the work of the Fourth Vice-President, I take it that the most important phases of this department's work in the local Leagues are as follows:

Establishment and conducting of a missionary study class for a systematic study of missions, using one of the text-books published by our Church.

Raising of funds for missions, especially for specific objects, such as supporting a Bible woman in Korea, students in Mexico, or contributing to the support of some particular missionary from whom the League may receive letters.

Preparation for conducting the regular monthly devotional meeting of the League devoted to the missionary topics.

The purchase of missionary study libraries for reference use in connection with each of the several courses.

The sending of the Fourth Vice-President-elect or prospective leader of the mission class to Epworth this summer where they can get training and instruction in this work from the best leaders in our Church.

Giving assistance in making the regular monthly missionary Sunday in the Sunday-school interesting and fruitful.

Presenting public programs on missionary topics.

Holding missionary socials.

Encourage your Leaguers to take up some or all of the above named activities. To do this, you would first have to learn what work is being done in each League. This information, along with other facts, should be obtained from each League by the District Secretary and furnished to the Fourth Vice-President. You will need also a supply of literature on the organization and conduct of mission study classes, courses of study in missions, text-books to be used, suggestions for leaders, circulars describing mission study libraries, all of which can be obtained by addressing Rev. Ed F. Cook, Nashville, Tennessee. Information as to specific objects to which Leagues may apply their missionary funds may be obtained by addressing Rev. W. R. Lambuth, Secretary of the Board of Missions, Nashville, Tennessee, or by consulting with the local pastor.

E. E. RALL,
State Fourth Vice-President.

NOTES.

We see among the list of graduates of the Scarritt Bible and Training School of Kansas City the name of Miss Hellen Augusta Hickman, of Sherman. This young lady had charge of the mission study class at Van Alstyne the year she taught in the public schools there, and from which service she went directly to Kansas City. She has been a faithful worker in the ranks of the Epworth League in the North Texas Conference, and her decision to volunteer for mission work was announced at a League Conference. Her field of work has not been assigned, or, if assigned, has not been announced.

The Plano Junior League is among the first to send in \$10 on the sidewalk fund. Miss Nell Peterman is superintendent.

The following is the tentative arrangement for the various phases of the program at the coming encampment, viz:

Morning Period.

9 to 10—Bible study.
10 to 11—Mission study.
11 to 12—Institutes.

Afternoon Period.

Recreation exclusively.

Evening Period.

Inspirational addresses, entertainments, etc.

The Institutes.

Friday—"Mission Study," Dr. Ed F. Cook.

Saturday—"Junior League Work," Miss Christopher.

Monday—"Epworth League Devotional Work," Dr. F. S. Parker.

Tuesday—"Epworth League Charity and Help Work," Dr. F. S. Parker.

Wednesday—"Epworth League Social and Literary Work," Dr. F. S. Parker.

Thursday—"Woman's Home Mission Society," Miss Daisie Davies.

Saturday—"Epworth League Fourth Department Work," Dr. Ed F. Cook.

Special Institutes.

Saturday—"Woman's Work," Miss Mabel Head.

Monday—"Woman's Work," Miss Mabel Head.

Tuesday—"Woman's Work," Miss Mabel Head.

Wednesday—"Woman's Work," Miss Mabel Head.

Mrs. Mary L. Hargrove's schedule (Bible study) to be announced.

Study Subjects.

Home Mission Study Class, "The Frontier," Miss Head.

Home Mission Study Class, "The Negro," Miss Estelle Haskins.

Junior Mission Study Class, "Uganda's White Man of Work," Miss Christopher.

Foreign Mission Study Class, "South America," Dr. Ed F. Cook.

The International Convention of Epworth Leagues will meet in Seattle

July 7 to 12, 1909. The sessions will be held in the new army, just completed, which has a seating capacity of about 8000. The "Oratorio Elijah" is to be rendered by 500 voices, accompanied by an orchestra of 50 pieces. July 12 has been designated by the management of the Alaska-Yukon Pacific Exposition, which will then be in progress, as Epworth League Day.

The Decatur District League at its session recently held at Chico pledged \$300 for missions. A splendid report of this meeting appears this week. Look it up and read it.

Rev. Jas. F. Carter sends report of the organization of two new Leagues at his place. We are glad to have these reports direct from the pastors.

Frank Reedy, who moved recently from Dallas to Georgetown, writes that he is well pleased with his new surroundings. Dallas Methodism is missing Frank and his good wife.

If you don't think the North Texas League folks are planning for a big conference at McKinney, just write to President O. L. Hamilton, at Lewisville, or to Secretary A. B. Hardin, at Denison. These brethren are enthusiastically at work, as are also the other members of the North Texas cabinet.

NORTH TEXAS CONFERENCE NOTES.

We want not less than 200 delegates and visitors at the McKinney Conference, June 10-13, 1909.

On to McKinney, June 10-13! Junior and Senior Leagues, get ready to attend.

Let us make the first Sunday in June a day of special prayer for the Conference League. This is by request of conference officers. Let us pray for several specific objects: That there may be an enthusiastic interest in each department of the League work; that the Annual Conference at McKinney will be the most successful in our history, and that we may raise a great offering on the "Ruby Kendrick memorial fund."

NEW LEAGUES AT TRINITY.

I write to say that the good wife and myself have reorganized both the Junior and Senior Leagues at this place.

The Junior League, Chapter No. 377, was reorganized with ten members and now has thirty-five. Miss Clem Holland was appointed superintendent and Otis Richie elected Secretary. It meets every Sunday afternoon from 3 to 4. Nearly every meeting brings new members. It was a new work for Miss Holland, but she is growing into a great superintendent. The Easter Sabbath afternoon program was splendid and a credit to any League.

The Senior League, Chapter No. 1791, was reorganized with eleven members and now numbers forty-nine. Mr. Richard Bell was elected President and Mrs. L. M. Maynor Secretary. It meets every Sunday afternoon from 4 to 5. There were eight new members at its last Sunday's meeting. At the start the young people were just a bit timid in consenting to lead and in taking the part assigned them on the weekly program, but the good wife and myself, especially the former, would come to their rescue. Now no one refuses to lead or to take the part given him or her for the evening. Some fine original but brief talks are now made by the members. Every meeting is interesting and profitable. The evening hour for services on Easter Sabbath was given the Senior League, and a finer and a more spiritual program I never saw rendered. There are some excellent young folks down here, and we are trying to help them to a higher and greater life.

JAS. F. CARTER, P. C.

Trinity, Texas.

DECATUR DISTRICT LEAGUE.

The second Epworth League Conference of Decatur District was held at Chico, Texas, May 5 and 6, 1909.

After devotional exercises words of welcome were given by our pastor, Rev. J. F. Holmes, to which a suitable

WE SHIP ON APPROVAL
and allow 10 DAYS FREE TRIAL.
IT ONLY COSTS one cent to learn our
method of price and marvelous offers
on highest grade run model bicycles.
FACTORY PRICES
a pair of tires from anyone at any price
will you write for our large Art Catalog
and learn our wonderful proposition on the
sample bicycle going to your town.
RIDER AGENTS every where are
making big
money exhibiting and selling our bicycles.
We sell cheaper than any other factory.
Tires, Coaster-Drakes, single wheels,
parts, repairs and sundries at half retail prices.
Do Not Wait! write today for our special offer.
MEAD CYCLE CO., Dept. M291, CHICAGO

response was made by our League President, C. L. Bounds.

There were seven Leagues in the district well represented, and all the Leaguers were very enthusiastic and anxious to learn more of the great work.

The work of the first department was taken up, and much interest manifested in the formation of a proper program.

The devotional work and how to keep up attendance were also stressed.

Wednesday night the work of the second department was taken up with an address by Mr. Bob Howell, of Bridgeport, after which there was a general discussion on all the work of the second department.

The work of the third department was also discussed by the conference with great interest.

Thursday morning the conference opened by devotional services conducted by Rev. T. H. Morris, of Bridgeport, after which Mrs. W. O. Jordan, of Alvord, made an excellent talk on the subject, "How to Make the Fourth Department of the League a Missionary Force." Then followed a general discussion on the subject by the conference.

The Alvord League rendered a model missionary meeting which was very interesting and instructive. The conference became very much enthused so that the sum of missions; so much so, that the sum of about \$300 was pledged by the different Leagues for the support of a special missionary.

Thursday afternoon the Junior Department of the League was taken up and opened with an address by Maude Curtner, of Chico, on "The Junior League Superintendent," which was very helpful and interesting on the Junior League work.

The Decatur Junior League, led by H. H. Halsell, of Decatur, gave "a model Junior League meeting," which was greatly enjoyed by all.

The methods of the Junior League work were discussed by various members and much interest manifested in same.

The Alvord Junior League, led by their Superintendent, Miss Nettie Copland, gave a very interesting Bible drill wherein the Leaguers showed themselves to be very proficient in quickly finding various passages of Scripture in the New Testament.

Thursday night the conference opened with address by President C. L. Bounds, with a brief discussion of all departments of the League work.

The Committee on Nominations made their report and nominated the conference officers for the following year as follows:

For President, Rev. C. L. Bounds, Alvord, Texas; First Vice-President, Miss Anna Morris, Bridgeport; Second Vice-President, Miss Barton, Decatur; Third Vice-President, Mrs. O. T. Cooper, Jacksboro; Fourth Vice-President, Mrs. W. O. Jordan, Alvord; Junior League Superintendent, Miss Lettie Hughes, Jacksboro; Secretary, Miss Maude Curtner, Chico.

The nominations were unanimously elected by the conference.

Bridgeport was selected for the place of meeting for the next League Conference. All who missed the League Conference missed a spiritual feast. The music throughout the entire program was an enjoyable feature.

The conference closed by singing "When the Roll is Called up Yonder, I'll Be There," during which time there was a general hand-shake and much spiritual interest manifested.

PRESS REPORTER.

To learn how to live well we must learn how to live one day at a time.

DROPSY Cured, quick relief, removes all swelling in 8 to 20 days; 8 to 40 days efforts permanent cure. Trial treatment given free to sufferers nothing failed. For circulars, testimonials and free trial treatment write
DR. H. H. GREEN'S SONS, Box 6, Atlanta, Ga.

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.

MI

Bre

vines

God,

the H

the H

Hann

Engl

fore

such

of su

anoth

Glouc

to it,

execu

all day

not ta

paid

first

the te

dred

John

men

no otl

give t

ing b

he or

home

Georg

Rober

ing, b

er!

The

have

pulsat

which

Christ

Antho

in hi

the fi

order

augur

distis!

Met

neer

as we

purpo

move

her g

vital

er, Jo

spirit

childr

found

in pu

found

childr

aroun

way

prae

troop

in, an

had s!

Some

about

chape

gaze

upon'

upon'

the p

body

one a

their

kneel

them

"The

heart

unaff

Manc

Ho

spring

these

proph

sprim

haps

therel

know

he nu

Th

one o

have

of sel

ter.

mean

the N

yet

Y

Nat

stone

plet

curse

to go

partly

South

for

trip

ME

The Oh

Mencel

Est

South

ME

Write

The Woman's Department

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

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

MR. BRYAN'S ANSWER.

An Englishman told William Jennings Bryan that America is "wholly given over to commercialism." Mr. Bryan told him that to India, from which we never draw a dollar, we send annually almost as much money through missionary channels as does England, which annually draws from India \$100,000,000. "He could hardly credit the statement at first," said Mr. Bryan, "but I convinced him of its accuracy. I told my English friend that Great Britain spends ten times as much each year to maintain an army in India as she spends for education in that country. I told him that while we Americans can not boast that the sun never sets on our empire, we can boast that the sun never sets on our philanthropy."

NOTICE, WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE.

A special rate of one and one-third fare for the round trip is given by all the railroads entering Dallas in the zone, for the annual meeting of the Conference Society, to be held in Grace Church, Dallas, June 1-4. All delegates and visitors who are expecting to come are hereby requested to confer with their local passenger agents several days in advance regarding the rates, so that full instructions may be secured by the agents for the benefit of those wishing to attend the meeting. PRESIDENT CONF. SOCIETY.

The members of the Woman's Foreign Missionary Society of the North Texas Conference will be gratified to know that Bishop Key is to be a visitor at the annual meeting of the Conference Society, for the presence of their honored and beloved "Texas Bishop" gives encouragement, and his words are always instructive and edifying. He will give an address on Thursday morning on his observations in China and Korea, which will be heard with interest by all.

PROGRAM OF ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY, NORTH TEXAS CONFERENCE, JUNE 1-4, GRACE METHODIST CHURCH, DALLAS, TEXAS.

Tuesday, June 1, 1909.—1:00 p. m.: Preliminary meeting of officers and District Secretaries.

Evening Session—Anniversary Night, 8:00 p. m.: Devotional service, Dr. A. L. Andrews; Welcome—W. F. M. Society, Mrs. D. E. Waggoner; W. H. M. Society, Mrs. J. L. Tichenor; Young Ladies' F. M. Society, Miss Grace Gray. Response, Miss Lottie Cartwright. Survey of work for the year, presented by conference officers. Address by President, Benediction.

Wednesday, June 2, 1909.—Opening business session, 9:00 a. m.; Opening devotional service, by Dr. G. C. Rankin. Roll call and organization. Report of the annual meeting of the Woman's Board of Foreign Missions, by Conference Corresponding Secretary. Miscellaneous business. Appointment of committees. Quiet Hour, Miss Helen Hickman. 2:00 p. m.: Devotional Service, Mrs. L. S. Barton. Business session. Reports of District Secretaries. Institute Hour, led by Mrs. W. F. Barnum. Third Vice-President of the Woman's Board of Foreign Missions, 8:00 p. m.: Memorial service in honor of Miss Ruby Kendrick, missionary to Korea, and those of our comrades who have been crowned with martyrdom, conducted by Mrs. A. R. Nash. Annual Love-feast, conducted by Mrs. J. H. Bowman.

Thursday, June 3.—9:00 a. m.: Devotional, Dr. W. D. Bradfield. Business Session. Reports of District Secretaries, concluded. Greetings from the Woman's Home Mission Society, North Texas Conference, Mrs. H. G. King. Address, Bishop J. S. Key: "Glimpses of China and Korea." Quiet Hour, Miss Helen Hickman. 2:00 p. m.: Devotional, Mrs. Abbie Allen. Business Hour. Reports of Committees. Address, Rev. Glenn Flinn. "Systematic Giving." Pledges by districts, 8:00 p. m.: Young people's service, led by Mrs. Glenn Flinn and Mrs. W. B. Dashiell.

Friday, June 4.—9:00 a. m.: Devotional, Dr. J. W. Hill. Business session. Reports of committees, concluded. Quiet Hour, Miss Helen Hickman. 2:00 p. m.: Devotional, Mrs. C. P. Heard. Unfinished business. "Where shall we meet next year?" Annual election of officers. District Secretaries and Auditor appointed. Adjournment, 8:00 p. m.: Annual sermon, Rev. J. M. Peterson. Report of Committee on Resolutions. Benediction.

The ladies of the entertaining auxiliary for the annual meeting of the W. F. M. Society of the North Texas Conference have arranged a "post-office" at Grace Church for the convenience of the delegates and visitors, which will be in charge of one of the members, where all mail will be received and distributed at the daily sessions, and from which letters and cards can be mailed to outside points.

ANNUAL MEETING, NOTICE.

The Woman's Foreign Missionary Society of the West Texas Conference will hold the twenty-seventh annual meeting in Beaville June 10-13, inclusive. We are anxious to have this the best meeting in its history—best attendance, best carried-out program, best socially and best spiritually. Let each auxiliary see that they elect the best delegate in their auxiliary, and that their expenses be paid. I want to urge, especially in our own district,

if you have no auxiliary, come anyway if you can. We want all our women to feel the effect of this meeting, individually. Come, not only to be entertained, but to entertain. Let each of us feel this is one of the greatest opportunities of our life. We are anxious for every minister's wife in the district to come. Let us pray daily for the Holy Spirit to direct us in all the business meetings, and own our devotions. Let us who have trusted in ourselves come and learn to trust a real Father. Let us expect larger blessings because we have asked largely. Oh, that God may lift us so high we can see beyond our own country to those who sit in darkness. Let us bring our best love, our children, our homes, our lives, and lay them down at his feet. Pray for this meeting, all who shall see this notice. Our ticket agents say they will give us convention rates on fifty certificates, so be sure and call for same when you get your ticket. Even if you only come a short distance, it will help those who come a long distance. Homes will be provided for all, trains met, and all visitors, as well as delegates, will be cared for. Please notify me as early as you can when you expect to arrive.

MRS. W. H. LAWS,
District Secretary Beaville District.

WOMAN'S FOREIGN MISSIONARY SOCIETY, TEXAS CONFERENCE.

The railroads promise us one and one-third fare to our annual meeting at Center, Round trip tickets will be sold at starting points. Inquire of your railroad agent several days before, so that if he has not had instructions he may have time to inquire.

Tickets will be on sale June 3 and 4, good till June 10. Meeting opens evening of June 4. Send names of your delegates at once to Mrs. Kate Leak, Center, Texas.

MRS. J. E. GREEN,
President Conference Society,
Houston, Texas.

SAN ANTONIO DISTRICT MEETING.

The Woman's Foreign and Home Mission Societies of the San Antonio District, West Texas Conference, will hold a joint meeting at the Travis Park Methodist Church in San Antonio June 3 and 4.

We invite every church in the district to send two delegates, one to represent each society. Whether you have an auxiliary or not, come if you are willing to be a conference member. All ministers are cordially invited to come and give the encouragement of their presence and counsel in the daily sessions.

Names of all delegates of the Home Mission Society should be sent to Mrs. W. C. Moore, 217 E. Elmira Street, and all from the Foreign Society to Mrs. L. E. Appleby, 3103 West Houston Street, so that homes may be provided. An instructive program has been arranged, and we hope every church in the district may be represented.

MRS. E. A. LILLY,
Sec. W. H. M. Society.
MRS. JAMES H. CRIDER,
Sec. W. F. M. Society.

DISTRICT MEETING.

The district meeting for the W. H. M. Society of Beaville District was held in connection with the District Conference at Kennedy, May 5. The following program was observed:

Scripture reading, Mrs. G. W. Newberry. Prayer, Rev. W. A. Govett. Address of welcome, Mrs. Nave. Response, Mrs. C. W. Perkins. Paper on the general work of the W. H. M. Society, Mrs. L. D. Thompson. Review of the district by ministers-delegates. Discussion on best methods of promoting interest in W. H. M. Society, closed by Mrs. J. W. Cook.

The foregoing program was interspersed with the very best of singing by the choir and also reports from the auxiliaries on the district, which reports were very encouraging. Many of the auxiliaries report an increase in every department, and show a broadening missionary spirit.

On Thursday we held a W. H. M. Institute, conducted by Mrs. J. W. Cook, of Yonkum, our Conference First Vice-President, which was very helpful and a benediction to all who attended. This closed our meeting, and we left Kennedy with hearts filled with gratitude toward the good ladies who had so royally entertained us in their homes. May God's richest blessings be upon them.

MRS. G. W. NEWBERRY,
District Secretary,
Alice, Texas.

JOINT DISTRICT MEETING.

The joint district meeting of the Woman's Foreign Missionary and the Woman's Home Mission Societies of the Terrell District convened at Royse in the Methodist Church May 11, at 2 p. m., the District Secretary, Mrs. Holmes, of the Home Mission Society, in the chair. After devotional exercises the meeting was organized and the home mission work taken up. The reports of delegates were called for. Terrell, Kaufman, Farney, Pate, Rockwall, Seago, Kemp and Royse were represented. Leaflets were read and the work discussed in general.

A paper, "What the Home Mission Society Has Done and Is Doing," was read by Mrs. Walton.

Mrs. Kelley read paper telling of the scope, need and usefulness of the Immigrants' Home at Galveston. Both papers were fine, and heartily enjoyed.

The new organization of the Bible Clubs of Rockwall and Royse will, we trust, bring about more zeal and spirituality among the young people.

The evening session was devoted to home and foreign work.

Devotional service was conducted by Rev. J. F. Alderson, after which the R. L. A. S. of the Baptist Church sang a beautiful chorus, which was highly appreciated by the delegates as well as the home societies.

Mrs. Abernathy made the welcome address, and in her sweet, cordial manner made the delegates feel that they were indeed welcomed in Royse. The response by Mrs. Nash, of Kaufman, made Royseites realize that it is always best to try to do the right thing. Everybody in the Committee on Homes thanks for their delegates, for they certainly won hearts and made friends.

Mrs. Dashiell read an interesting article, "The Opening for Chinese Girls," after which Miss Adrensen gave us a talk on the work of the Wesley House at Dallas.

Morning Session.—The foreign work was taken up. With Mrs. Dashiell in the chair, the meeting was organized and reports called for. Kaufman, Terrell, Terrell Young Ladies, Kaufman Young People, Royse, Rockwall, Rockwall Juveniles and Terrell Juveniles were represented.

A paper, "A History of the Royse Auxiliary, telling of its origin, progress and growth in many ways was read by Mrs. J. C. Russell. Paper, "How to Interest Our Women in Foreign Missions," was read by Mrs. W. A. Thomas, of Rockwall, and so much enjoyed that a motion was made and carried to have same published in the Advocate. A paper, "The Relation of Prayer to Foreign Missions," showing the sweetness and simplicity of this prayer was read by Mrs. Saunders. "A Glance at Our Mission Field," by Mrs. Dorson, of Terrell, gave us a bird's-eye view of our institutions and the work they were doing. The short talks by the different members, telling how to make our auxiliaries what they ought to be, were very much enjoyed. It was very forcibly brought out that the burden did not rest entirely on the officers, but on you as an individual member. Do you pray as earnestly as you ought? Do you attend regularly, are you always on time, and do you do cheerfully the part that is assigned you? If we as individuals can answer these questions in the affirmative, then our auxiliary is the better for having us as a member.

The afternoon session was opened by the juvenile delegates of Rockwall sweetly singing "Missionary Belles." A short talk by Brother Hamilton was much enjoyed. Miss Adrensen then took up the subject of the Wesley House, and told us what was done with the boxes we sent, which made us more fully realize the good we were doing in aiding this great and noble work.

There was one other thing needed to make our conference complete, and that was a talk from our much beloved Mrs. Johnson, and in this we were not disappointed.

We closed the afternoon session at 4 o'clock, and everybody was invited to the beautiful and hospitable home of Mrs. W. H. Adams, to an informal reception, where sweet strains of music, delicious punch, cake and cream and a general good time was enjoyed. And Royse was loth to say good-bye to the corps of intelligent and enthusiastic workers.

Our meeting was brought to a close that night by a strong and forcible sermon by Brother Hamilton and a short talk by Mrs. Johnson. The next district meeting of the W. F. M. Society will be at Rockwall, and the district meeting of the W. H. M. Society will be at Kemp.

MRS. MARVIN McKEE,
Recording Secretary.

ANNUAL MEETING.

The Woman's Home Mission Society of the Northwest Texas Conference convened in annual session in Corsicana May 5-9, 1909, in the First Methodist Church.

Corsicana received the large delegation and officers, besides many most cordial visitors, with true Southern hospitality.

Everything possible was done for our comfort and pleasure, even to our hostesses writing to the ladies whose names they had taken, and thus giving a personal and cordial invitation to each take one girl of the forty who this beautiful little city.

Corsicana has twenty-six miles of paved walks, but we did not take advantage of these, as we were driven in the nice carriages to and from sessions, and all over the attractive little burg.

The extensive drive of Friday afternoon was most delightful, as we were shown through the magnificent plant of the Widows' and Orphans' Home of the I. O. O. F. We were greeted by the boys of the Home with excellent cordials in their hands. As they played many different selections so well, they were very much admired. The splendid quartette of the girls was an innovation, and their sweet songs so beautifully and efficiently rendered were much enjoyed by all.

This elegant and most comfortable home is a great institution and does great honor to the founders thereof. As we looked into the many happy

NEW METHOD OF REDUCING FAT.

A news item from Paris informs us that the American method of producing a slim, trim figure, is meeting with astonishing success. This system, which has made such a wonderful impression over there, must be the Marmola Prescription Tablet method of reducing fat. It is safe to say that we have nothing better for this purpose in this country. Anything that will reduce the excess flesh a pound a day without injury to the stomach, the causing of wrinkles, the help of exercising or dieting, or interference with one's meals is a mighty important and useful addition to civilization's necessities. Just such a catalogue of good results, however, follow the use of these pleasant, harmless and economical little fat reducers. We say economical, because Marmola Prescription Tablets (made in accordance with the famous prescription) can be obtained of any druggist or the makers, the Marmola Co., Dept. 111, Detroit, Mich., for seventy-five cents the large case, which is a decidedly economical price considering the number of tablets each case contains.

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it. N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles.

Address: Chattanooga Medicine Co., Chattanooga, Tenn.

faces we thanked God for such an institution.

The retention at the elegant home of Mr. and Mrs. Wm. Tatum was a decided success in every way. The occasion afforded a rare opportunity of meeting old friends and making new ones. We shall ever remember the love and kindness bestowed upon us in numberless ways while we were in the many beautiful homes.

The Press Reporters enjoyed hugely a visit to a complete printing press, and were shown throughout by the excellent gentlemen and efficient editor, Mr. Albert A. Wortham.

It was with great pleasure and much thanksgiving that we again met the dear familiar faces we had not seen since last we met in Weatherford one year ago, and with much joy we came face to face with those we only had known through our year's work and the press.

God was with us, and blessed our session in many ways.

The reports along all lines were most encouraging, and deeper interest and greater enthusiasm were manifested throughout all the services.

We had a real feast in the meeting Friday morning when our City Missionary, Miss Eugenia Smith, gave the report of her ten months' work in Thurber. As she so earnestly and touchingly presented the opportunities and needs of this field of labor, the great difficulties accompanying this work and our responsibilities connected therewith, our hearts were deeply touched.

Rev. M. K. Little was brought forward at this time and introduced. He also told of the work there in a most able manner. His devout wife led in an earnest prayer, at the close of which Mrs. Bloodworth called for offerings to help Miss Smith. Faster than the amount and names could be taken, the amounts were given from auxiliaries and individuals, from \$2 to \$5. The amount thus raised was \$852. The entire body arose and sang with hearts full of emotion, "Praise, God from Whom All Blessings Flow."

Miss Smith was almost overcome with joy at the prospect of a helper in the field, for with an assistant the Wesley House can be used as her headquarters for their work. This means much, both to Miss Smith and this field.

At the session Saturday afternoon dear Mrs. W. H. Johnson and Mrs. Rudolph, both of the Mission Home, told of the work done there by the able and consecrated corps of teachers for this our institution, which is our "afflicted child," as it were.

When Mrs. Rudolph so touchingly told us of the work and the needs of the girls and called for the auxiliaries to each take one girl of the forty who were not yet so taken and furnish all her clothing, more than twenty were taken almost at once, and we were again conscious of God's power among us, and were made to rejoice.

The departments of litting and press work were taken into close consideration by those present, and the work of our Third Vice-Presidents for our children was ably presented by Mrs. J. B. Bishop and Mrs. C. L. Cartwright, of Fort Worth.

The installation service was revised, and the new office of an Auxiliary Superintendent of Reading Course was created.

We were doubly blessed in having Rev. E. D. Monzon deliver the sermon on Sunday at 11 a. m. It was a masterpiece—such a practical but beautiful and impressive discourse on Christian service. Great good was accomplished, and many encouraged and inspired to attempt more perfectly-lived daily lives by his wonderful sermon.

We were favored throughout the entire session with the sweet presence of Mrs. L. E. Smith, who to many of us was unknown save through the press and as our Second Vice-President of the Board and President of the North Texas Conference W. H. M. Society. Her beautiful character and helpful, cheery words added much to the success of our conference. We feel we have known her for years, and know we love and honor her a great deal.

Her addresses Thursday and Sunday evenings were most instructive and in-

teresti
enjoye
On l
the sw
instal
dent.
Worth
Grissw
ident,
Third
Fort
Mrs. N
ing. S
Claude
Anson
Sims, G
Mrs. J
Superi
J. R.
pers.
ditor.
The
impr
gives
to san
inter
At
felt w
ing a
loth t
haelic
reunit
in our
Pr
RECE
The
Dallas
ladies
Church
in Ma
The
board
el, wh
roses
a very
Mrs.
piano
In t
were
and M
adding
the oc
The
iting
were s
better
that is
The
efficer
she is
an in
that a
The
ments
their
each f
provid
to do,
thank
the
thank
Cons
the m
moder
the H
keepi
order!
This
not or
of the
ered"
liten-
pleas
\$100.
The
and e
kindir
a
its ne
faith t
Dall
WA
The
Distric
City A
three d
and lo
in the di
manne
at son
the at
more t
to reli
ence o
session
sermor
raised
dent
preach
repress
Wynne
Bloom
Glenn
Ameri
and t
preach
Layne
speech.
The
ers pa
were r
for ad
necitor
The
ence a
C.
W.
EI
J.
Alter
W.
J.
A H
were s
of Re
supera
In a
of thal
lutions
elder.
All t
The
Fountain
two hold
paid orde
HEARTS

teresting, both of which were greatly enjoyed by the large audiences.

On Sunday afternoon, at the close of the sweet memorial service, Mrs. Smith installed the following officers: President, Mrs. J. T. Bloodworth, Fort Worth; First Vice-President, Mrs. J. T. Griswold, Stamford; Second Vice-President, Mrs. A. H. Bentley, Temple; Third Vice-President, Mrs. J. B. Bishop, Fort Worth; Corresponding Secretary, Mrs. Nat G. Rollins, Aspermont; Recording Secretary, Miss Laura Hamner, Claude; Treasurer, Mrs. L. L. Stephens, Anson; Press Superintendent, Mrs. Kate Sims, Gordon; Superintendent of Supplies, Mrs. C. C. Armstrong, Weatherford; Superintendent of Reading Course, Mrs. J. R. Milam, Waco; Agent for our papers, Mrs. Jim Langston, Cleburne; Auditor, Mr. Steele, Anson.

The installation was beautiful, and so impressive. The individual charges given each officer and their response to same were innovations which were interesting and enjoyable.

At the close of the conference all felt we were, indeed, blessed by having attended each service, and were loath to adjourn. We met at Waxahatchie in 1910, where we hope to be reunited after a busy and useful year in our Master's service.

MRS. KATE SIMS, Press Superintendent Conf. Society.

RECEPTION AND LINEN SHOWER.

The faculty at the Mission Home, Dallas, tendered a reception to the ladies of the various Methodist Churches of the city the first Tuesday in May.

The faculty, assisted by the local board, received the guests in the chapel, which was prettily decorated with roses and pot plants, and presented a very attractive appearance.

Mrs. Ralph Porter presided at the piano during the afternoon. In the dining-room the decorations were most artistic and there punch and Mission Home cookies were served, adding much to the sociability of the occasion.

The guests thoroughly enjoyed visiting the various departments, and were glad of an opportunity to become better acquainted with the noble work that is being done there.

The principal, Miss Lyon, is a most efficient and consecrated worker, and she is highly favored in having such an indefatigable band of coworkers that are aflame with missionary zeal. The heads of the different departments are most especially adapted for their particular work, and I believe each feels with the poet, "It is a kind providence that gives me something to do, and one of the things I am thankful for each day is my share in the world's great work, and I am thankful that my hands are full."

Considering the limited room and the many inconveniences and lack of modern improvements, the people at the Home are to be congratulated on keeping everything so spotless and orderly.

This pleasant event, however, was not one-sided, for through the efforts of the local board the ladies "snowed" the Home with a fine supply of linen-table cloths, napkins, sheets, pillow slips and towels—amounting to \$100.

The whole affair was most enjoyable, and everyone went away with a rekindling of missionary spirit, "A hand and a hand for the work; a heart for its needs, its joys, its burdens, and a faith for its outlook."

MRS. A. L. FREW, Dallas, Texas.

WACO DISTRICT CONFERENCE.

The forty-second session of the Waco District Conference met at Hubbard City May 11 at 10 a. m. and lasted three days. Dr. Nelms was in the chair and looked after all the interests of the district in his usual painstaking manner. All the pastors were present at some time during the session and the attendance of laymen numbered more than fifty. Prominence was given to religious services. We felt the presence of the Holy Spirit throughout the session. J. M. Barcus preached a good sermon, represented Southwestern and raised money to place a Bohemian student in school. M. S. Hotchkiss preached on missions. W. B. Andrews represented Church Extension. J. M. Wynne said some things in behalf of Blooming Grove Training School and Glenn Flinn pleaded the cause of the American Bible Society. W. E. Boggs and this scribe were permitted to preach. Ed McCullough spoke for the Laymen's Movement and made a good speech.

The character of all the local preachers passed and all licenses, save one, were renewed. Two were given licenses to preach. There were no candidates for admission into the traveling connection, nor for orders.

The delegates to the Annual Conference are:

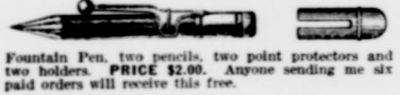
C. D. WHITELEY, W. A. PUTNAM, ED McCULLOUGH, J. M. FERGUSON.

Alternates: W. H. SANGER, J. R. MILAM.

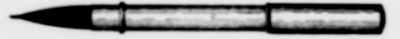
A little over three hundred dollars were subscribed to improve the home of Rev. R. V. Gallaway, a worthy supernummate.

In addition to the usual resolutions of thanks the conference passed resolutions commendatory of the presiding elder.

All the pastors made good reports. The next conference goes to Mart. E. HIGHTOWER, Sec.



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



Send stamps or money order. HEARTSILL & CO., 262 S. Harwood St., Dallas, Tex.

BOOK NOTICES.

The Federal Council of the Churches of America, edited by Rev. Elias B. Sanford, D. D., and published by Revell Press, is a compilation of the proceedings of the first meeting of the Federal Council of the Churches in Philadelphia in 1908, and in which our own Church representatives took a prominent part. It contains the speeches, papers, etc., and they make a large volume and furnish much information. The picture of Bishop Hendrix graces its first page.

The Atonement, by James Stalker, D. D., and published by A. C. Armstrong & Son, is not a large volume, but it contains the best thought on this great subject of one of the truest and closest thinkers in the Church of God. Dr. Stalker goes into this subject with the skill of a master, and he treats it deeply from a purely scriptural point of view. To read it is to find out what the Old and New Testaments tell concerning it.

"Life's Busy Day," by William S. Bainbridge, A. M., D. D., and published by Frederick A. Stokes Company, is the finished and completed product of a very interesting series of popular lectures given by Dr. Bainbridge at Chautauqua. These lectures cover a wide scope of subjects bearing upon the right care of the body, the mind and the soul, and the volume is valuable to the busy man and woman. It is not sensational, but a scientific view of the subject presented by an eminently wise and good physician. To read it is to find many things usually clothed by the professional man in technical language, given in plain words easily understood.

"The Anti-Saloon Year Book," by E. H. Cherrington, and published by the Anti-Saloon League of America. We are often written to by various persons for information on the various phases of the liquor and the prohibition question. This booklet has it all. If you want anything in that line write for this book and get it.

"The Curse of Ham," by J. W. Aker, and published by the Broadway Publishing Company, is a story written by a man who undertook to show how the influence of prejudice against the negro race works itself into the heart and how the curse of that prejudice follows those with whom it associates. It is a readable story.

"The Days of June, or The Life-Story of June Nicholson," by Mary Culler White, and published by Smith & Lawar, is a beautiful missionary study, and it is an illustration of the power of a good life consecrated to the unselfish work of saving mankind. The style is bright and crisp, with a touch of genuine pathos and a striking insight into the deeper feelings of the human heart.

"Reminiscences and Sketches," by Charles Foster Smith, and published by Smith & Lamar. When we were in charge of the Church at Abingdon, Virginia, thirty-odd years ago, Dr. Dupree was President of Martha Washington College. He had a beautiful and an accomplished daughter, and she became the wife of Charles Foster Smith. He has become a great educator, having passed through Wofford College, Vanderbilt, and some of the great schools of Europe. This highly interesting book contains his recollections of some of the great men with whom he has been associated. It is worthy a place in the hands of the youth of our land and older people will find it delightful. To read it is to get an idea of some of the great men of the Church and of the South.

THE YOUNG CHRISTIAN WORKER.

At the recent annual meeting of the Woman's Board of Foreign Missions of our Church, held in Chattanooga, Tenn., it was decided to change the name of the children's paper, the Little Worker, to the Young Christian Worker, and to issue a paper adapted to the needs of both young people and children's work. Each will have its separate department, in which the programs for the regular monthly meetings will be published. The subscription price of the paper has been changed to 25 cents a year; in clubs of ten or more to one address, 15 cents a year. Address all subscriptions to Miss Lena Freeman, Agent, Publishing House, Methodist Episcopal Church, South, Nashville, Tenn.

PLACE SUPPLIED.

I have secured a preacher. Let this answer all applicants. E. A. SMITH.

A hypocrite in the Church is no better or worse than one anywhere else.

CHURCH DEDICATION.

Rev. Theophilus Lee, presiding elder of the Llano District, will dedicate the Methodist Church at Harper, Texas, the third Sunday in July. All former presiding elders and pastors are invited to be present. R. A. WALTRIP, P. C.

DISTRICT CONFERENCE NOTICES

Dublin District.

The following constitute the committees on examination of the Dublin District Conference, which convenes at Carlton June 29, at 10 a. m.: License to Preach—D. L. Collier, D. C. Ellis, Frank Hughes. Admission on Trial—R. A. Clements, C. S. Cameron, J. C. Sligh. Deacons' Orders—C. V. Oswalt, C. A. Evans, W. V. Jones. Elder's Orders—R. B. Evans, C. E. Gallagher, R. W. Dodson. J. G. PUTMAN, P. E.

Calvert District.

Calvert District Conference will meet at Lott Wednesday morning, 9:30 o'clock, June 30. Committees of examination: For License to Preach—R. W. Adams, C. T. Talley, G. W. Riley. For Admission—I. F. Betts, D. W. Gardner, J. R. Murray. For Deacon and Elder's Orders—S. S. McKenny, S. D. Horger, T. M. Brownlee, E. L. SHETTLES, P. E.

MARRIED.

Smith-Rumons.—At the home of the bride's father, Mr. Rumons, May 23, 1909, Mr. Angelo Smith and Miss Mirtle Rumons, Rev. G. W. Templin officiating.

Bohanon-Morgan.—At Mrs. Howell's residence in Goldthwaite, Texas, April 29, 1909, Charley Bohanon and Miss Margia Morgan, Rev. G. W. Templin officiating.

Oakes-Raburn.—On Thursday, May 20, 1909, at 8:30 p. m., at the Methodist parsonage, Columbus, Texas, John Oakes and Miss Maggie Raburn, Rev. J. W. Rowland officiating.

Payne-Baldrige.—On May 19, 1909, at the residence of Willie Payne, at Fort Worth, Texas, Mr. D. N. Payne and Mrs. Eliza Baldrige, Rev. Thomas Reece officiating.

Cleburne District—Third Round.

Itasca, June 12, 13. District Conference, at Godley, 10 a. m., June 25. Grandview, July 3, 4. Anglin St., Cleburne, July 6. Grandview Ch., at Chappell Hill, July 10, 11. Brazos Ave., Cleburne, July 11, 12. Covington, at C., July 13. Joshua, at Crowley, July 17, 18. Alvarado, July 24, 25. Main St., Cleburne, July 26. Granbury, July 31, Aug. 1. Granbury Mis., at Fairview, Aug. 2. Morgan & Kopperl, at K., Aug. 7, 8. Cresson, at Falls Creek, Aug. 11. Godley, at Godley, Aug. 13. Walnut Springs, Aug. 14, 15. Burleson, at Burleson, Aug. 18. Main St., Cleburne, 11 a. m., Aug. 22. Blum, at Rio Vista, Aug. 22, 23. Glenrose, Aug. 28, 29. Glenrose Mis., at George Cr., Aug. 30. E. A. SMITH, P. E.

Dallas District—Third Round.

Lewisville, June 5, 6. Trinity, 11 a. m., June 13. Ervay, 8 p. m., June 13. Cedar Hill and Duncanville, at C. H., June 19, 20. Grace, 11 a. m., June 27. First Church, 8:30 p. m., June 27. Forest Ave. and West Dallas, at W. D., July 3, 4. Fairland, 8:30 p. m., July 4. Oak Cliff, 11 a. m., July 11. Oak Lawn, 8:30 p. m., July 11. Lancaster, July 17, 18. Ervay, 11 a. m., July 25. Trinity, 8:30 p. m., July 25. Grand Prairie, at Irving, July 31, Aug. 1. Cochran, at Cochran, Aug. 7, 8. Grace, 8:20 p. m., Aug. 8. Hutchins and Wilmer, at Wilmer, Aug. 14, 15. Wesley Ch., 8:30 p. m., Aug. 15. Wheatland, Aug. 21, 22. Oak Lawn, 11 a. m., Aug. 29. Oak Cliff, 8:30 p. m., Aug. 29. J. M. PETERSON, P. E.

Fort Worth District—Third Round.

Polytechnic, June 6, 11 a. m. Weatherford Street, June 6, 8 p. m. Central, June 13, 8 p. m. Boulevard, June 13, 8 p. m. Missouri Avenue, June 20, 11 a. m. Mulkey Memorial, June 20, 8 p. m. Glenwood, June 23, 8 p. m. McKinley Avenue, June 30, 8 p. m. Handley and Diamond Hill, July 7, 8 p. m. Riverside, July 11, 8 p. m. First Church, July 13, 8 p. m. Azle, July 21, 3 p. m. Mansfield, July 25, 11 a. m. Smithfield, July 28, 3 p. m. Grapevine, August 10, 3 p. m. Kennedale, August 12, 3 p. m. Brooklyn Heights, August 18, 3 p. m. Arlington, August 31, 8 p. m. SAM R. HAY, P. E.

Dublin District—Third Round.

Eastland, June 19, 20. Stephenville Ch., June 26, 27. Carlton, 11 a. m., July 2. Hico, July 3, 4. Desdemona, 11 a. m., July 7. Gorman, 8:30 p. m., July 9. Carbon, July 10, 11. Cisco Mis., 11 a. m., July 12. Stephenville Sta., July 17, 18. Buckabay, 11 a. m., July 20. Tolar and Lipan, 11 a. m., July 22. Cisco Sta., July 25. Dublin, 8:30 p. m., July 28. Duffau, July 31, Aug. 1. Iredell, 11 a. m., Aug. 2. Bunyan, Aug. 7, 8. Harbin, Aug. 8, 9. Bluffdale, Aug. 14, 15. DeLeon Sta., Aug. 22. DeLeon Mis., Aug. 22, 23. Proctor, Aug. 28, 29. J. G. PUTMAN, P. E.

Weatherford District—Third Round.

Millsap Ch., at Birch, May 29, 30. Weatherford, First Ch., May 29, 31. Weatherford Ch., at Weland, June 5, 6. Weatherford, Courts Memorial, June 5, 7. Springtown, at Goshen, June 8. Alamo, at Bethel, June 12, 13. Santo, at Tarilton, 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. Brookridge, at Aoodan, July 12. Mineral Wells, July 17, 18. Grafard, at Lucille, July 24, 25. Whitt, at Whitt, July 31, Aug. 1. Peaster, at Peaster, Aug. 1, 2. Graham Mis., Connor Creek, July 7, 8. Graham Sta., Aug. 8, 9. Farmer, at Tesse, Aug. 10. Elvasville, 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.

Clarendon District—Third Round.

Claude Sta., May 23, 24. Lakeview Ch., at Brice, June 5, 6. Hedley Mis., at Ledia, June 9. Memphis Sta., June 19, 20. Groom, at Goodnight, June 23. Amarillo Sta., June 26, 27. Clarendon Sta., July 3, 4. Panhandle, at Panhandle, July 8. Miami, at Mobeetie, July 10, 11. Shamrock, at Ramsdell, July 13. McLean, at Heald, July 14. Canyon City Sta., July 17, 18. Higgins Sta., July 25. Glazier Mis., at Glazier, July 24. Canadian Sta., July 24, 25. Wheeler, at Cataline, July 31, Aug. 1. Ochiltree Mis., at Ochiltree, Aug. 7, 8. Hansford Mis., at Grand Plains, Aug. 10. Stratford Sta., Aug. 12. Dumas Ch., at Dumas, Aug. 14, 15. Dalhart Sta., Aug. 20, 21. Texline Mis., at Hartley, Aug. 21. Channing Sta., Aug. 21, 22. J. G. MILLER, P. E.

Jacksonville District—Second Round.

Alto, preaching 11 a. m., June 6. Mt. Zion, preaching 4 p. m., June 6. Rusk, preaching 8 p. m., June 9. Elkhart, Holmes, June 19, 20. Centenary, June 20. Keltys, at Huntington, June 26, 27. Caro, at Caro, June 27. Cushing, at Nat, July 3, 4. Alto Ch., at Lynch's, July 10, 11. Jacksonville Sta., July 11. Troupe and Overton, at Bethel, July 15. Athens, July 18. Eustace, Meredith, July 18-21. Neches, Fields, July 24, 25. Grace, July 25. Jacksonville Ch., at Turney, July 31, Aug. 1. Brushy Creek, at Brush C., Aug. 18, 19. Larue, at Baxier, Aug. 21, 22. Kilgore, at Hopewell, Aug. 25, 26. Mt. Selman, Tatum's, Aug. 28, 29. Ballard, Aug. 29, 30. Malakoff, Sept. 4, 5. ELLIS SMITH, P. E.

Bonham District—Third Round.

Randolph Mis., Orangeville, June 5, 6. Ector Ch., at Mt. Pleasant, June 12, 13. Honey Grove Ch., at Allen's Ch., June 26, 27. Gober Mis., at Bartley, July 3, 4. Trenton, at Marvin, July 10, 11. Dodd and Windham, at Shady Grove, July 14, 15. Bailey Ch., at Bailey, July 17, 18. Brookston, at Pleasant Hill, July 24, 25. Telephone, at Elwood, July 29, Aug. 1. Petty Mis., at Georgia, Aug. 7, 8. Petty and White Rock, at W. R., Aug. 11, 12. South Bonham, at B., Aug. 14, 15. Bonham Sta., Aug. 15, 16. Ladonia Sta., Aug. 22, 23. Honey Grove Sta., Aug. 29, 30. J. B. GODBER, P. E.

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 & Ragano, Proprietors Dallas, Texas.

Hill's Business Colleges

Come to us and the world's best and most modern business education is yours. We teach business as no other school teaches it, and demand success of our students. You'll be trained to walk right and over the heads of students of other colleges, and you will draw from \$15 to \$25 more salary a month, right out of school. Positions secured for all who take our combined course or money refunded. Write for our proposition—it'll wake you up and put you to thinking. Address R. H. HILL, President, Waco, Texas Memphis, Tenn.

Queen City Business College.

To earn more you must learn more, and you can learn more with us and quicker than with others. We give you more attention and develop your talent and arm you with abilities that will command a high salary. Tuition \$10 a month, or \$25 for three months. address G. W. HILL, President, Dallas, Texas

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 cost 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.

REV. JAMES J. DAVIS.

The subject of this sketch, Rev. James J. Davis, was born in the State of Georgia the 27th day of December, 1829. His ancestors were of English descent, his great-grandfather having moved from England to Virginia before the war for independence. His parents moved to Mississippi when James was a small boy, only six years old. His early educational advantages were very meager. In regard to his surroundings when a boy, I shall let him give his own account: "Books we had almost none. No readers, no story books. No weekly papers, with children's column. No schools of any kind near us, save a little summer school occasionally. When the last hill of corn was hoed and the last sprig of grass taken from the cotton rows, then the little boys could go to school. When I was sixteen years old, I had attended school three months all told; had attended Sunday-school (irregularly) two sessions, just through the spring season. There I learned to read, and heard some lessons from the Bible. In the summer of 1857, being then eighteen years old, I bought my first dictionary, arithmetic and slate, and started to school, and took my first lessons in figures, reading, history, etc. I thought I would attend school for three or four months, but soon took congestive fever and came very near dying. When I recovered the idea of school was abandoned, and that was my last attempt at getting an education. Under these disadvantages and embarrassing circumstances it was my lot to be brought up. At the age of eleven he attended a revival meeting, at which he was made to feel that he was a sinner, and in his childish faith accepted Christ as his Savior. He offered himself for membership in the Church, but was told that he was too young to join the Church, and all the encouragement he received in his desire to be religious was the commonplace advice to be "a good boy." He felt through all after life that this was a very serious mistake, and one very hurtful to him in his religious experience. As a result of being turned away from the Church when a child he sought admission to her folds, he wandered away from God into a life of sin and dissipation. But on the 29th day of September, 1859, he was gloriously converted and soon after joined the Church on six months' probation. On the second of Sunday, February, 1860, he, in connection with about thirty other probationers, was received into full connection with the M. E. Church, South. Of this important occasion he says: "We vowed to 'renounce the devil and all his works, the vain pomp and glory of the world, so as not to follow or be led by them.' That was my first vow, the first solemn obligation I had ever assumed, and I have endeavored to keep it. Often when I have been tempted to leave the strait and narrow way, the remembrance of this vow entered into my twenty-first year. Oh, how I thank God for the grace that called me from my sins, from bad associations, from a wandering, unsettled life; that called me to a life of soberness, prayer, honesty, peace, joy and contentment. This has been, and shall ever be, the greenest spot in my memory. This was properly speaking, the starting point in life with me. Life since then has been one bright sunny day, with a cloud now and then. Before it was all clouds, with a few bright spots here and there. He was married to Miss Frances S. Calhoun February 8, 1860. This union was blessed with seven children—four sons and three daughters. Entering the Confederate Army early in the conflict, he served three years and four months, being in some of the bloodiest battles of that unfortunate strife. After returning from the war he was appointed class leader, in which capacity he served for two or three years. His call to the ministry was clear and unmistakable. Being of a very timid disposition, and realizing his lack of early educational advantages, he very naturally shrank from this great responsibility. But the Lord kept his call constantly before him, and in the fall of 1867 he was licensed to exhort. This position he held for two years, doing but little, however, for the Master's cause, still fighting his call to the ministry. Finally, after much fasting and prayer for guidance in this important undertaking, he was recommended to the Quarterly Conference, and received license to preach. Three years later at the conference held at Corsicana in the year 1871 he was received on trial in the Northwest Texas Conference. His first appointment was to the Redland Circuit. At the end of the year he summarized his year's work as follows: "Traveled on horseback 2399 miles, preached 152 times, had 150 conversions, about 100 additions to the Church and received as salary \$230." But the Lord gave him great spiritual blessings that first year as a traveling preacher. At the conference of 1872 he was received into full connection with the conference and ordained deacon by Bishop H. H. Kavanaugh. Having completed the full course of study, he was ordained elder by Bishop D. S. Doggett in the autumn of 1876. On the 22nd day of April, 1877, his faithful companion, who had been such a comfort and help to him in the work of the ministry, was called home to heaven. Being left alone with five small motherless children, the trials

to be endured and the difficulties to be met were greater than ever before. But the grace of God was sufficient for him, and he was able to continue his work with a measure of success. In October, 1878, he was happily married to Mrs. S. L. Karkman. This proved a wise choice upon his part, for through all after life she cheerfully shared with him his joys and sorrows, and was a great help and comfort to him. This marriage was blessed with three daughters. At the conference of 1892 Brother Davis was placed on the superannuated list. During his active ministry he served the following charges, respectively: Redland Circuit, one year; Bremond Circuit, one year; Redland Circuit, two years; Dresden Circuit, two years; Mount Calm Circuit, one year; Hillsboro Circuit, two years; Grandview Circuit, one year; Mary's Town Circuit, two years; Lipad Circuit, one year; Eastland Circuit, two years; Green's Creek Circuit, three years; Crawford Circuit, three years, making in all twenty-one years of effective itinerant service. He was quite a success as a revivalist during the most of his effective ministry, often having as many as one hundred and fifty conversions in a year. His Christian experience was full and satisfactory. He knew that he had found the Christ, and rejoiced evermore in the consciousness of his deliverance from sin. He was blessed with a cheerful disposition, and it was his constant desire to scatter sunshine all along the way. He was very fond of children. Perhaps his own sad experience in being denied admission into the Church when a small boy, his devotedness to his children, and the children with whom he came in contact properly encouraged to enter upon the religious life while young. He never grew away from the young people, always being in sympathy with them. They recognized this fact and loved him tenderly. Most of his life since his superannuation was spent in Stephenville, Texas. About a year before his death he removed to San Angelo for the benefit of his health. Here he seemed to renew his youth, preaching regularly at two or three appointments. Last fall the presiding elder of the San Angelo District had arranged to give him a small work of four appointments. He was as eager as a young man to fill this work, but God in his providence ordered otherwise. A few weeks before his death he returned to Stephenville. His end was peaceful. The writer had the privilege of visiting him and praying and talking with him during the last days of his stay on earth. His sky was clear. Not even the shadow of a doubt disturbed his last moments. He leaves a widow and seven children—five his own, and two step-children. He died in great peace and triumph at the home of his daughter, Mrs. Don King, Stephenville, Texas, March 29, 1909. He rests from his labors, and his works do follow him.

DANIEL L. COLLIE.

REV. J. T. OWEN.

Rev. J. T. Owen, the subject of this sketch, was born in Anderson County, Texas, June 9, 1854, and moved with his parents to Erath County, Texas, a few years afterward, where he grew to manhood, married and reared a family of nine boys and one girl. Five of the children died in infancy, and one died at the age of sixteen years. Three boys and one girl and his wife and sister and aged mother survive him. He was converted at about the age of twenty, and had a bright, happy conversion. He made a complete surrender of his life to God, and about a year afterward he was licensed to preach. Though an uneducated man when God called him, he like Paul conferred not with flesh and blood. He obeyed the voice of God and for over thirty years he preached a glorious gospel that was the power of God unto the salvation of many. The work of God always prospered in his hands, whether serving as supply or working for as his regular preacher. He was ever ready to serve the Church, and his service was continually in demand by his brother preachers and by the people. He had sunshine in his soul, and it shone out and brightened the lives of all he associated with. Father married more people and buried more dead than any other preacher in the country. While he was cheerful and sunny, he did not sail to heaven on flowery beds of ease. He fought for his crown. He was true to his convictions, but in standing by them he did not disregard the feelings of others, and consequently he rarely ever wounded the feelings of men. He served the Desdemona charge at different times for fourteen years. He served the Stephenville Mission for one year. He finished four years on the Desdemona charge last fall, and went to the conference at Waco and was appointed to the Bluffdale charge, but came home and had a nervous breakdown, from which he never fully recovered, though he was improving some, and had with all his friends and loved ones began to be hopeful that he would soon be well. But on the morning of May 8 he took a 22-caliber target rifle and went out to kill a rabbit, and while out he went through a wire fence, and in some way the gun caught on the wire and was discharged, the ball penetrating his intestines. He suffered much, but was perfectly calm while talking to the doctors about an operation. He said he was not excited. He felt that the end had come, but it was all right, in some way the end all that could be done, but in vain. On the 12th, about 2 o'clock, he passed quietly to the mansions of which he talked so much. Everybody who knew father had strong confidence in his

Christian life, but none more than his children. They knew his life in his home. He was gentle and kind. He never turned a deaf ear to the wants of his family he loved. He desired above everything that his boys be good men. And while we are broken-hearted and feel that our best friend is gone, yet we know where to find father, and we are waiting the time when we shall join him in the city of God. Thank God for the Christian's hope. A vast concourse of people followed his remains to the last resting place, and old neighbors and friends went as if it had been one of their own. And now we say good-bye to father for the present, but oh, not forever. His son, J. M. OWEN.

HOLLIS.—John Wesley Deskin Hollis was born in Warren County, Tenn., November 24, 1830. When 13 years old he was converted and joined the Methodist Church, remaining a loyal and faithful member to his death. More than half his life he served as Sunday-school superintendent, class leader or steward. Brother Hollis was a quiet, unassuming man, yet a man of deep convictions, highest integrity and purest character, a man of greatest principles. Loyal to his Maker, his Church and his pastors, he was eminently loyal to the principles of right for which he lived, and was admired by all classes to a remarkable degree. His name stood for honor wherever he was known, so much so that those who knew him from his boyhood, and were associated with him in all the walks of life, unqualifiedly assert that they have never known of evil being spoken of him. Yet he has always stood first in his community, in open and active opposition to intemperance, saloons and all other forms of evil, expending his own time and means for their banishment. He counted not his own life dear, but to live for his Savior and humanity. During his last illness he said to the writer: "For sixty-five years I have tried to live to be ready to die. Don't be afraid to preach the gospel. Preach the gospel. During the writer's twenty years of pastoral life we have met but one other brother of just the simple ideal Christian life which characterized the life of Brother Hollis. On November 27, 1895, Brother Hollis was married to Miss Elizabeth Marian Oran. To them eight children were born, five of whom, together with his wife, preceded him to the heavenly home. One son, John W., a most worthy steward in Lorena Church, and two daughters, Mrs. Beard, of Meriel, and Mrs. Walker, of Lorena, live with us to rejoice in the rich heritage of the noble father's name. Brother Hollis came in 1878 from Warren County, Tenn., to McLennan County, Texas, locating near Lorena, where he lived till the morning of April 21, 1909, when God called him home. We laid his body to rest by that of his wife in the Lorena Cemetery, after a funeral sermon from 1 Kings 5:22 and Rev. 3:12. He truly was a shaft of strength and beauty, polished for a better world than this. E. R. CHENOWETH.

COATES.—Webster, Texas, in the bounds of the Winnsboro Circuit, has lost a man of sterling Christian character, the M. E. Church, South, a faithful, painstaking steward, a preacher, friend and wise counselor, in the death of Joseph B. Coates, who died at his home April 21, 1909, aged forty-nine years. He was taken sick while serving as a Grand Juror at Quitman, county seat of Wood County. After eight days' most excruciating suffering, he peacefully departed. He was twice most happily married, the first time to Miss Winnie Duncan. To this union were born eight sons and one daughter, all living except one, an infant. The second marriage was to Miss Minnie Brown, of Henderson, Rusk County. This union was blessed in the birth of a daughter. A Christian gentleman and a devoted husband and father has gone to that "bourne from whence no traveler ever returns," leaving to mourn his departure a broken-hearted wife, nine sons and daughter, and a mother seventy-two years of age, several brothers and sisters. His remains were followed by a large concourse of relatives and sympathizing friends to the silent city of the dead, known as "Lee's Graveyard," where he sleeps beneath a bank of flowers, awaiting the resurrection of the just. To the bereaved we extend our sincere sympathy and pray that God may as safely guide your frail bark into the realms where the wicked cease from troubling, and then the weary be at rest.

JOHN W. M. MAHAN, P. C.

THOMAS.—Brother J. D. Thomas, a member of Bethel Methodist Church, triumphantly died at his home at Box, Texas, in the latter part of December, 1908. It was not my pleasure to know Brother Thomas until he was confined to his home with the disease which finally swept him from the embrace of a loving family. He lingered for a long time, and suffered perhaps as much as anyone every did. But the beauty of it all was that he manifested the most beautiful Christian spirit in all his long siege of suffering. Just before he breathed his last heaven loomed up before him, and he told us that its glories were in sight. He left a devoted wife and several interesting children. We mourn with them the loss of a good Christian husband and a self-sacrificing father. We will see him again some sweet day. J. J. CREED.

RYAN.—Grandpa Isaac Ryan was born in Mississippi September 12, 1820; moved to Texas during the war; settled at Ranger in 1860; more than a year ago moved with a son to Georgetown, where he fell asleep in Jesus on April 16, 1909. He chose Christ as his Savior very early in life, joining the Methodist Church at the age of ten, and all through the years was faithful. His good wife, who had been his companion for nearly sixty years, and five children survive him. They are all looking forward to a glorious reunion and so do not mourn as they who have no hope. Father Ryan had camp-meeting religion all the year. He

was an every-day Christian, always happy and useful. He had the faith that works by love; sometimes shouted at home; could say with the Psalmist: "My cup runneth over." No wonder his children and grandchildren are following him as he followed Christ. His influence lives. "He being dead, yet speaketh." Three churches were named Ryan Chapel as an appreciation of his labors and liberality. He proved his spirit by his works. He always had time to be religious, to attend the services of the Church, Grandma Ryan was with him in every good word and work. She expects to soon be with him in the land where they never say good-bye. Servant of God, well done. We know where thou art gone. By his grace we will follow on.

A. W. WILSON.

TATUM.—William Henry Tatum, son of Absalom and Mary Tatum, was born at Fosterville, Tenn., October 23, 1845, came to Texas in boyhood and settled near Jacksonville; was in the Confederate Army the last nine months. After the war he spent several years in Johnson, Ellis and Hill Counties, where he obtained most of his education, working on farms and in stores to pay his expenses. He returned to Cherokee County and was married to Miss Emma Smith January 9, 1879. Three of their five children are living—Mrs. Jessie Holland, Galveston; Mrs. Willie Turney and Miss Della Sue Tatum—Nannie May and Robert Tatum having died in early life. Brother Tatum was converted and joined the Southern Methodist Church at sixteen years of age. He gave land, money and labor for the Church which bears his name. In his Church he was an honored member, Sunday-school teacher and trustee. His wife says she has heard him say he never swore an oath nor bet on anything. He was a strong prohibitionist, a devoted husband and an indulgent father. His hospitality was royal. He said there was not a fifty dollar in his estate. He said to his wife some days before his death: "I have always lived just like I wanted to die, and my conscience is clear." And just before the end came he said to her: "I know it will be better for me, but I don't know how it will be for you and Sue. He died February 25, 1909, and next day after funeral service we laid his body away according to our beautiful ritual in Earl's Cemetery in the presence of a host of his friends. Farwell, our loved one, but not forever. A. L. HOUSTON, Pastor.

TYSON.—Mrs. Edith Marguerite Tyson (nee Winfield) was born July 18, 1825, in Anson County, North Carolina, and died April 4, 1909, in Rising Star, Texas. At the age of sixteen she was converted while attending the Carolina Female College in North Carolina, and united with the Methodist Church, South. In the fall of 1855 she was married to J. M. Tyson. To them were born seven children—three boys and four girls—all of whom are living, with the exception of two boys, Albert and Madison. After the marriage her husband was converted and joined the Cumberland Presbyterian Church. She also united with this Church, and remained in it until about twelve years ago, when she again joined the Methodist Church, in which she remained until death. She was a loving companion, a devoted mother, a sweet sister, an appreciated friend and a consecrated Christian. When the summons came she was ready. She has gone to live with God and the angels. May the sustaining grace of our Lord uphold the lonely husband and the sorrowing relatives in this sad bereavement. May we all meet up there where no partings ever come. A. F. BROWN, Pastor. Rising Star, Texas.

MILLER.—Mrs. Luella Exam Miller, wife of L. D. Miller, was born May 15, 1878, and died at P. and S. Hospital, San Antonio, Texas, August 15, 1908. She leaves a husband and little daughter, an aged mother, two brothers and two sisters, besides a host of friends to mourn her death. Sister Miller was a consistent member of the M. E. Church, South. Her home was the preacher's home; at all times she was glad to help her pastor and Church in every good work. She was naturally very refined and intellectual, and a musician of unusual accomplishments, and often when she was our organist we have seen her at the church when we knew she was unable to be present. She was a great sufferer for many years, but in her affliction she leaned heavily on Him in whom she had learned to trust. Yes, we shall miss her, but we know where to find her. She lived well and died in the triumph of our holy religion. "Blessed are the dead that die in the Lord from henceforth," that they may rest from their labors."—Rev. 14:13. R. F. JACKSON.

DAVENPORT.—Mrs. Minerva J. Davenport, the subject of this sketch, was born at Lebanon, Alabama, October 18, 1848, and died at Eldorado, Texas, April 12, 1909. Her maiden name was Bogle, being the daughter of Joseph C. and Minerva Bogle. She was converted and became a member of the M. E. Church, South, about her fourteenth year, of which she was an exemplary member to the end of her journey here on earth. She was married September, 1867, to Joseph G. Davenport, who with their seven children survive her. She was devoted to her home and the rearing of her children, her chief concern all through the years being to see her children reach the years of maturity and receive good educations, was almost realized before her death. Her home was a haven for the worn and weary preacher, whose entertainment always afforded her great pleasure. She had great faith in God and was a student of the Bible and communed much with her Heavenly Father in prayer. For about ten years prior to her demise she was a great sufferer from a complication of diseases, indigestion and catarrh of the lungs being the immediate cause of her death, which was apparently without pain. The last

twenty
to be ce
ized.
everyt
laid to
at 10
return
of the
dicted
a Scrip
Corint
fort to
assure
her Sa

FAU
ner w
May
with
was
Maste
First ti
in hea
times
hands
ing, "I
ma; th
ter.".

SMIT
of AL
2, 1909
precio
to mak
us only
transfe
ly hon
say, tal

Alto,

BUP
W. I.
Novem
1909, a
Only a
long e
make i
Larar, a
ties of
a gene
up the
prived
the ple
ment of
her, an
and the
some s
one tal
while t
though
will be
sicknes
gave a

RUS
was bo
and ca
where
tion of
profess
years o
than. H
the Met
and w
died at
Ida B.
January
about 1
for its
God an
her fan
scious
and tri
scenes
be forg
death,
tomb, b
of God

WEST
in Alab
Mississ
died in
her dau
ary 25.
Rev. R
was cot
for the M
faithful
She was
near Cl
and I r
moved t
settling
the gre
spent.
ing he
them s
Larar, a
and Mr
whose l
cended
in 1884
Blanco,
1882, th
and I r
than lif
ministra
town w
you wo
known
West, i
and in
to her l
bless th
and hel
that in
left the
and god
El Pa

NEAT
lin was
June 16,
of years
twenty
winter,
went to
salt bre
returnin
and dau
29, 1905
cut-off.
His dea
ting clo
of the g
wife ne
beautifu
dying, a
he said,
and was
ly upwa
He was
tor and
like an
of wee
friends i

twenty-four hours she was in a comatose condition, during which she recognized no one and was indifferent to everything. Her remains were quietly laid to rest in the Abilene Cemetery at 10 o'clock, April 13, to await the resurrection. Brother Rucker, pastor of the M. E. Church at Abilene, conducted the funeral at the grave, using a Scripture lesson—the 15th chapter of Corinthians—which afforded great comfort to the sorrowing ones, for we feel assured that mamma is at rest with her Savior. Her son, B. C. DAVENPORT.

PAULKNER.—Tressie Octavia Faulkner was born October 23, 1902; died May 16, 1909. Her little life closed with the sweet Sabbath of rest. She was the favorite of the family, but the Master called her, and she must go. The family circle is broken for the first time, but there is a new interest in heaven not hitherto enjoyed. Many times they will see the beckoning hands and hear the voice of angel saying, "This way, papa; this way, mamma; this way, brothers; this way, sisters." M. M. SMITH, P. C.

SMITH.—James Thomas Smith, son of Al and Eva Smith, was born April 2, 1909, and died April 21, 1909. The precious little boy was only permitted to make the landing and remain with us only a few short days, then to be transferred immediately to his heavenly home. To the stricken family we say, take comfort and press on. W. W. GRAHAM.

BUFFINGTON.—Clyde, daughter of W. L. and Clara Buffington, was born November 15, 1900, and died April 8, 1909, after an illness of five weeks. Only a short stay on this earth, but long enough to endear her to all and make us sad that she is gone. She was a sweet child, possessing qualities of mind and heart that made her a general favorite. It is hard to give up the precious little one and be deprived of the sweet association and the pleasure of watching the development of her sweet life, but God wanted her, and she has gone to be with God and the angels. We can see her again some sweet day. Clyde was the first one taken from a large family, and while they grieve, it is with the blessed thought that if they are faithful they will be with her in a land free from sickness, pain and death. The Lord gave and the Lord hath taken away. A FRIEND.

RUSSELL.—Miss Judith Lilla Russell was born Sept. 29, 1866, in Louisiana, and came to Texas when quite small, where she has resided the greater portion of her life, in Wise County. She professed religion when about twelve years old, and lived a beautiful Christian life until her death. She joined the Methodist Episcopal Church, South, and was a consistent member. She died at the home of her sister, Mrs. Ida B. Brown, in Bridgeport, Texas, January 17, 1909, after an illness of about three weeks. Her life was noted for its purity, unselfishness, fidelity to God and his Church and devotion to her family and friends. She was conscious until the last moment, and gave every assurance of her faith in God and trust in his saving power. The scenes about her bedside will not soon be forgotten by those present at her death. Her body rests in the silent tomb, but her spirit rests in the bosom of God who gave it. T. H. MORRIS.

WEST.—Mrs. Virena West was born in Alabama, or it may have been in Mississippi, September 15, 1821, and died in Houston, Texas, at the home of her daughter, Mrs. Emma Beall, January 25, 1909. She was the daughter of Rev. R. J. and Elizabeth Gill. She was converted in early life and joined the Methodist Church and remained a faithful member all of her long life. She was married to Peter Lawley West near Clinton, Miss., in 1852. In company with her father's family they moved to Texas in the fall of that year, settling in Fort Bend County, where the greater portion of her life was spent. In 1873 her husband died, leaving her with six children, three of them surviving her—John J. West, of Lampasas; Mrs. Mattie C. Cage, Blanco, and Mrs. Emma Beall, Houston, from whose home her redeemed spirit ascended to the home of the glorified. In 1881 she and her children moved to Blanco, Texas, and it was there in 1895 that the writer was her pastor, and I recall now her beautiful Christian life. She was specially fitted for ministrations to the sick. Whenever in town where people were sick there you would find Sister West, familiarly known in her last days as Grandma West. She served her generation well, and in God's own time he called her to her reward on high. May the Lord bless the sorrowing ones of her own and help each one to serve God so that in the end they may see her who left them a benediction in her long and godly life. J. T. GILLET.

NEATHERLIN.—Lewis W. Neatherlin was born in Hiltos County, Miss., June 19, 1832; lived in Texas a number of years and in New Mexico the last twenty-eight and a half years. Last winter, seeking relief from asthma, he went to San Diego, Cal., thinking the salt breezes would help him. He was returning home in company with wife and daughter when the end came April 29, 1909, near Decker, on the Belen cut-off, between Melrose and Belen. His death was a beautiful one, a fitting close to the long and useful life of the grand old man. He said to his wife near sunrise "Everything looks beautiful." Little dreaming that he was dying. Then, suddenly looking upward, he said, "Lord Jesus, receive my spirit," and was gone—gone like Elijah suddenly upward in the chariot of the Lord. He was buried at Roswell by his pastor and Masonic friends, surrounded like an old patriarch by a multitude of weeping children, grandchildren, friends and neighbors. He was a pious

Church member, a good neighbor and a sterling citizen. He leaves behind him a wife, for fifty-four years a fitting helpmate to such a man, and seven children. The life and death of this man have touched all hearts for good. HUBERT M. SMITH, P. C.

COFFMAN.—Mrs. Etta Evaline Coffman, daughter of Mr. and Mrs. Henry C. Hines, and granddaughter of Rev. J. J. Hines, died at the home of her husband, Thos. M. Coffman, in Bridgeport, Texas, April 30, 1909, after an illness of but a few days. She was born January 15, 1887, and was at the time of her death twenty-two years old. Her marriage to T. M. Coffman took place April 9, 1905. To this union was born one little son, who remains to feel a mother's loss. She professed religion under the preaching of Rev. J. W. Tischer at Rush Branch, Greenwood Circuit, North Texas Conference, and joined the M. E. Church, South. Last year she united with the Christian Church at Bridgeport, her husband being a member of that Church. Her life was a most beautiful one, exemplifying the religion she professed. She was an obedient daughter, devoted wife and mother, and a truly noble woman. While desiring to live, she met death with perfect resignation to the will of God and without fear. Her faith was marked in all she said or did. Her body was laid away in God's care at Bridgeport to await the resurrection at the last day, but her pure spirit dwells with her great Heavenly Father. T. H. MORRIS.

THE KIDNEYS AND THE SKIN. In the spring the kidneys have much to do. If they are weak or torpid they will not do well, and the skin will be pimply or itchy. That is telling the story in a few words. Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions. Don't fail to take it. Buy a bottle today.

NORTH TEXAS CONFERENCE.

Greenville District—Second Round. Kingston Mis., White Rock, June 5, 6. Kavanaugh Sta., June 13, 14. Celeste and Lane, Celeste, June 20, 21. R. G. MOOD, P. E.

Terrell District—Second Round. 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. Howe Cir., at Ferguson, May 29, 30. Travis St. Sta., May 30. Bells Cir., at Virginia Point, June 4-6. Van Alstyne Sta., June 18-20. Key Memorial Sta., June 20. Whitewright Sta., June 27. Waples Memorial Sta., July 1-4. Tom Bean Cir., at New Prospect, July 9-11. Preston and Friendship, at F., July 14-18. Sadler Mis., at Gordonville, July 23-25. Trinity and Preston, at P., July 31, Aug. 1. Pottsboro 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.

Decatur District—Third Round. Decatur Cir., June 5, 6. Decatur Sta., June 5, 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 13, 18. Jacksboro, July 18, 19. Chico, July 24, 25. Bridgeport, July 25, 26. Mexican Mis., July 26. Ponder and Krum, July 31, August 1. Austin, 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. Winstonsboro Sta., June 19, 20. Cumby Cir., at Oakland, June 26, 27. Brushy Cir., at Greenview, July 3, 4. Mt. Vernon, at Crosey, 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. Pearley Cir., Harmony, Aug. 4. Jowell 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 20, 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. Celina Sta., Aug. 21, 22. Anna Cir., Chambersville, Aug. 28, 29. J. F. PIERCE, P. E.

Paris District—Third Round. Emberson Cir., at Forest Chapel, June 5, 6. Roxton Cir., at Atlas, June 12, 13. Deport Cir., at Bogata, June 19, 20. Shady Grove and Marvin's Chapel, at Rock Ford, June 29, 31. Annona Cir., at Garland's Chapel, June 26, 27. White Rock and William's Chapel, at W. R., July 3, 4.

Woodland and Kanawha, at Blakeny, July 10, 11. Detroit Sta., at Red Oak, July 17, 18. Bossom and Sylvan, at S., July 18, 19. Rosalie Cir., at Bethel, July 24, 25. Avery Mis., at Shawnee Chapel, July 31, Aug. 1. Clarksville Mis., at Union, Aug. 7, 8. Clarksville Sta., Aug. 8, 9. Paris Cir., at Elbethel, Aug. 14, 15. Bonham Street, at Cross Roads, Aug. 15, 16. Bagwell Mis., at Robbinsville, Aug. 21, 22. Lamar Av., Aug. 28, 29. Centenary, Aug. 29, 30. J. M. SWEETON, P. E.

TEXAS CONFERENCE.

Brenham District—Third Round. Rockdale, June 5, 6. Thorndale, June 12, 13. Giddings, June 19, 20. Brenham, June 26, 27. Wharton, July 3, 4. Glenhara, July 17, 18. Bay City, July 21, 22. Sealy, July 24, 25. Chappell Hill, July 27. Bellville, July 28. Hempstead, July 31, Aug. 1. Waller, Aug. 7, 8. Caldwell Mis., Aug. 14. Edgewood 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.

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 Small, June 19, 20. Edgewood Sta., June 20, 21. Grand Saline, June 27, 28. Mineola, 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. Edson, at Ashburn, Aug. 7, 8. Colfax, at Tunnels, Aug. 14, 15. (More to follow) C. B. GARRETT, P. E.

Pittsburg District—Third Round. Queen City, at Q. C., June 5, 6. Atlanta Sta., June 6, 7. Linden, at Hammel's Ch., June 12, 13. Douglassville, Jarvis Ch., June 19, 20. Dalby Springs, at Lawrence Ch., June 26, 27. New Boston and DeKalb, at N. B., June 28. Nash, at Buchanan, July 3, 4. Central, Texarkana, July 4, 5. Hardy Memorial, July 10, 11. Redwater at Concord, July 17, 18. Winfield, 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. Winstonsboro, Forest Home, Aug. 14, 15. Hughes Springs, Aug. 20. Daingerfield, Aug. 21, 22. Naples and Omaha, Aug. 28, 29. R. A. BURROUGHS, P. E.

Beaumont District—Second Round. 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.

Calvert District—Third Round. Cameron Sta., June 4. Buckholts, at Gause, June 5, 6. Davilla, at Davilla, June 12, 13. Hearne and Bremond, at B., June 25. Petteway, at Boon Prairie, June 26, 27. Marlin Sta., June 29. Lott and Durango, at Lott, July 3, 4. Travis, at Sneed's S. H., July 10, 11. Calvert Sta., July 11th. Kossie and Keegan, at Alto, July 17, 18. Rosebud Sta., July 21, 25. Fairfield and Dew, at Dew, July 31, Aug. 1. Teague Sta., Aug. 1, 2. Tala, at Gum Springs, Aug. 7, 8. Centerville, at Centerville, Aug. 14, 15. Maysfield, at Port Sullivan, Aug. 21, 22. Wheelock Cir., Aug. 28, 29. Franklin Sta., Aug. 29, 30. Jewett, at Buffalo, Sept. 4, 5. District Conference meets at Lott Wednesday morning, June 30. E. L. SHETTLES, P. E.

Austin District—Third Round. Webberville, at Cedar Creek, May 29, 30. Manor, at Manor, June 5, 6. Elgin, at Elgin, June 6, 7. Bertram, at Briggs, 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. McDade, 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. 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. 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. Bandera, 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.) Eldorado, May 29, 30. Sherwood, June 5, 6. Paint Rock, June 9, 10. Eden, June 12, 13. WILL T. RENFRO, P. E.

San Antonio District—Third Round. (In part.) Laredo, May 29, 30. Devine, June 5, 6. West End, June 16. Government Hill, June 17. Pearsall, June 19, 20. Hondo, June 25. Uvalde, June 26, 27. A. J. WEEKS, P. E.

Beeville District—Third Round. 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—Fairfuries. 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—Nuecestown, 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.

San Augustine District—Third Round. Camden, at Midway, July 3, 4. Laurelia Sta., July 5. Shelbyville, at McClelland, July 10, 11. Center Sta., July 12. Tenaha, at Concord, Thursday, July 15. Nacogdoches Sta., July 18. Center Cir., at Newburn, July 24, 25. Timpson Sta., July 28. Melrose, at Union, July 31, Aug. 1. Corrigan, at Corrigan, Wed., Aug. 4. Geneva, at Patroon, Aug. 7, 8. San Augustine, Aug. 9. Minden, at Concord, Aug. 14, 15. Garrison, at Arlem, Friday, Aug. 20. Gary, at Mt. Pleasant, Aug. 21, 22. C. A. TOWER, P. E.

Cuero District—Third Round. 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. 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 10, 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. 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. R T JAMES P E

El Paso District—Third Round. Clint and LaMesa, May 29, 30. Valencina, 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 SUNDAY SERVICE

The Methodism of America has never been in any proper sense, or in any degree whatever, a ritualistic Church.

It has been conspicuously free from even ritualistic tendency up to the past few years when the effects of the Anglican ritualistic movement of the last century reached and contaminated us liturgically.

The fact that the M. E. Church, South, has a ritual for receiving members, burial, marriage and ordaining does not any more make it a ritualistic Church than the fact that the Confederate veterans have a ritual for burying the dead makes it a ritualistic organization.

Ritualism, the noun, and ritualistic, the adjective, have a distinct significance.

Ritual applies alike to the simple initiation into a farmers' alliance, to the mid-night induction into the Klu Klux Klan of post-bellum days, to the crossing the desert into higher Masonry, and to the forms of receiving members into the Church.

A Church that is ritualistic believes in and makes use of ritualism. If, therefore, the Methodist Church is ritualistic it believes in ritualism.

Ritualism, says the Encyclopedia Americana, is "a term designating the practices of a party in the Church of England and the Episcopal Church in the United States and elsewhere, in surrounding the public worship with a variety of rites and ceremonies, and in resuscitating certain features and usages of the Catholic Church in pre-Reformation times, such as the use of ornate eucharistic vestments, use of the sign of the cross, belief in the real presence, prayers for the dead, treating the communion service as a real sacrifice, auricular confession and many other beliefs and practices usually esteemed by Protestants as the insignia of Romanism."

A ritualistic Church believes in part or altogether in the above ritualism.

Now Methodism does not tolerate any of the above ritualism and hence is not in any sense ritualistic.

A ritualist is an individual who believes in the above ritualism, or as the encyclopedia puts it, is "one who advocates the use of the rites of Catholic worship in the established Church of England or in the Episcopal Church of England."

"The ritualistic hold that the altar is a necessary part of Christian worship. They revived the practice of auricular confession and set up in their Churches confession boxes.

"They brought back into use the eucharistic vestments—dalmatic, chasuble and cope.

"They set up the cross and the crucifix on the altar. They celebrate mass and keep candles burning and pay reverence to the real presence of Christ's body and blood."

The point of particular interest in this ritualism centers around public worship, the regular Sunday service, the ordinary and not the extraordinary worship. Mass, around which ritualism builds, is said several times every Sunday.

Note well that the point of attack on Protestantism by Roman ritualism is the regular Sunday service "in surrounding the public worship with a variety of rites and ceremonies." The attack is on the Sunday morning congregation.

Now the Church of England and the American Episcopal Church were liturgical but not ritualistic up to the middle of the nineteenth century.

Since then they have fast grown ritualistic and remained liturgical as well, and the germs set flying everywhere have found sore spots in Methodism, and, lodging thereon, have produced sporadic cases of liturgical itch which I am trying to isolate so that the unfortunate disease may not spread.

But I thank God the present stand of Methodism is far away from being a ritualistic Church even in the smallest degree.

American Methodism has, since its organization, been decidedly non-liturgical, has twice before refused to become liturgical in its Sunday worship and has thrown the full force of its evangelical power against the introduction of any part or parts of liturgy into our worship.

Men who approve the ritualistic movement in the Episcopal Church ought to approve the liturgical movement in the other, the evangelical Churches, and men who see evil in the grasp ritualism is getting on Episcopalianism, ought to see evil in the attempted grasp liturgy is making at the throat of Methodism.

If Episcopalianism, a child of the

Church of England, goes from liturgy to ritualism, why should not Methodism, the other child of the Church of England, fear to take up liturgy if she wishes to remain evangelical?

This comes to me from one of our great leaders: "You have said great and true things about that Sunday service. I trust what you have said will be laid to heart by the Church." J. E. HARRISON.

THE SUNDAY SERVICE

I notice that a good deal is being written in regard to the Sunday Service. I have had very decided and positive views on this question for some time, and these views are the result of close observation and personal experience in the use of the new order. When it first came out I concluded to give it a fair trial, although I did not like the order very much nor the trend which I thought it indicated. I tried it faithfully in two pastorates, for a time in each, and I say candidly that I have had a plenty of the brackets. I give only a few of my reasons:

1. It makes the opening service too long and leaves too little time for the sermon and the closing service, the closing moments often being the most important part of the service. But if you have consumed from forty-five to fifty minutes in the opening service your people are tired and ready to quit before you ever get to the sermon. I was a visitor to a Church not so very long ago that follows the "order" in full, and then puts on a few more frills, or allows the choir to do so, and when the preacher announced his text it was ten minutes of twelve o'clock. It is needless to add that there was a great cry in that Church for short sermons. Bishop Keener used to say that an age of short sermons was an age of small preachers. No man can preach a great sermon on a great text in twenty-five minutes. It is a noted fact that there are very few great preachers in the Episcopal Church. Why? Simply because they have emphasized liturgy and minimized preaching until they have no preachers.

2. The tendency of the whole thing is in the wrong direction. Read Church history and you will find that the tendency has always been to let ritualism take the place of spiritual power and life. And whenever and wherever a Church has indeed lost its power it seeks to fill up that loss with elaborate forms of service. The drift is in the wrong direction.

3. I have known some excellent people driven away from the services of our Church when the new order was adopted, but I have not known of any who were drawn to the church because the order was used. Some few may have been, but I have not known of them. When I was using the new order in one place a good man stopped coming. I went to see him to know the reason. He said: "I cannot and will not join in saying, 'I believe in the Holy Catholic Church,' and so I thought it was the best thing for me to just quit." I explained to him the meaning of the term. He knew all that, but the expression was distasteful to him, associated with the idea of Roman Catholicism, and hence very offensive to him. That may be an extreme case. By-the-way, I am sorry that the committee appointed to get up the order put the creed in that form. In the form of baptism it stood for years, "the Church of God." That was broad, comprehensive, and could not be misleading. I see that in the last edition of the Discipline it has been changed to the form it has in the new order of service. I am sorry, and hope the next General Conference will change it back. You may explain to some people until doomsday that "catholic" simply means universal, but they will go right on associating it with the Roman Catholic Church. Let it read, "I believe in the Church of God," and all can join in that without any hesitation when it is necessary to repeat the creed. Dr. Harrison is right in his statement that a larger per cent of our members are against the new order than we think unless we have taken the time to investigate and find out. I. F. BETTS.

Marlin, Texas.

FREE DEAFNESS CURE.

A remarkable cure for one of the leading ear specialties in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises and Catarrh. Address Dr. G. M. Braunman, 1249 Walnut St., Kansas City, Mo.

The fellow who runs around much at night should never be referred to as a "night owl." An owl is noted for its wisdom.

IF THE BABY IS CUTTING TEETH

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

ESTABLISHED 1904

WHITE SANITARIUM



This strictly private institution, with its able corps of physicians and trained attendants, has won a National reputation by its successful treatment of **WHISKEY, NARCOTIC, DRUG AND TOBACCO ADDICTIONS.** We also accept select cases of mental and nervous diseases. Our facilities are unequalled by those of any institution in the country. We eliminate the desire for stimulants by correcting the constitutional disorders which cause people's systems to cry out for alcoholics and drugs. The patient is then cured to stay cured—placed on solid ground. Write for literature and terms.

WHITE SANITARIUM

Department G.
10th and Tyler Streets, OAK CLIFF (Dallas), TEXAS.
Phone CH 142.

INSTITUTE, ETC.

The Sunday-school Institute and Epworth League Conference of the Clifton District met at Morgan, May 11-14, 1909. There were over seventy delegates present from the various churches, all of whom were entertained in the homes of Morgan with unsurpassed hospitality. Our host, Bro. Alonzo Monk, Jr., can not only preach and get over two hundred out to mid-week prayer meeting, but he can entertain as well. He won the hearts of every one of us.

Presiding Elder Rev. E. A. Smith was chosen president of the conference, and so presided throughout as to keep the congregation alive and interested. From first to last there was not a single dull session. Without stiffness or restraint, all present entered upon the duties and privileges of the occasion. They seemed to enjoy being there—to be glad of the work in which they are engaged, to take a thoroughgoing interest in the King's business. The work of the conference throughout was genuinely practical. Almost all the pastors present pledged themselves to organize, where such did not already exist, Home departments and Cradle Rolls. This is to be done in June. Bro. Horace Gordon, a young layman of Burleson, was elected District Superintendent of the Boys' League. Bro. and Sister Field were with us through most of the conference and contributed greatly to its success. Bro. M. S. Hotchkiss was with us on Friday and preached at 11 o'clock. At the close of the service Frank Lewis, of Blum, offered himself as a missionary. Altogether, we consider the conference a great success and are expecting the work of the whole district to be benefited by it in many ways. C. G. CHAPPEL, Secretary.

WEAVER'S PAMPHLETS.

I feel it but just and a proper due to Rev. J. C. Weaver, and also to the Advocate's readers, to say a word for three very important pamphlets. These are "The Church and Its Membership," "The Mode of Baptism," and "The Apostasy of Judas." I don't know of a finer argument for apostasy than the latter. A better setting forth of our position on the mode of baptism can not be found than the pamphlet on that subject, "The Church and Its Membership" we have an able and lengthy discussion of all the questions raised in regard to our position on the Church, its origin, perpetuity, and infant membership in it. These booklets ought to be in the hands of all our people. They can be had from Smith & Lamar or the author, at St. Jo, Texas. Bro. Weaver has done a work of self-sacrifice to himself and of great value to our Church in Texas. He is now superannuated and his voice is no longer heard in the forefront of the battle. It is due the Church that his kind of work should continue. His brethren in the ranks would do well to secure a supply of these very valuable pamphlets and place them in the homes of our people. They will make Methodists of our people at points where we are lacking. It is lamentably true that Methodists are often the only people in the neighborhood that don't know why they are what they are. I don't think these doctrines are cardinal, but the knowledge of them is essential to strong, intelligent, loyal Church membership. J. A. O'LEARY.

THE POLYTECHNIC COLLEGE.

Polytechnic College is nearing the close of the present year's work. Tomorrow we begin the final examinations. The year has been a good one. We have had a fine student body and they have done faithful and excellent work. Both faculty and student body will come to the vacation feeling that it has been earned by giving to the institution one of its most successful years.

The Polytechnic Summer School and Summer Normal will open on June 15. We are anticipating a very successful normal. About three hundred enrolled with us last year. A competent faculty of twelve instructors has been employed for the summer work. Teachers desiring to review preparatory to securing State certificates can find no better place in Texas. Those teachers who wish to broaden and deepen their knowledge and improve themselves professionally may here come in contact with instructors and lecturers

who are professional educators. Again, teachers and other persons who may desire to do work looking toward a college education will be offered the opportunity of pursuing courses for which credit will be given on a degree. Still others may here make up work in high school or college courses in which they may be deficient. Often students are irregular in their courses. The summer school offers the opportunity of leveling up such courses and making them regular.

Superintendent Cantwell of the Fort Worth city schools, one of the leading educators of Texas, will deliver a course of ten lectures upon education and its allied subjects. This will be supplemented by a series of round table conferences upon matters that vitally concern the teachers' every-day problems and work. We regard this as one of the most attractive features of our work for teachers. Another important phase of our work is the instruction in primary methods, drawing and manual training. These courses are under the direction of Miss Marie Lewis, supervisor of drawing in the Fort Worth public schools. She has had the best of advantage in the Northern educational centers, and for the past two summers has been a great boon to the teachers attending our normal.

Our location is central and accessible to all North Texas. No more pleasant and delightful place could be selected at which to spend the summer months in study. Our equipments in the form of laboratories, library and buildings make Polytechnic College an ideal place for a summer school and summer normal.

J. F. SHULER.

A CORRECTION.

In the Advocate of May 29, in the latter part of article contributed by H. G. H. on German work in Texas, a line was omitted which destroyed the sense of the sentence. It should have read:

"If the writer of the so-called history had ever heard old John W. DeVillbiss shout a while in English and then shout a while in German he could have slipped his name in somewhere. One of these two great workers is a saint in heaven and the other is a saint on earth—old, but not forgotten."



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 in riding really means. Our vehicles are well made, handsome and durable, and you can't beat them in price or quality.

PARLIN & ORENDORFF CO.
Dallas, Texas.

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.