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THE PRAYER-MEETING PROBLEM.

What is the object of the prayer-meeting? Is it to bring together once a week the chosen few of the congregation, have a few songs, a number of prayers and an exhortation from the pastor? If so, the average prayer-meeting is serving the ends of its existence. Those who attend the prayer-meeting are convinced that the above outline is about the sum and substance of the majority of mid-week prayer services. That these meetings are wholesome and add to the spiritual life of those who attend is also true; and in a given sense they help the entire congregation just like the prayers of the faithful always help in a reflex sense. No prayer uttered in faith is lost, and the whole circle of its influence is touched by its power. A few praying people are the hope of the congregation so far as the spiritual life of the congregation is concerned.

But has the prayer-meeting accomplished its best ends when it brings together, once a week, the faithful few in a religious service? If it is a benefit to these few, and if its influence is indirectly a benefit to the entire membership, would not a larger number be thus directly benefited by attending it? And would not the indirect influence of a great many be a larger benefit to the entire membership than the influence of the faithful few? It seems to us that there is but one answer to these questions. Yet the great masses of the membership never attend the prayer service and take no part of interest in it. It has no attraction for them and they either avoid or shun it as a dull, dry, monotonous place of worship. Any pastor with a membership of five hundred congratulates himself if he can get fifty of the number to attend prayer service regularly. Usually not half that number is present at this service. We know congregations with memberships of from eight hundred to thirteen hundred that never have over seventy-five, and often not as many as fifty present. And our observation is that this state of things is general. Nearly every pastor who takes the trouble to weigh these conditions carefully often realizes that his prayer-meeting is the grave problem in his list of Church services.

Is there any good excuse for this state of things? If there is, it ought to be found and eliminated. For the prayer-meeting is said to be the spiritual thermometer of the Church, and if so, the spiritual temperature of the Church is at a low figure if the attendance of the membership upon this service is to be reckoned as an asset. This same condition of things does not obtain with the Sunday services, and we can hardly think that because these services are conducted on Sunday is the explanation. For weeks at a time when the red-hot revival is in progress people crowd the church night after night. What is it that makes the Sunday morning and Sunday evening service attractive? Well, special attention is often given to the music. You have a reasonably good choir and they practice the selections. When the time comes they conduct the singing with spirit and with understanding. The preacher puts in much of the week in making special preparation for these services. He studies, he reads,

he digests his subject matter, and he arranges his thoughts in strong and attractive style, and when the people come they hear something of special interest. If he does his duty there is nothing dull or monotonous in the occasion. It is full of life and power and the people get food convenient for them.

Is this true with reference to the prayer-meeting? For the most part we have to answer this question in the negative. No special preparation is given to the music for this occasion. Just any sort of hymns, so they are familiar, are sung, and often the same old stereotyped prayers are uttered by the brethren, and most any sort of a lesson is read at random by the pastor, and he often relies upon the inspiration of the moment for what he is going to say. This is not always the case, but it is often the case. The result is that the large majority of the members stay at home or visit friends. They do not want to be bored by that kind of a dull, dry and unattractive sort of performance. They realize that it is just the same repetition from week to week, and it contains nothing much for them. It is no use to exhort them from the pulpit to come to such a meeting, for they know what it is, and they are not going to attend it. It is no use to talk to them about their duty to the prayer service. There is but one way to remedy this matter, and that is to put something of special interest and value in the prayer-meeting. At least this will be an improvement on the present arrangement.

THE SPIRITUAL EXPERIENCE OF THE PREACHER.

The preacher is supposed to have a well defined spiritual experience because of the fact that he is a preacher and giving his life exclusively to the ministry. But, while this is necessarily true, nevertheless even the preacher needs to guard this point lest he grow perfunctory in his faith and experience. Paul said: "I keep my body under and bring it into subjection lest after I have preached to others I myself become a castaway." Nicodemus had everything in the way of education and morality, but he had only the form of godliness without the power thereof. Though a master in Israel, he was ignorant of the doctrine of the new birth. John Wesley, having been brought up in the Church and under the tuition of a devout father and a most spiritually-minded mother, preached a number of years without a conscious knowledge of pardon.

Yet there is neither power nor spiritual fruitage in the work of the ministry unless he has the constant witness of God's Spirit to his own spirit that he is born of God, that he is a partaker of the divine nature. At the present time there is much to militate against an intense state of spirituality in the experience of the ministry. Were he so situated as to give his whole life to the preaching of the gospel and ministering to the sick and poor and needy of his flock, there would be less to divert his mind and heart from spiritual things. But he is not a man of one work, but of a multiplicity of works. The finances of the Church, outside of its current expenses, devolve largely upon him. He has numerous collections ap-

portioned to his charge by the authorities of the Church, and for these he is held responsible. He has about one for every other month during the year, to say nothing of the specials that come his way. These take much of his time from his study and from his pastorate, and often they are a nuisance and a perplexity to him. In the apostolic days, the ministers set apart a number of discreet laymen to look after these matters, so that they could cease to serve tables, and be able to give all their time to the preaching of the word. And there are other and sundry matters which require the minister's attention and time, and all these draw him away from the meditative spirit and the heart-culture necessary to carry on the true work of the ministry. Under such extraneous pressure and diversion, the minister is in constant danger of deteriorating in his spiritual experience. He needs to watch and pray lest he fall into temptation. It takes concentration and sustained devotional exercise to enjoy and maintain a deep sense of God in the soul. To have such an experience is a difficult matter when the mind and heart are burdened with so many outside questions.

May we not find the explanation, in part, of the dearth of revivals in the pastorate in these reflections? It requires an intense spiritual experience to beget a revival among men. A cold and formal pastor is not capable of that sort of power that it takes to bring down the Holy Spirit upon the people. Hence many of our pulpits, while intelligent and orderly, are not thrones of power through which God speaks to the hearts of the people. Men are not made to cry out, "Men and brethren, what shall I do to be saved?" They attend Church service, listen reverently to the truth preached, pay their part to support the institutions of the Church, and in the main are decent in their conduct; but the great deep of their hearts is not broken up and they are not moved to great and inspiring things. Thousands of them are at ease in Zion. One of our troubles is, the pulpit needs a baptism of power and our ministry needs to have more intimate and direct connection with the eternal throne. Then the pulpit will flash and burn and men and women will be stirred with the old-time fires of evangelism. We have no patience with the expedient urged by some ministers in explanation of the dearth of revivals that the day of revivals is past and that we have entered an era of moral culture and religious education and training. We need the old-time power in the pulpit and the old-time fire upon the altar. Too many of us as preachers have lost our power because we are not intense and in soul-agony about matters spiritual. We are too formal and too routine in our methods of work. The practical phases of the Church have gotten a stronger hold upon us than the spiritual, and we are too well satisfied with the orderly services of God's house. We are not burning within for the salvation of our people. With our eight hundred pastors and as many organized charges, and with our two hundred and fifty thousand Church members in Texas, the net results in soul saving this year ought to run far up into the multiplied thousands. Oh, for a baptism of power upon our pulpits and people!

The Sabbath Must be Protected

By Rev. R. C. Armstrong.

The last word has not been uttered upon this question. The subject is vital, as it involves our moral and political destiny. It is apparent to the thoughtful observer that constant inroads are being made upon the sanctity of the Sabbath. Corporations for the sake of gain, and pleasure seekers for secular enjoyment, disregard the Fourth Commandment, and make the Sabbath a day for money-making and self-indulgence.

In the beginning of the world's history God instituted the Sabbath, and sanctified it. That is, he made the seventh period of time holy, and set it apart from all secular purposes, whether of work or pleasure, to be observed as a period of rest and worship. It is not designed as a holiday for secular pleasure, or a work day for worldly gain. It is the Lord's day—a holy day—a sign and type to be utilized to promote man's spiritual interest. The septenary arrangement of time is demanded by man's physical organism as well as his moral interest.

This view of the subject has been adopted by legislators who have enacted laws, the counterpart of the Sabbath law, as found in the Bible. The Sabbath laws of the various States of this Union have expressed, with some exceptions, the true conception of the Anglo-American Sabbath, which reflects the real Christian Sabbath. In many quarters there is a prevailing tendency towards the "Continental Sunday" which is a day for frolic, fun and dissipation. In attestation of this statement it is only necessary to cite the baseball games played by eight professional teams, why ply their trade for gain, and many amateur teams who play for amusement. We have also the Sunday excursions patronized by Church members as well as non-professors, gates of fairs are thrown wide open, picture shows are exhibited, theaters are opened, auto racing is in vogue, political meetings occur occasionally, labor unions transact business, there are secular concerts given under the guise of "sacred," and no telling what will follow next, since the Legislature gave the prestige of that body to an utter disregard of the sanctity of the Sabbath by wantonly violating God's law in presuming to make laws to govern their fellow-citizens. They assumed that man-made laws were more necessary to this Commonwealth than God's laws. They arrogated to themselves superior prestige by assuming to set aside God's law. Whether intentional or unintentional their conduct was an affront to God, and in contempt of the faith of their Christian constituency. What can they plead in extenuation of such a flagrant crime against God and humanity? Surely they cannot say that it was a work of necessity or of charity, that an exigency existed for they had found time to gad around to a number of our centers of population, in part, at the expense of the State. They had killed time by dilatory tactics and unnecessary speech-making. Time was no object, for since this unparalleled conduct, the Senate adjourned for at least three days at one time. I raise the question, What right had these men to take more than a week of the people's time for pleasure seeking—to be entertained, and then turn around and insult God by an overt act? Nothing has occurred in the history of this State so well calculated to bring the Sabbath into disrepute. I am not surprised that the Sabbath bills fostered by the writer should sleep upon a defunct calendar after this transaction.

I am not surprised that when a resolution was introduced in the House asking Governor Glenn, of North Carolina, to address the Legislature a certain gentleman objected, because forsooth the Governor had condemned their Sabbath desecration among other things which he mildly criticized. The objection was afterwards withdrawn and when the Governor did address that body he recalled the statements he had made at San Antonio touching the Sabbath question and said: "I said that it was cause for regret to me that the great General Assembly of Texas deemed it necessary to hold a session on the Sabbath day. I said it was wrong for this great body to violate the Sabbath before the people of the State—that it was setting a bad example. Am I to be censured for that? To be kept from coming before your Legislature for saying that? Am I to be

censured when I am building up the boys and the girls of the land and working for the uplift of humanity? When I make the statement here I have no defense to make. Nothing is politically right that is morally wrong. Sometimes as a matter of expediency we might turn the clock back. But that is for a period of a few minutes or a few hours. But it is to be regretted when we violate God's law to make man's laws."

These weighty words can but find an echo in the heart of every Christian. I do not believe that the laws which were enacted upon that day will stand the test of the courts. In 1873 a lower court in the State of Georgia received a verdict on the Sabbath. The case was appealed on the ground that it was illegal for a verdict to be received on the Sabbath. The appeal was sustained. The Supreme Court said in reviewing the case: "In every form—by all the different authorities of this State—by its organic law—its civil and criminal code, and by every judicial decision upon the question, the Sabbath day is regarded as the Lord's day, and it is protected from violation by so many guards that the courts should not be allowed to invade its sanctity, and in so doing make a record to be read by all men in all time." (49 Ga., p. 436.) If it is illegal under the Georgia law to receive a verdict on the Sabbath, surely it is illegal under the Sabbath law in Texas for the Legislature to essay to enact laws, for all kind of work is prohibited except such as is exempted by specific mention. Article 1184 specifically states that "No civil suit shall be commenced, nor shall any process be served on Sunday."

It remains for the Texas Legislature to openly transgress God's law, defy the custom of our fathers, disregard the moral sentiment of this Commonwealth, and set an example, which, if followed, will effectually destroy our Sabbath. Be it said to the honor of some of our representatives that they refused to be parties to such perfidy.

THE RETURN OF THE PRODIGAL.

The most beautiful parable to me in all the sacred Scriptures is that of the return of the prodigal son. Read it and reread it, it will do you good, and will be a blessing to you as long as you live. It portrays in a faint way the supreme love of God towards us, his creatures.

A certain man had two sons, and the younger one said to his father, "Give me the portion of goods that falleth to me," and the old man divided unto him his living. The poor, wayward boy gathered his goods and took his journey into a far country. I fancy that I can see the old man pleading with his boy to stay at home. He knew the ways of the world and he knew the dangers to be met on the way. I can see the jeweled tears come down the old man cheeks when he saw that his boy was going any way in the face of all his pleadings for him to stay at home. He knew that home and its hallowed influence was what the young needed.

Methinks I can also see the dear old mother with that anxious look and that feeling of dread as she bade her boy good-bye at the gate. Her eyes, dimmed with tears, follow the boy over the hill as he departs and is lost to sight. My young friends, you can leave home and father and mother if you wish; they can't keep you from going. You can also go away from God and he is powerless to keep you from going. The son reaches a far country. He is having a gay time. Every one is his friend. He is at home in the gayest society; it was such a pleasant world. I think he had these thoughts, that he had been deluded by staying at home as long as he did; he had now found the best place in the world—one continual whirl of gayety. Ah, all this was costing money, and, of course, he was not going to work, that was beneath his dignity. He was a man of leisure, and mischief was not far ahead. He wasted his substance in riotous living; it had never occurred to him that his friends that had helped him spend his substance would shun him in this his hour of need.

This story is true to life, and I want you to profit by it. Troubles come to the wicked, a great famine was in the land, the poor boy was now penniless, and his friends were gone, and he was hungry; his sins had found him out just like they will you and me, if you

follow forbidden paths. Think of this father and mother at home anxiously awaiting their boy's return. Many times the mother went down on her knees in secret and poured her heart and soul out before God, and asked him to send her boy back to her: "Lord, I am unworthy to call upon thy name, but I believe thy truth and know in whom I have trusted and thou knowest the burden of my heart. My son is in a foreign land and out of Christ. Lord, put it into his heart to come back to me. I must see him again before I die; I must know from his own lips that he has put on Christ." This mother is in earnest about the matter, and victory is sure to follow. The boy was far away in a strange land feeding hogs to get a living, eating corn with the hogs. A strange feeling came over him, he was startled, he could not understand, he was stout-hearted, he had perhaps thought of going home, but had dismissed the subject from his mind. He could not do that.

He finally came to himself and said, "How many hired servants of my father's have bread and enough to spare and I perish here with hunger." The mother's prayers and tears had won the battle. I really believe that just at this time his mother was on her knees begging God to save her boy and bring him home.

There was, so to speak, a line of magnetic waves between this mother's soul and the very throne of God, and from this throne being the central station of all truth and righteousness another series of waves that reached the boy's heart. He had made up his mind, his purpose was fixed, he was going home. His mother was drawing him, the spirit of God was on him. I believe in prayer, my friends. I know something about God and his dealings toward his children. I am no theologian, but perhaps know as much about God as any D. D. that ever lived or

will ever live. The purest Christian characters that I have ever seen were among the illiterate and unlearned; they believed God and had simple faith.

I will go home to my father and will say to him, "Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son; make me thy hired servant." The spirit of God through his mother's prayers had softened the boy's heart and he was very near the kingdom of God. He arose and started home. The dear old father was also concerned all this time about the boy. Many weary hours he had sat in silence looking down the highway, thinking that his boy might return. His vision was not good at nearby objects, but he could see a great ways off. "Oh, I see him afar off, he is surely coming!" He ran to meet him, and when he came to him he fell on his neck and kissed him. The boy confessed to the wrong, and the old man was more than ready to forgive him. The father and son now reached the house, the same one in which he was born. The father commands to bring forth the best robe and put it on him, put a ring on his hand (a bond of love), put shoes on his feet, killed the fatted calf and let us make merry, for this, my son, was dead and is alive again; he was lost and is found, and they began to eat and be merry.

Fathers and mothers, if we as finite beings can manifest this kind of love and welcome towards our children, do you wonder that I fail to find words to express the supreme love and welcome that our Heavenly Father has for us when we come to him with a penitent heart? I do not think it has ever entered the heart of man the things that God hath in store for those that love him and keep his holy commandments. A. E. KENNEDY. Garden City, Texas.

A STUDY IN SIN

In the Advocate of March 25, Bro. O. L. Rogers writes under the caption of depravity in reply to articles on that subject some weeks before. My purpose was not to provoke a controversy, but rather to seek information.

If the passages which I cited were wrongly construed, and did not justify my arguments and inquiries, it would have been a favor for him or any other brother to have corrected me in showing me wherein I was wrong.

Bro. Rogers seems to be at a loss where to place me. I am a Methodist with Calvinism eliminated. I think that I am orthodox on all cardinal doctrines. There is what may be called original sin: it was not a created something.

Repentance and Faith and the New Birth.

These I regard as fundamental. The last mentioned, the new birth, is of vital importance, and made necessary by the lost life of the souls of the race by the offense of one man. Its necessity is not made nugatory as Bro. Rogers asserts by the position I took in the articles he essayed to find fault.

Life is of God. If the soul life of the race was lost in the garden it was restored in the garden, or at some subsequent time, and if, at a subsequent time, the reasonable assumption is only to those for whom life was provided, as Mr. Calvin claims.

Since life can only come from God, and a new birth involves a previous begetting, does not the Scriptures cited in previous articles justify the assumption that the race was begotten of God unto life?

Are not the commands to repent, believe, addressed to parties who have life in germ which enables them to respond? Such response it seems to me is in evidence of the presence of life. Such action is the movement of the heart to righteousness, which disposition and power was lost in the fall, or else the death penalty does not mean what it says.

Death came upon all men to condemnation by the offense of one man; justification unto life came upon all men by the righteousness of one man. If these plain and simple and all-embracing statements be set aside, we are in the dark. But to admit that they mean about what they say, much is clear that otherwise would be wrapped in darkness.

Now, let us see what sin is, and

what it is not; also, why sin is punishable, and so reprehensible.

Sin is a fact, it is real, it is universal as related to the adult world. The revelation of the gospel is the only remedy. Sin is fundamental, not depravity; depravity is an affect, and not a cause as is so vehemently contended by some.

Sin is an act of the will, and can have no existence apart from the free will action of a moral free agent, Bro. Rogers to the contrary notwithstanding.

Desire, disposition or inclination, though they be strong and point directly across the law of God are not sin. These are constitutional elements of our nature and are not sinful. They can only incline to sin, they are involuntary impulses, and no sin can be predicable until the will yields to their drawing influences.

Adam had all these so soon as he left the hands of his Creator, yet he was not a sinner, nor had he a sinful nature. Not until he consented by action of his will to satisfy an innocent longing for that which had been forbidden did he become a sinner.

Yes, "the gist of the matter is found in the definition of sin." I shall content myself with the definition given by the Word of God. I shall not attach much weight to additions to the Word of God.

For, when additions are made we suspect some pet notion lies behind them.

1 John 3:4 says in defining sin: "Whosoever sinneth transgresses also the law; for sin is the transgression of the law." Again, 1 John 5:17: "All unrighteousness is sin." James gives us a plain, simple statement of the genesis of sin when he says: "Man is tempted when he is drawn away of his lust (desires) and enticed, when lust (desire) hath conceived (when enticement, consent of the will) bringeth forth sin."

When we make inclination or desire or disposition sin, we go very far wrong. Adam had them, and James tells us how he was led to sin, and in so doing has told us how every sin was born that has cursed and blighted and degraded the race.

Sin in its essence and incipency is silent and at the first is known to no one but the sinner and God.

Sin consists in the purpose to do what is known to be wrong. The opportunity to execute may never occur.

One of the most remarkable statements with which I have met is by Bro. Rogers. He says, "No one, man

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or angel, can sin inwardly until there is found within a sinful state of the heart, for back of act and back of choice evil affection, evil desires."

It was the choosing the evil that constitutes the sin. That constitutes the sinful state and was the sin. This from Bro. Rogers I suppose is to account for the prevalence of sin. He wishes us to understand that we are in a diseased condition to begin with. But this will not account for the first original sin. Now we think to account for the first sin you have the key to the situation in every case. The disposition to locate sin in the desires, inclination or disposition of the physical man has been the source of much confusion. It suits Calvinism, but can never be made to harmonize with unadulterated Arminianism, or a consistent interpretation of the Word of God as we think.

Bishop Foster says: "When we begin to dally with forbidden things then is the beginning of consent. Any yielding tends to compliance when sin has been committed the moral nature has been depraved." Bishop Foster, of the M. E. Church, continues: "We sum up the conclusions already reached, and which we hold on the subject of sin:

First—Sin in every case is an act of transgression, and there is no sin "possible" without transgression.

Second—The transgression which constitutes the person a sinner must be his own personal act.

Third—A person cannot sin except as he is free in his acts; that is, able to do the opposite.

Fourth—The person cannot sin if the law which he transgresses be not known to him in such measure that he is conscious of wrong in the act committed or the determination of himself thereto.

Fifth—The sinful act is completed when the person wills the performance. Sin is not an entity or substance of any kind, material or immaterial, which is conveyed from one

being to another, or in any other way. It has no existence as a thing in itself, as a lump or atom of matter, or as a spirit has. It is not a quality or attribute of any substance, as being born with it or concrete in it by creative act; it is not a product of the power which gives existence to things or posited in things. It is not a nature or a state conferred, or imposed, either by original act of creation or by propagation; it is not a necessitated effect of any force of mind or matter.

Much is said of inherited sin, of transmitted sin, of sin of nature, of a nature that is sin.

The phrases are misleading and incongruous. The world is full of sin, but sin consists of none of the things described above. There is no man of whom sin is not predicable. But even of man, it is no part of the essence of his being. It is not a quality born in him, or imparted to him by creation. It is an acquisition not by the addition of some foreign substance or infusion. It is not of man by any necessitation of his nature. * * * If sin be not any of the things above described, * * * and if it be something which has reality, and which is predicable of man only, and which is not predicable of something in man as a part of his substance or inheritance of his nature, what, then, is it?

We answer to this question: "Sin is something which the individual man does; it is an act. There is no sin where there is not a sinner, and there is no sinner where there is not an act committed by him which constitutes him a sinner."

This article is too long; it will indicate to some who squint the eye at the views which I have been advocating as novel to all who think.

R. A. ELLIS.

Yazoo City, Mississippi.

ship it brings to the life and in the rewards it secures at last.

The older we become the more the other part of the minister's words ring in the heart: "It is glorious and awful." It is gloriously awful and awfully glorious. Not awful in the sense that some great catastrophe is awful, but awful in the unknown, immeasurable and fearful possibilities connected with it. Preaching is a savor of life unto life to some and death unto death to others.

No minister ever knows how much he is doing with the poorest sermon before the smallest congregation. The pulpit is the last place in the world for tameness, for glittering generalities, for doubts, for merely fine rhetoric, for the display of original ideas, for little questions about ethics, or for talking merely about human relations. It is a serious place, an awful place in its possibilities.

Some man is there struggling with a burning, physical temptation, some woman is there with her heart bleeding with sorrow, some person is there full of mental doubts, some one is seeking the higher spiritual assurance, some one is burdened, with business perplexity, some young person is almost persuaded to commerce the Christian life, souls are there with social and spiritual perplexities, some have come for spiritual food, some are there for the first time, others are there for the last time; the Spirit of God is striving with some heart. The destinies, not out of this life but out of the life to come, may be decided in at least one soul by what the preacher says and how he says it.

It is awful! The preacher knows nothing about the results of his sermons. It is possible that the future course of the most unlikely hearer may be decided by the most common words. No other place this side of the day of judgment is so awful as the gospel pulpit. Not only awful on what men call great occasions, but awful on the most common occasions; yea, every sermon is an awful opportunity because of the unknown possibilities connected with it. The preacher without spiritual earnestness, who makes his sermon only a bridge to span the Sunday with, whose soul is not oppressed as he enters the pulpit, with the awful and tremendous possibility and responsibility of preaching before half a dozen human souls, such a man is recreant in his heart to the call of God.

When the powers of an endless life take possession of the minister, then he preaches as a dying man to dying men, and his soul is fixed with the glorious awfulness of the privilege of preaching.—Morning Star.

PENIEL.

Men are like mountains. They appear in history for the most part like vast mountain chains and ranges and systems whose rocks and crags and heights and summit seem endless and almost infinitely varied. Some men are higher than others. Some make up only the foothills, myriads are only the jutting rocks on the sides of the mountains, and are seen only en masse, while other men are the great lofty peaks or individual mountains which lift themselves far above their fellows, and seem to touch the very skies. We see them—these great characters—whenever we look toward the mountains of history. Whoever saw Switzerland without seeing Mount Blanc, of Matterhorn, or Monte Rosa? Whoever saw the mountains of Israel without seeing snow-covered Hermon, or lofty Carmel?



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Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days you can keep them forever without a cent of pay and

JUST DO ME A GOOD TURN

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

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

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

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

Then every great, outstanding life, like every lofty mountain, has its own personal and peculiar character and mission and teaches the world some great and peculiar lesson. Some are solemn and stately like the Himalayas or the Rockies; some are symmetrical and beautiful like Tabor, and some are fiery and furious lighting up the world about them like Vesuvius or Chimborazo. Then, again, the mountains do not always seem the same. There are circumstances of cloud and light and conditions of atmosphere which make them seem at one time grander and more voiceful than at other times. Have you not seen some cold, rugged, barren height suddenly transformed into an object of grandeur and beauty by the effect upon it of the rising sun's light, or of the gorgeous evening clouds above it or beyond it?

Jacob, for instance, is one of the tall mountains in Hebrew history. There are other lofty heights about him; but there are only a few of them loftier than he. Some of them at times are marvellously changed by the outshining of Divine light and the overshadowing of Divine power; but none more wonderfully than he. We have one sight of him when he seems like a mountain height swept by a night of cloud and storm, which at last stands in the morning light radiant and serene in strength and beauty. We see this cold, rugged tempest-beaten, half-sincere man as he comes forth from that dark night of struggle at lonely Peniel a changed man, a different man from what he had ever been, transformed by Divine light and power, no longer the old Jacob, the supplanter, but Israel the prevailer, the Prince of God.

The light which makes glorious the great mountain summits guide and beautifies the foothills. That which transforms Jacob is the paramount need of every sinful human life—Peniel.—Northern Christian Advocate.

Courtesy is one of the cheapest exercises of virtue; it costs less than rudeness.—Selected.

"To worship rightly is to love each other. Each smile a hymn, each kindly deed a prayer."

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.

Devotional—Spiritual

GLORIOUS AND AWFUL.

Rev. Smith Baker, D. D.

A few years ago in a journey through a down East wilderness, an old man sat in the next seat in front of us, intently reading a book. Soon he turned and addressed us by name. We assured him of our pleasure in meeting, but confessed we did not know whom we had the pleasure of meeting. He replied: "I am a tremendous poor preacher of a glorious gospel," and added: "It is glorious but awful work." Those words have been ringing in the memory for more than twenty years, and we doubt if the old minister ever preached a sermon which made a deeper impression. "It is glorious but awful." The older we become the more eloquent and true they seem. We are sure the old man's words have helped on a poor preacher to be more faithful in the pulpit. "Glorious but awful."

It is unspeakably glorious to be permitted to preach Christ at all, anywhere, to anybody. The privilege of preaching is the greatest honor in the world. The being set apart to tell the story of the cross and proclaiming Christ's dying, even to lost men, is enough to satisfy the ambition of an archangel. No congregation is so small or uncultivated as to be beneath the best effort of the greatest talents. Our Lord preached one of His most profound, spiritual and beautiful sermons to one poor woman at a well side. No place is beneath any gospel preacher.

When a young man thinks there is no opportunity for his ability and culture in the gospel ministry, then it is a blessing to the Church for him to stay out of it; such a man, no matter how great his attainments, is not fit to preach Christ. When salary or size of the Church has anything to do with a man's entering the ministry, he has not received the vision of a gospel preacher.

Some of us, many, many years ago, felt if we could only be per-

mitted to preach Christ somewhere in a little red school house, at the four corners in the wilderness, that would be glory enough; and we have found it so, yea, the half did not come to our then dim vision, it has grown more glorious for half a century. The being permitted to tell the story of the cross has been an increasing song in the soul. God pity the man with spiritual life so low and cold, that to preach is a mere duty, a drudgery, without the thrill and intoxication of delight.

The privilege of being the messenger of Christ to other hearts rises above all other opportunities given to men. It is glorious. The ministry has some hard things, some trials, some burdens! Yes, but what of it? Does not a mother have burdens and disagreeable things? The privilege of motherhood covers them all up. She is glad to work and do hard things for the child God has given her. The call to motherhood is a privilege before which poverty and hard work and sacrifice dwindle into little things. Thus the call of God to the privilege of preaching the gospel, lifts a man above such little things as poverty or position, and turns sacrifice into joy; yea, rather makes it a sacrifice not to preach. No man makes a sacrifice in entering the ministry when called of God; he makes a sacrifice not to.

How much sacrifice did St. Paul make? or Cary or Mills, or Marks or Jonathan Sewall, or thousands of other home and foreign missionaries who have counted it all joy to spend and be spent for Christ?

We never are more indignant than when we read in some paper or hear men in a religious gathering write and talk about a man's sacrificing to enter the ministry, and what hard times ministers have. Every young man should be congratulated when God and the Church give him the privilege of preaching. It is glorious; glorious in the sweet joy it brings to the heart, in the fellow-

BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

THE RABBIT PEST OF AUSTRALIA.

In 1849 gold was discovered in California, and two years later in Australia. The result of this last discovery was a flocking of people to the island and the development of a civilization. Europeans are fond of the chase. Especially is this true of Englishmen. But only kangaroos and black swans were found in Australia, and hence the English rabbit was introduced for sport. But "Brother Rabbit" has always outwitted those who dealt with him, and in this case he outwitted the sturdy Englishman.

In 1862 two rabbits were taken to Australia. If we should say that there are now millions of them on the island from this one pair, the number would be inconceivable, and yet we cannot speak in millions, for they are to be actually spoken of in billions—an utterly unthinkable concrete numerical quantity.

In our country it is fishy to say that the rabbit climbs trees. Uncle Remus told the "little boy" of such a feat performed by Brer Rabbit once, whereupon the child challenged the old negro that he had stated an impossibility. Uncle Remus, always ready with his defense, replied: "Dat's so, chile, Brer Rabbit can't clam no tree usully, but dis time he des bleegeed to clam up a tree."

But in Australia the ingrained instinct of self-protection present in all creatures actually led the imported English rabbit to climb trees on the outside and to swim rivers. The rabbit does not grow so large as he does in England, and here we are led to wonder if his growth is stunted in some unknown way like the growth of the aboriginal people of the island.

Within ten years after the introduction of the first pair the destructiveness of their descendants had caused the loss of a thousand million of dollars to the country. In 1878 the government offered 25 cents apiece for their scalps; and, although they paid out millions of dollars in these bounties, they found no abatement of the pests. Five rabbits eat as much as a sheep. As they live on vegetation only, the amount of pasturage destroyed by them is something appalling. Traps, poisons, dogs, forest fires, encouragement of sports, all were tried, but the rabbit multiplied still. Their presence is still a curse to all agricultural pursuits and to all industries depending on pasturage.

THE CURSE OF THE FEATHER DUSTER.

That the feather duster should be relegated to the trash pile with an application of coal oil and matches is the dictum of science. Let us look at it in our own homes.

If you take a duster and "dust off" the dust from furniture and mantel, where does the dust go to? What good is accomplished? Suppose you scatter thousands of little bits of paper in your room—on the furniture, mantels, floors—everywhere. Now suppose we determine to get rid of the little bits of paper. Let's sweep them out of the house. But suppose they are so light that particles from them fill the air and light upon everything in the house. Then suppose when we have finished sweeping we brush them off the furniture and mantels, book cases, sewing machine and beds. They must go somewhere, and since they cannot in this way get out of the house they must fall or settle again somewhere in the rooms, and we have our finest particles of paper yet to contend with, and these are the most dangerous. Anything you can get hold of and burn may be disposed of, but the finer particles that emanate from the paper are still in the room, and the duster only changes their position for the worse. It is so also with the dust in your house. The floor is swept, the dust rises and floats through the air. You finish sweeping and carry out of the house the coarser particles of the dirt, but the finer parts, the dangerous parts, are left in the house. We now dust off the furniture. What good is accomplished here? The dust is only made to change place, to float in the air once more to be inhaled together with all that may cause irritation or disease in the lungs or bronchial passages.

Besides this, an old duster is sure to contain more or less of grease, and here we may find an excellent culture medium for disease germs. Scientists claim that diphtheria has been produced by the presence of this common household article. The habit of dust-

ing is not a sanitary one. If dust is not fit to be on the furniture or mantel or stairs, it is not fit to be in the house. If it goes back into the carpet or matting, what benefit have we? It will again be stirred by skirts or broom or sweeper, to be again inhaled to the injury of the body. Burn your duster, carry off the remaining dust with a cloth partly saturated with a furniture oil, and the work is sanitary. You will be better satisfied. Your home will be cleaner, look cleaner and the effect on your feelings will be so satisfactory that you will never again tolerate a duster in your home.

WIDOWS TEN YEARS OLD

It is almost incredible that there should be a country where there are thousands of widows under ten years of age. Yet this is true. In India children are often betrothed at four and five years of age, and they are often married at seven and eight. Child mortality is shockingly great. Hence there are many widows before the little girls reach the age of ten. This is an appalling picture, but it is a realistic one. Very often also the mother hurls her babe into the Ganges to satisfy the god which she imagines to be offended in some way, and only the sacrifice of her babe can make amends. If Christianity does nothing more than remedy these two monstrous practices it is a work worth while.

DO YOU PRONOUNCE THESE CORRECTLY?

(Webster's International Dictionary is the authority here used.)

George Bancroft (Bang-croft 1, not Ban-croft), American Historian 1800-1891. Gustave Dore (Do-ray 2), French artist, especially famous for illustrating Dante's Divina Comedia and Bible scenes. Porfirio Diaz (Dee-ahth 1), President of Mexico. Elected 1877, served one term, the constitution forbidding a second. His friend, Gonzales, was then elected, during whose term the constitution was amended so that Diaz could serve again. He has been President ever since.

Edwin Booth ("th," as in thin, not as in thine), American actor, 1833-1893. Joseph Haydn (Hi-d'n, not Hay-d'n), German music composer, 1732-1809. Charles Felix Gounod (Goono 2), French music composer, 1818-1893. Bolingbroke (bol-ing-brook 1, not Hole-ing-broke), English statesman, 1678-1751. Alexandre Dumas (Doo-mah 2, not Doo-mas nor Dew-mas nor Dew-mah), French author, novelist and dramatist, 1802-1870. Ernest Heinrich Haeckel (Heck-el 1, not Haeck-el nor Hay-kei), German naturalist, advocate of the biological theory of evolution 1834. Francis Pierre Guillaume Guizot (Gee-zo 2, or Gwe-zo 2), French historian and statesman, 1787-1874.

THE CONVERSION OF CHILDREN.

A plea for the conversion of children is not a new thing. For years and years and years, we have read and heard these pleas. Speeches have been made, articles and books have been written, urging parents, teachers and preachers to see to it that the children are brought to Christ at an early age. Away back in the days of Solomon, he urged the children themselves to "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." We have been told that the difference in saving an old person and a child is that when you save an old person you simply save a soul, but when you save a child you save over and above a soul, a life. I have never talked with a preacher that he was not a strong advocate, so far as words are concerned, of the conversion of children. He thought it was the very thing to do to try to save the children. Did you ever assist a preacher in a meeting that resulted only in the conversion of fifteen to forty children, not an old person saved, and leave him not thinking that the revival had practically been a failure? Or did you ever assist in a meeting where the pastor measured up to what you felt was his duty in instructing the children that were converted as to their duty in joining the Church and living a Christian life? I have been assisting preachers in holding meetings for the last thirty years or more, and the fewest number have ever rejoiced over the conversion of the young peo-

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

Dallas, Texas, March 15, 1909.

Patton-Worsham Drug Co., Dallas, Texas:

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

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

THE ONE AHEAD! Ware's Black Powder for Stomach and Bowel Trouble For Sale By All Druggists. Price, \$1.00 Bottle

ple, or worked as faithfully as I thought they should in getting them into the Church and teaching them, how, as children, they were to live the Christian life. I think we should magnify the conversion of a child as the greatest thing that can happen to it in this world, being more important even than its natural birth. We should also labor with commendable zeal to induce the child when converted to join the Church. I believe that if we would labor as earnestly as we should with the children, that it would not be many years before it would be a rare thing to find a person of years who was not a Christian and in the Church. It would save the ministry and laity much hard work, and oftentimes great grief in mourning over hardened sinners if they would labor as faithfully for the salvation of the children as it is their duty to do. You have often heard it said that the child-nature is easily impressed, that its conscious nature is like wax on which you could write with much ease, either good or bad. All of which is strictly true. Hence we, as Christian ministers and Christian workers, should be wide awake in getting our writing on the child-nature first. Many are the instances where conversion has said to have taken place at the tender age of four and four and a half years. In my own family one of the sweetest Christian lives that brightened our home was our oldest daughter, now the wife of Rev. S. A. Barnes, presiding elder of the Abilene District, and she was happily converted when only three years old at Midway on the Marystown Circuit in a meeting I held the year I was on that circuit. All of my children were converted before they were eight years old. I make an earnest plea for a ministry and Church that are given with greater earnestness and consecration to the saving of the children. The oft repeated objection that the child does not know what it is doing has long ago been exploded, and but few people now, if any, believe it. Most parents, especially if they are Christian parents, have discovered that such an objection is a reflection on them, and they have ceased to use it. Children often, long before we, as a general thing, begin to talk to them about the question of their salvation, have been pondering in their minds whether or not they should be Christians. The old statement that children do not hold out in their purpose to be Christians has also proven to be false, for the ratio of children who are true to their religious profession is greater than is the ratio of grown persons who profess conversion. I am for the children. They are worth saving. The material support of the Church may not immediately be as great from the child as from the grown person, but it will come after awhile, and coming from a life in the Church and instructed in all of her ways, such support will be full and free. And I doubt very materially if the giving of the person who has thus been reared in the Church will be given from a sense of pride, as is too often the case with people who have been converted in later years. Let us make this a great year in the salvation of the children. I believe that it is possible for us to, almost to a child, save every child in our several charges. I remember, and I do not write this in a boasting spirit, but to show what may be done with the proper effort, that during the two years that I was on the Abbott charge that I, with the aid

of the faithful men and women of that charge, led every child that was old enough to be religious in the families of our Church, with the exception of two as I now remember it, to Christ and into the Church, besides a large number of children of other Churches were led to Christ. It took a great deal of work and the exercise of much patience to do this, but the results more than compensated. I was up at Dalhart a few days ago attending a session of the Clarendon District Conference. As I stood at the door of the church a man of about thirty years walked up, and extended his hand to me, saying: "You don't know me, do you?" I said no; I don't believe I do. "This is Walter Dawson," said he, "that use to live at Wesley Chapel." Oh, es, said I, I know you now, but we did not call it Wesley Chapel when I was your preacher; we called it "The Wilderness." He was one of the children converted during the time I now speak of on the Abbott charge. He is now a man of family and still a faithful member of the Methodist Church. I repeat, the children are worth saving. May there be such an ingathering of children into the fold this year as has never been in the history of our great Church.

"Train up a child in the way he should go, and when he is old he will not depart from it." Do you want him to live in the Church or out of it when he is old? "In it" you say, "by all means." Well, then, train him up in it. Get him to Christ and then into the Church. I never was then deeply in earnest in all my life than when I utter this last exhortation: Let us see to it that the children are saved.

I will take it as a personal favor if every preacher who reads the above article will write me a card telling how many children are converted and join the Church in his meetings this year. G. S. WYATT.

P. S.—Just as I am preparing to commit this to the mail service my eye falls on this from the Dallas News: "About thirty children were received yesterday into the Sodality of the Children of Mary. This marked the culmination of a series of lectures delivered here by Father McDonald, of Chicago. There was also a processional of the children yesterday at the Cathedral of the Sacred Heart, and a ceremonial of the crowning of the statue of the blessed Virgin." Do you blame the Roman Catholics for looking after the children of their Church? I am sure you will say, "No." Should we not then, who believe that we have the best system of doctrines known to the world, make a vigorous effort to bring into our own Church our own children? Up then and to work, always at it, persistently at it, prayerfully at it, enthusiastically at it, while there is a child to be saved. G. S. W.

PREACHER WANTED.

I want a young preacher to help me in my work here at Ballinger during his vacation out of school. I can take good care of him. Write me at Ballinger, Texas, for full particulars. J. A. BIGGS.

REVIVALIST.

I have some time unplaced which I would be glad to employ in revival service. Any pastor who may desire my help can address me at Union City, Tenn. S. A. STEEL.

Much doing is not so important as well doing.



Minim. We el and yeast is that I town his and his highest H. Brow

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Notes From the Field

Miami.
We closed our great revival at Miami yesterday. The universal opinion is that it was the greatest revival the town has ever had. Brother Huffman and his good wife are held in the highest esteem by all the people.—W. H. Brown, June 4.

Albany.
We are moving on slowly, but are making some progress. Our church at Leuders is about complete, and as soon as we get the seats will be ready for occupancy. We are now planning for our summer campaign of meetings, beginning at Albany the 15th instant. I am sure we are on the up-grade on all lines. The collections are about one-half paid, and salary is being looked after. On last Monday we received another generous pouce, which is very highly appreciated.—J. H. Chambliss.

Penelope.
On the tenth day of May "Man," my faithful horse, died and I had him gently and reverently buried and did not know what I was to do for another horse; but the brethren of my three churches got together and made up \$125 and bought one and made me a present of it. I wish to express my sincerest thanks to everyone who was in any way interested in the matter, and say that I hope by more efficient work to be able to in part repay them for their kindness and generosity toward me.—Samuel C. Baird, June 2.

Line Street, Hillsboro.
The Church at this place is still moving forward. The Sunday-school has increased from about sixty to one hundred and fifty since conference, and is now thoroughly organized according to modern methods. The Junior League has grown from twenty reported at conference to more than fifty. Preparations are being made now to have concrete walls put around the church and have the house painted. It means work here, because of the wide-awake, energetic man and lovable pastor of First Church, Dr. Chapman, who also has remarkably large and wise plans for his Church. The children's Day exercises were very instructive as well as inspiring, and the house was crowded to enjoy the program. Every day gives encouragement for large things here.—H. W. Stanford.

Tennah.
We are moving along fine with our charge. Our protracted meeting was a success in every respect. Rev. Neal W. Turner, of Clifton, did the preaching, and he did it well. Our District Conference convened here last week. We certainly had a feast. Every one who knows Rev. C. A. Tower knows him to be a success when it comes to directing the affairs of a District Conference. With the good meeting and the District Conference both in our town the same month, we are expecting fine results. Our people tell us many nice things as we go among them, all of which help up along in our work. We certainly have some people on Tennah charge. Yes, one of the leading hotel men in our town gave us a real nice pouce this morning. We also received a nice pouce a few days back through the mail. It consisted of a five-dollar bill. So we take courage and press the battle. Yes, we certainly have a real fine lot of young people on this charge, and they are our friends. We have recently organized an Epworth League. Our young people are delighted with the League work. We are trying to do the work that we believe God wants done, regardless of men's opinions.—L. B. Saxon.

Sulphur Springs.
We have just closed a very successful meeting at our Church here in Sulphur Springs. A large tabernacle was built adjoining the church, and it was well adapted to the services. The congregations were large. We had the best day congregations I ever saw through a revival. Rev. D. L. Coale was with us the entire two weeks and he did some very fine preaching for us. Coale does not try to pull the meeting about himself, but magnifies the Church all the way through and ties the people to the Church and not to himself. He impresses upon the converts the importance of going into the Church. I can most earnestly recommend Brother Coale to any of the brethren who may need his services. We did not keep a strict account of the conversions but am sure there were seventy-five conversions and reclamations. Forty-two have joined our Church, and I have the names of others who will join. Some went to the other Churches. I feel like the spiritual life of the Church in general has been quickened, and we are expecting a prosperous year. We have a most delightful

COOKS WHILE YOU REST



Think of it! No watching necessary, as food cannot boil over or burn. Duties in other parts of house can be attended to while meal is cooking as whistle blows continuously for 20 minutes before water is exhausted. The IDEAL STEAM COOKER requires only one burner of gas, gas-line or oil stove to cook entire meal for from two to ten people. Greatly reduced labor and fuel-saving device ever invented. Cooks by steam, which is better than dry heat. Food retains natural flavor and crispness. Absolutely no intermingling of odors. Unsurpassed for cooking fruit. Ask about it. **TOLEDO COOKER SALES CO., Dallas, Texas.** Live Agents Wanted. Write for proposition.

charge. The people have shown us every kindness, and the work of the Church has moved forward during our entire pastorate here. Brother Mountcastle has his hand on the work of the district, and I am sure that Sulphur Springs District will make the best report in her history. The debt on the district parsonage, that has been an eyesore for a number of years, is practically paid; only two or three works in the district have failed to pay, and their amount will come soon. We hope to see Methodism come to the front in this section.—W. P. Bryan.

Prosper.
Our third Quarterly Conference was held at Wesley Chapel last Saturday and Sunday. Brother J. F. Pierce preached three very fine sermons and looked after the business of the Church with interest and care. Brother Pierce is held in very high esteem by the entire charge. Our four Sunday-schools observed Children's Day, and I have just sent to our Conference Secretary and Treasurer, Brother A. L. Andrews, \$14.42. Our Sunday-schools are getting along nicely. We have three weekly prayer-meetings, and are planning for our revival meetings in July and August.—A. P. Hightower, P. C., June 7.

Dawson.
We are moving along slowly but surely on the Dawson charge, on the first Sunday in April. Brother J. M. Wynne, Financial Agent for the University Training School, at Blooming Grove, came to us, and for three weeks preached to us as only Wynne can preach. Every time he came before us he had a message that stirred our souls and made us long to live better lives than ever before. This meeting was a success in every way. Many souls were saved and reclaimed, and fifteen were added to the Church. Our Sunday-schools, Epworth Leagues and Home Mission Society are flourishing. Children's Day has been observed, and was a great success. Improvements are being made on both of our churches, and ere long we feel sure that these houses will present a neat appearance. Prospects are fine, and we are very hopeful.—S. P. Nevill, June 7.

Pittsburg Circuit.
Pittsburg Circuit is moving up, we think. Some encouraging symptoms: good congregations, good attention, good Sunday-schools at some of the churches, organized into missionary societies and moving off in that work. So we are encouraged. Every now and then some tokens of appreciation. Some of my friends and brethren gave me a fine present the other day—a good suit of clothes, or \$21.25 to buy it with. Then my heart leaped with joy, not so much for the value as for the expression of friendship. May the good Lord abundantly bless those dear friends. We have a good people, and want to do the best work of our life. Our protracted meetings will begin soon. We must have a revival in every Church. How will we do it? All for Christ, all at work, all on our knees. Let us meet the conditions, then it will come, as the Lord has promised. "He that abideth in me, and I in him, the same bringeth forth much fruit." (John 15:5.) "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:8.) So to you knees, my dear brethren.—S. N. Allen, P. C., June 7.

Valentine, N. M.
The Lord God has blessed me and my people more than I ever dreamed of. How excellent is the name of the Lord! I can never do enough to show my gratitude for his love. The least I can do is to give him my life. On May 14 I laid the cornerstone of the church we are building at Van Horn, Texas. It was a red-letter day for the town of Van Horn and her people. The building is to be of rock-faced concrete blocks, and will be one of the nicest churches in the west, considering the cost and the size of the town. I feel like indulging myself in a little praise of the good folks of Van Horn; they are whole-souled and enthusiastic workers. I never had the pleasure of serving a people that were more appreciative than the good Van Horners. I know that the good God of heaven will bless them in their work, and I am also sure of a mighty outpouring of the Spirit. May the revival fires burn on every hearthstone, and all the town be turned to God. The adobe work of the Sierra Blanca Church is almost finished, and the carpenters are rushing the wood work. We hope to have a great day for an opening service, and this will be the beginning of our revival service. Rev. G. W. Shearer, our conference evangelist, will hold the meeting for us. He is a deserving and worthy young preacher. We know, for we have worked with him for the Lord. The Sierra Blanca people are as fine a people as any man need want to work with. They are always ready to respond to a call of duty. They are always ready to do the right thing at the right time. We feel especially grateful to the ladies of the charge; they are true blue. We spent last week out in the country visiting the ranches and the settlers. We are pleased to notice the interest in religious work that was manifested in the good folks that we met on the road. On Sunday I preached at the Black Mountain School. This was the first service that was ever held in the school building. The Lord was with us in all the services. Some conversions, a reviving of the saints and a Sunday-school are the visible results of the day's work. May the God of heaven bless these good people in my prayer. Tuesday, June 1, the third Quarterly Conference convened at Sierra Blanca. The reports were fairly good, and the services that the worthy presiding elder held were very helpful to us all, and the occasion will be long remembered by the people of this class. Our official members

ESTABLISHED 1904

WHITE SANITARIUM

I HAVE KEPT THE FAITH

Tyler, Texas, April 25, 1909.

Dear Doctor White:—I never lose an opportunity to say a good word for the White Sanitarium. I am just as enthusiastic now as I was the day I left the institution. It is now over two years since I took your treatment, and I have kept the faith. Not a drop of anything intoxicating has passed my lips; I have even tabooed soda water. My advice to any one suffering from whiskey or drug habits, and who wants to be cured, and has even a spark of manhood left in them, is just to place themselves in the White Sanitarium. Your treatment will do the rest.

(Signed) R. O. CLAY.

Write for Free Booklet—"DO IT NOW."
WHITE SANITARIUM
10th and Tyler Sts., OAK CLIFF (Dallas) Tex. Phone CH8 142

are of the high type that we read of. They are always thoughtful of the preacher and his needs; they are always ready to make any step that is progressive. We have learned to love not only the official members, but all the folks on the charge; they are a good set. We are still of the opinion that the one great thing for us to do is this: To be consistent in our daily walk before men. This is the keynote of success in the West; to live your professions. We need to be religious.—R. H. Lewelling, June 2.

Alma.
Last Sunday was a great day for Alma. We had one of the finest children's services I ever saw. The children were well trained in all their recitations and songs, and delivered them to the delight of a crowd which more than filled the house. The success was mainly due to the untiring work of Mrs. J. W. Brewer and Miss Pennie Grimes, with the superintendent. We had preached on infant baptism at the previous service and baptized six infants, so the day was spent with the children. One week ago last Sunday night we closed a meeting at Session, where we had about sixty professions. The Lord gave us a great victory from the very first. We are indebted very much to our newly-made local preacher, Rev. J. D. Reed, for his help and also to some of the Alma class, without whom I don't know what we would have done. One good Brother Roach, at Bardwell, has bought two nice lots in the new town and given them to our Church. The parsonage has been moved from old Bardwell to our new town, and the good people have voted to merge the church as soon as crops are done. The charge is in a prosperous condition all around.—M. W. Rogers.

POLYTECHNIC COLLEGE COMMENCEMENT.

The most successful year in the history of the Polytechnic College has just been closed. The work done in the class room has been very satisfactory, indeed. The programs rendered during the commencement were the best ever known on the platform of the school. The commencement occasion in the entire work of the college. The work started with the closing exercises of the Preparatory School on Saturday morning. Rev. S. R. Hay delivered a very appropriate address before the graduates of this school. Mr. E. H. Nance won the scholarship in the freshman year, and is thereby entitled to free tuition for the first year in the college. Mr. H. G. Nelson won the W. F. Lackey medal in the contest in oratory at night. Sunday morning came bright and clear. The commencement sermon was preached by Dr. W. F. McMurry, of Louisville, Ky., in the First Church of Fort Worth. It was a very fine delivery, and was very much enjoyed. At night Rev. L. T. Rippey preached an excellent sermon to the undergraduates in the college auditorium. The day was a good one to the use of edifying. On Monday morning Miss Corda Mitchell won the W. E. Williams medal in the reading contest. The work done by the pupils showed splendid training. The fine arts exhibit from 1 to 6 p. m. attracted a large crowd. The college orchestra and the glee club furnished music. The event was quite a social occasion. At night the fine arts recital given taxed the auditorium to the last capacity. It was a treat to all who came. Tuesday the alumni address was delivered by Rev. C. W. Hearon. It was well done. At 8 p. m. the annual debate took place. As usual, excitement ran high. Society spirit was to the high-water mark. Everybody was in a good humor. The young men were at their best. The speeches were of a high order. Some said they had never heard a better debate even in the leading universities. The Fillos won by a very narrow margin. On Wednesday, commencement day

proper, a good class of graduates assembled to receive their diplomas and degrees. The address was delivered by President Boaz in his usual happy and forceful style. The occasion as a whole was very gratifying, and the students not graduating went home expecting to return. The prospects for the future are better than ever.

C. L. BROWNING.

GRANBURY COLLEGE COMMENCEMENT.

Granbury College has just closed out a most successful year's work. The citizens of the town say that it is the best work that has been done since Brother Switzer was in charge of the school, which was fifteen years ago. There have been over one hundred and thirty matriculations this year. The outlook for the future of the college is very bright. The patronage this year has been from eleven different counties, but Granbury herself has given a most gratifying patronage. From present indications the home patronage will be about double next year. There were thirty-one boarding students this year, and the number will be greatly increased next year, as every young man in the boarding department left planning to return next year, and each expects to bring others with him. Every young lady, except possibly two, expects to return, and they will be kept away only on account of financial circumstances. There were fifty young preachers in attendance this year, and their influence for good was felt by all. There has not been one rattle to mar the happiness of any one, either among pupils or the faculty. The discipline has been perfect—without a jar. The faculty has been perfectly harmonious, and they are all to return next year, except one, who retires from the teaching profession. Brother Webb has gathered around him one of the ablest faculties to be found anywhere, and each one of them admits his debt and strives to their utmost to carry out his ideals of work. It is remarkable how he could have selected from rank strangers, most of whom he had never seen, a set of teachers and moulded them into one body so well rounded and harmonious. The good feeling between teachers and pupils too, has been remarkable. A higher grade of students than has attended here this year cannot be found anywhere, and they are all enthused for the future of the college. Rev. R. H. Evans, of Dublin, preached the commencement sermon on Sunday morning, May 23, and Brother Cox, our pastor, preached to the undergraduates at night a strong sermon. Both of these sermons would have done credit to any college commencement, and the people of Granbury were delighted with them. Judge R. M. Estes delivered the annual literary address on Monday morning. There were several medals awarded this year. Mr. Walter Larned, of Palsky, Texas, won the medal given by Mr. W. E. Raugh for the young man excelling in oratory, and Miss Inez Walley, of Granbury, won the one given by Hon. J. J. Hiner for the young lady excelling in oratory. Miss Ethel Wilson and Miss Emily Doyle, both of Granbury, won medals in music.

J. N. HESTER.

A HAPPY EVENT.

Rev. Thomas Hanks, of Lockney, Texas, and Miss Lizzie Perry, of Lamesa, Texas, were united in marriage at the home of the bride's parents June 2, 1909. Rev. J. B. Curry officiating. Rev. Mr. Hanks is a member of the Northwest Texas Conference, and stationed at Lockney. He is a graduate of the Biblical Department of Vanderbilt University, and one of the successful young men of his conference, while the bride is one of the most charming young ladies of the south plains country. A host of friends join in wishing them a happy voyage through life.

J. B. CURRY.

The Home Circle

THE THING AT HOME.

All up and down the land I go
With mother, making calls,
And sit in chairs so much too high
In strange and different halls,
And can not think of things to say,
And feel so pleased to start away.

But when we come to home again,
I'm glad as glad can be
To see the very oldest toys—
All waiting there for me—
The horse with missing tail, the
blocks,
And all the soldiers in their box.

The wagon with the broken shaft,
The doll that will not talk,
The little duck that ran so fast,
And now can't even walk,
They all are friends so tried and true
Because of what they used to do.

And every day when I'm away
I know they miss me so,
I never ought to leave them once—
They're sensitive, you know—
And just to comfort them a mite
I take them all to bed at night.

—The Youth's Companion.

THE CAKE THAT PRISSY MADE.

"I am going to make a cake and take it over to the new minister's wife to-day," said Mrs. Wood. "I am sure she won't have had time to cook much when she's been so busy all the week getting settled down. And it's likely she'll have a strange minister or two to tea to-morrow, since that convention is being held over at Exbridge."

"May I help make the cake, mother?" asked Prissy.

"Of course, you may, girlie. If it wasn't for the minister's wife I'd let you make it all by yourself." For ten-year-old Prissy was a famous little cook and very proud of the fact.

But just after dinner that day word came that Aunt Janette, over at Exbridge, had had another "spell." Mr. and Mrs. Wood hastily got ready and drove away, leaving Prissy in charge with many directions and warnings.

When Prissy was left alone, she remembered about the cake that was to have been made for the new minister's wife. Mrs. Wood had forgotten all about it. "But I'll make it," said Prissy resolutely. "I know I can make it good, and I'll take such pains."

So Prissy went to work in a housewifery fashion, tying a big frilled apron about her and looking as wise as a baker's dozen of little cooks. Very carefully indeed did she mix and measure and stir. Then came the baking, and Prissy hovered over the range until her jolly little round face was as red red as one of the big peonies in the garden outside. But she felt repaid for all her trouble and worry when the cake came out of the oven light and puffy as golden foam.

"Now, for the icing," said Prissy, triumphantly: "and after tea I'll put it in the long basket and take it up to the manse."

By this time, Prissy was a little tired; so she rather hurriedly beat up the confectioner's sugar for the icing, and didn't even scrape out the bowl for her own sweet tooth, as she usually did.

After tea, when the icing on the cake was beautifully smooth and firm, Prissy dressed herself in her second-best blue-plaid gingham and started out to carry her gift to the manse, leaving brother Ted in charge of home affairs.

She was not just sure where the manse was. The Wood family had been living in River Valley only two months themselves; and Prissy had never been up the Exbridge road be-

fore, and had not yet seen the new minister's wife. When she had walked about a mile she met the little boy who sat at the desk next to hers in school, and Prissy very politely asked him to direct her to the manse. And the little boy who sat at the next desk answered just as politely that she must take the next turn to the right, and the third house from the corner on the left-hand side was the manse.

Prissy followed these directions and her nose, and soon found herself on the manse veranda. She rang the bell, asked the trim maid for Mrs. Stanley, and was whisked into the sitting room, where a very pretty lady with brown eyes was arranging some books. "Please'm," said Prissy, feeling horribly shy all at once. "please'm, I brought you a cake. Mother thought you might like it—because you've been so busy moving in."

The lady's brown eyes twinkled pleasantly. "Sit down, dear," she said. "And so your mother has sent me a cake. It is very sweet and thoughtful of her. I haven't a bit in the house, and I have been very much rushed. Now, which of my kind new neighbors is this nice mother of yours? And you'll tell me your own name, too, won't you?"

"Mother is Mrs. Chester Wood," said Prissy, "and my name is Priscilla Marian Wood, but everybody calls me Prissy. Mother meant to make that cake for you herself; but she had to go to see Aunt Janette after dinner—Aunt Janette takes spells, you know—and so I made it myself. I hope you'll like it, although, of course, it isn't as good as mother could make."

Prissy had not noticed the surprised expression which came over the hearer's face when she told her name. When the latter spoke, there was a queer little tremor in her voice. "It was very kind of your mother and very sweet of you, I—I didn't expect it. Your cake looks so tempting that I am sure it is good, and I'm going to get a knife and sample it right away. I feel really hungry for a bit of cake. I haven't had any for over a week, you see."

She got a knife and cut a generous slice of the cake. She offered it to Prissy, but Prissy declined politely. She was not sure whether it would be good manners to bring a cake to a minister's wife and then help to eat it. So her hostess took a big, brave bite of the slice herself. Then a queer look came over her face, and she got up and whisked out of the room without a word. When she came back her face was very red, but she ate up the rest of the slice, and told Prissy that it was delicious. She did not eat the icing. She left that lying on her plate.

She asked Prissy a great many questions about her mother and herself, and when Prissy went away, she told her that she would come over the very next day and see her mother. Of course, Prissy said politely that they would be very glad to see her, but in her secret heart she did think it odd that the minister's wife should go visiting on Sabbath.

She was at Sabbath-school the next day when the visitor came.

"Marian!" said Mrs. Wood in amazement.

"You expected me, didn't you?" said her caller. "I told Prissy I would come to-day. I couldn't wait until Monday. It was so good of you to think of me and of sending me that cake, Julia. I understood it to mean that you wished to be friends again, and were willing to forget that foolish old quarrel of ours, which I have so deeply repented."

Mrs. Wood knew there was a mistake somewhere, but it didn't matter. She held out her hands warmly to Marian, and they kissed each other tenderly.

When Prissy came home, her mother told her that the new minister's wife had never received the cake which had been so painstakingly made for her. Whether it was Prissy's mistake or the little boy who sat at the next desk, I don't know and nobody else knows. The manse was the third house on the right-hand side. The house on the left-hand side had just been rented for the summer by Mr. and Mrs. Stanleigh. And Mrs. Stanleigh had been Priscilla Marian Gray before her marriage.

"We were very dear friends, Prissy," said Mrs. Wood. "You were named for her. But we had a foolish,

bitter quarrel some years ago, and have been estranged ever since. I missed her greatly, but our pride has kept us from seeking reconciliation. We have forgiven each other now; and all is well again, thanks to you, you blessed little blunderer."

But there are three things about this story that three people never knew:

Mrs. Stanley, the new minister's wife never knew how narrowly she missed having a cake for her first Sunday tea.

Mrs. Stanleigh, of the third house on the left-hand side, never knew that the cake she had received was meant for somebody else.

And Prissy never knew that she had iced that cake with Salaratus!—L. M. Montgomery, in the Congregationalist.

THE FIRST HORSE JOSIE SAW.

Little Josie Scott lived with his father and mother and baby sister in a tiny house on a tiny island in the middle of a large river. The island was so small that there was no space on it for horses or cows, chickens or pigs, and, as Josie never had been away from it in his life, he never had seen any of these creatures.

"Oh, I do wish I could see a horse!" he often sighed, when his mother told him how large and beautiful horses were, how good and patient, what loads they would draw, and how fast they could travel.

He had seen pictures of them, of course, but that was not nearly so nice as seeing one. "Wait until you are a bit older, my boy," papa said. "and I will take you to the mainland where you can see dozens of them," and Joe tried to think what a beautiful place the mainland must be.

But he didn't have to wait so long as he feared he must, and he didn't have to go to the mainland, either, to see a horse.

Every day ships passed up and down the river, and Joe found a great deal of pleasure in watching them. He knew the names of most of them, and they seemed to him like old friends. Usually they moved by very quietly, but one day a great storm came and all these vessels had a hard time.

About two miles up the river from the little island home were some large rocks, and one ship was blown into these and wrecked. No one was hurt, but a great many things were lost, and Joe stood at the window all the afternoon watching them float by.

There were boxes and barrels, bundles of wood, bales of hay, and all sorts of things.

But what was this strange white object coming so regularly and smoothly? Joe had never seen anything like it.

"Mamma, mamma," he called, "come quickly! A great white thing is coming, and it's alive and is swimming. Oh, what is it?"

Mamma was at the window in a moment.

"Why, dear child, it's a horse!" she exclaimed, "and the poor thing has been lost in the wreck. See, it's coming straight to us!"

And on the beautiful white creature came, his pretty neck curved gracefully, his finely shaped legs making strong, regular strokes as he swam toward them. In a few minutes he had reached the island, and scrambling up the bank came directly to mamma and Joe at the window.

"Ah, he wants company!" mamma said, raising the window and giving him a lump of sugar. "Pat his nose, Josie, he would like that."

And Josie gently smoothed the soft nose, and laid his head against the beautiful neck.

"He has been somebody's pet, mamma, hasn't he?" he asked.

"Yes, his gentle ways show that plainly. After he is acquainted, I think he will give you a nice ride."

And he did. He was not taken away from the island for a week, and Josie rode him and played with him all that time. The two grew to love each other dearly, and Josie still believes that the first horse he ever saw was the finest and handsomest.—Elizabeth Roberts Burton, in Sunday School Times.

NOT QUITE TALL ENOUGH.

A friend showed us this morning a picture taken on the coast of Holland of a company of women and children with their wooden shoes and peculiar bonnets with the little gold balls fastened upon them.

As all our readers know, a great part of Holland was under water but for the vast dikes or embankments which the Dutch have built to keep out the ocean.

It reminds us of an interesting sto-

Refreshing Sleep

Comes After a Bath with warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Sold by druggists. Always insist on **Glenn's Sulphur Soap**

Hull's Hair and Whisker Dye, Black or Brown, 5c.

ry, how Frederick the Great was anxious to conquer Holland and make it part of his possessions; so one day he invited the Dutch ambassador to witness a review of his army, and after one large body of troops had marched by he said to the Dutch ambassador, "What do you think of those men?"

"Good soldiers," replied the ambassador, "but not tall enough."

Another large body of troops passed by and Frederick again asked, "What do you think of those men?" and received the same reply, "Good soldiers, but not tall enough."

The came Frederick's great body-guard, composed of giants, which the king had brought together from all parts of his kingdom, and with a triumphant air the king asked the ambassador, "What do you think of those men?" and again the ambassador made the same reply. "Not tall enough."

"What do you mean?" said Frederick.

"I mean," said the ambassador, "that we can flood Holland eight feet deep."

The king concluded not to attempt the conquest of a country which could be flooded eight feet deep.—Geo. T. Angell, Apples of Gold.

A CHILD'S SONG.

By Charles Wesley.

Loving Jesus, meek and mild,
Look upon a little child.
Make me gentle as thou art,
Come and live within my heart.
Take my childish hand in thine,
Guide these little feet of mine.
So shall all my happy days
Sing their pleasant song of praise.
And the world shall always see
Christ, the holy Child, in me.

Alfred at the window watching an old organ grinder with an old-fashioned, stick-propped barrel organ, and listening to the dulcet strains of "Home, Sweet Home," suddenly exclaims, "Poor old organ! She's only got one leg!"—The Christian Guardian.

MAKING SUNSHINE

It is Often Found in Pure Food.

The improper selection of food drives many a healthy person into the depths of despairing illness. Indeed most sickness comes from wrong food and just so surely as that is the case right food will make the sun shine once more.

An old veteran of Newburyport, Mass., says: "On October, I was taken sick and went to bed, losing 47 pounds in about 60 days. I had doctor after doctor, food hurt me and I had to live almost entirely on magnesia and soda. All solid food distressed me so that water would run out of my mouth in little streams.

"I had terrible night sweats and my doctor finally said I had consumption and must die. My good wife gave up all hope. We were at Old Orchard, Me., at that time and my wife saw Grape-Nuts in a grocery there. She bought some and persuaded me to try it.

"I had no faith in it but took it to please her. To my surprise it did not distress me as all other food had done and before I had taken the fifth package I was well on the mend. The pains left my head, my mind became clearer and I gained weight rapidly.

"I went back to my work again and now after six weeks' use of the food I am better and stronger than ever before in my life. Grape-Nuts surely saved my life and made me a strong hearty man, 15 pounds heavier than before I was taken sick.

"Both my good wife and I are willing to make affidavit to the truth of this."

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

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

The HOME KITCHEN FRIEND \$4 to \$12 a Day

Made by our Agents

Selling our elegant 9-piece Kitchen set and rack. Every house-keeper wants it. The greatest kitchen convenience a woman ever had. 9 articles—Paring and peeling knife, dicing spoon, butcher knife, sharpening stone, cleaver, bread knife, carving fork, pancake turner, bonz carving fork, made of hardened steel, warranted to hold edge. Churches, societies, etc., can raise money selling to ladies. Price \$2.00. Special prices in quantities to agents and Church Societies. Send \$2.00 for sample, take orders; order quantities as needed. Get one for your house and sell to your friends. G. K. NOVELTY CO., Dallas, Texas.

June 10, 1909.

DECATUR

The sec Decatur I in Chico, preparatio presiding this occas day was t was lost should be ference wa Seth War The prest novice in iness with his senior Several ent. Rev. District s odist. His preached Wages day night brethren sented in ence Chur F. S. Ond report of University mentary o of work o cal Depart cheered t with the North Terrell ha has just o Mrs. Lura of the S School, sp cerning th ress of t Publishing for sale Mr. W. E conducted "The Past This was The fol granted H Rogers, T W. Barnett Walter ton, Keen Pritchett w nual Conf The fol gates to l T. N. SHEL W. R. REV. Alternat J. P. I H. M. Several The distri of a speci Epworth schools of amount n special re on Mission trict Exat the count are matur Sunday w time for Emergenc trict. The stracted t to visit e interests e was gua members the confy and publi tribution i ference. The repa a number finances 1 of the Ch the up gra The seri Frank S. t tures of t ances gre and intel times the brethren i Jesus. Str tians wer ber of ou themselves The cont the Jackst

TERRILL

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DECATUR DISTRICT CONFERENCE.

The second annual session of the Decatur District Conference convened in Chico, Texas, May 28-30. Thorough preparation had been made by the presiding elder, Rev. L. S. Barton, for this occasion. The program for each day was carefully arranged. No time was lost in deciding what matter should be next presented. The conference was disappointed that Bishop Seth Ward was unable to be present. The presiding elder, however, is no novice in the chair; he dispatches business with the dexterity of one much his senior in experience. Several visiting brethren were present. Rev. John E. Roach, of the Bowie District, represented the Texas Methodist Historical Society, and also preached an able sermon. Rev. J. R. Wages, of Bowie, preached on Thursday night, to the delight of all the brethren. Rev. T. N. Weeks represented in a telling speech the Conference Church Extension Board. Rev. F. S. Onderdonk gave an encouraging report of the work of Southwestern University. He spoke most complimentary of the progress and character of work being done in the Theological Department. Prof. H. A. Hudgeth cheered the hearts of the brethren with the news that the old debt on the North Texas Training School at Terrell had been liquidated. The school has just closed a prosperous session. Miss Lura Johnson, a recent graduate of the Scarritt Bible and Training School, spoke with enthusiasm concerning the scope, methods and progress of this noble institution. The Publishing House had on display and for sale a number of choice books. Mr. W. E. Hawkins, of Fort Worth, conducted a round table discussion on "The Pastor and the Sunday-school." This was a feature of the conference. The following young men were granted license to preach: W. Wesley Rogers, Timothy B. Clayton and Henry W. Barnett. Walter F. Davis, Thomas W. Preston, Keener R. Ishell and Samuel E. Pritchett were recommended to the Annual Conference for admission on trial. The following were elected delegates to the Annual Conference: T. N. BROWN, SHELBY HOWLE, W. B. TURNER, REV. M. B. RHOADES. Alternates: J. P. Hayter, H. M. Cowling.

Several forward steps were taken. The district has assumed the support of a special foreign missionary. The Epworth Leagues and the Sunday-schools of the district are raising the amount necessary to maintain this special representative. The Committee on Missions recommended that a District Evangelist be put into each of the counties of Jack and Wise. Plans are maturing to consummate this end. Sunday was Laymen's Day and the time for the annual meeting of the Emergency Corps of the Decatur District. The Central Committee was instructed to put a layman into the field to visit every pastoral charge in the interests of the movement. His salary was guaranteed by pledges of the members present. The Secretary of the conference was instructed to edit and publish in pamphlet form for distribution the proceedings of the conference.

The reports of the pastors show that a number of revivals had been held, finances well up, and the interests of the Church in every department on the up grade. The sermons and addresses of Rev. Frank S. Onderdonk were marked features of the conference. His deliverances greatly promoted the spiritual and intellectual quickenings. Many times the conference sat together and brethren in heavenly places in Christ Jesus, sinners were convicted, Christians were strengthened, and a number of our best young people offered themselves for special service. The conference meets next year with the Jacksboro Church.

OSCAR T. COOPER, Secretary.

TERRELL DISTRICT CONFERENCE.

The thirty-fourth annual session of the Terrell District Conference convened in Rockwall, Texas, at 2 p. m. May 28, 1909, with the presiding elder, Rev. M. L. Hamilton, presiding. The opening services conducted by Brother Hamilton put the conference in a fine working spirit, which prevailed throughout the session. The common remark toward the close of the session was of the good fellowship, good feeling among the delegates and members, some going so far as to say that it was as fine as they had ever seen. Special mention should be made of the preaching during the conference. Dr. G. C. Rankin, Brothers J. W. Hill, J. E. Vinson, J. M. Peterson and E. W. Alderson were the preachers, and the

So Tired

It may be from overwork, but the chances are its from an inactive LIVER.

With a well conducted LIVER one can do mountains of labor without fatigue.

It adds a hundred per cent to ones earning capacity.

It can be kept in healthful action by, and only by

Tutt's Pills

TAKE NO SUBSTITUTE.

mention of their names is sufficient guarantee, at least to all the Advocate readers, that the preaching was of a high order, indeed. Brother J. M. Peterson's sermon Sunday morning on missions was beyond doubt the greatest, clearest and strongest presentation of the subject that many of us ever heard, and we believe one that surely is destined to bear fruit in the years that are to come. The subject of missions is a great one, viewed from any standpoint, and he handled his subject in a masterly way. The Holy Spirit was present in great power, and it was a great service.

Dr. J. H. McLean, manager of our Methodist Orphanage, and Rev. J. R. Sears, in charge of the immigrant and port work at Galveston, were present and they represented their respective charges. The business of the conference was transacted in open session except where committees were actually necessary, as the Discipline provides. And, as our District Conferences are of all the conferences most helpful, being the most spiritual blessings, the open session way has many advantages over the conference having so many committees. In our District Conferences prominence is given to worship, and in that worship the Holy Spirit must lead, if the worship is spiritual. And, say what we will and do what we can, we must work the way the Holy Spirit works.

Wm. Henry Vail and Robert C. Moore were licensed to preach, and J. O. Phenix was recommended to the Annual Conference for deacon's orders. Delegates to the Annual Conference were elected as follows:

SYDNEY BASS, H. D. HUMPHRIES, W. B. KNOWLES, REV. J. O. PHENIX.

Alternates: J. S. Terry, W. A. Terrell.

Kemp was selected as the place for holding the next session of the conference.

Resolutions of thanks, Sabbath observance and temperance were passed. The one felt need by the conference—preachers and laymen—was that of a great revival of religion. This was the subject discussed at the opening of the conference, and it was the last. May the Lord build up his kingdom and establish it throughout the district. W. R. McCARTER, Secretary.

GREENVILLE DISTRICT CONFERENCE.

One of the best conferences ever held in the Greenville District convened at Quinlan May 27, with every preacher present and nearly every delegate—117 in all. Thursday evening at 8 o'clock Rev. W. B. Byars preached the opening sermon. Friday morning at 8 o'clock the business session opened with Presiding Elder R. G. Mood in the chair, who presided with the dignity of a Bishop and to the entire satisfaction of all. L. G. White was elected Secretary and R. B. Moreland assistant. Friday afternoon the right-of-way was given to the laymen, and a number of splendid addresses were delivered, resulting in the organization of an Emergency Corps and securing of a good-sized fund.

Every pastor's report showed much progress along all lines. Quinlan has completed two churches, Lee Street a \$10,000 church and parsonage, and Caddo Mills has let contract for a new church. Several successful revivals were reported. The following brethren were visitors: J. M. Peterson, J. W. Hill, Dr. J. H. McLean, Dr. G. C. Rankin, Sam Smith and Prof. H. P. Walker. The grade of preaching done is revealed from the fact that the following brethren did it: Revs. R. G. Mood, presiding elder; J. W. Hill, J. M. Peterson, W. B. Byars, Jno. Moore, A. E. Maness and J. W. Beckham.

License to preach was granted W. E. Dale and T. E. Cannon. Delegates to the Annual Conference are: J. W. MITCHEL, C. A. LEDDY, C. S. MAULDING, J. F. BICKLEY.

Alternates: Rev. J. A. Thomas, W. C. Drake.

W. E. Dale was recommended for admission on trial. District Conference goes to Jacobia next year.

Brother Conkin and his loyal peopledid well their part of warm-hearted Christian hospitality. We really would have like to gone back next year.

L. G. WHITE, Secretary.

THE DALLAS DISTRICT CONFERENCE.

The thirty-ninth session of the Dallas District Conference was held in Dallas, Texas, at the Oak Cliff Methodist Church, May 25 and 26. Rev. J. M. Peterson, presiding elder, presiding. The following were present and spoke in the interest of their work: Rev. J. Sam Barcus, Dean of Theological Department of Southwestern University, Dr. J. H. McLean, Manager of Orphans' Home, Waco, Texas, Rev. J. R. Sears, Superintendent Immigrants' Home, Galveston, Texas, Rev. J. J. Morgan, President North Texas University Training School, Rev. Glenn Flinn, Agent American Bible Society, Rev. W. D. West, General Secretary Missionary Department, C. M. E. Church, was given a hearing and received a voluntary subscription of \$17.25.

Dr. J. H. McLean received \$58.50 for the Orphans' Home, and 41 subscriptions to the Historical Quarterly. Rev. Sam R. Hay, presiding elder of Fort Worth District, was present in the interest of Polytechnic College. Judge Henry G. King, Judge N. W. Finley and Mr. William T. Fulton addressed the conference on the different phases of Sunday-school work. Reports showed twenty-two schools in the district, with 354 officers and teachers and 4717 scholars enrolled. Practically all the schools are organized as missionary societies and have observed Children's Day. They have raised for all purposes since conference \$2958.95.

No Man is Stronger Than His Stomach



A strong man is strong all over. No man can be strong who is suffering from weak stomach with its consequent indigestion, or from some other disease of the stomach and its associated organs, which impairs digestion and nutrition. For when the stomach is weak or diseased there is a loss of the nutrition contained in food, which is the source of all physical strength. When a man "doesn't feel just right," when he doesn't sleep well, has an uncomfortable feeling in the stomach after eating, is languid, nervous, irritable and despondent, he is losing the nutrition needed to make strength.

Such a man should use Dr. Pierce's Golden Medical Discovery. It cures diseases of the stomach and other organs of digestion and nutrition. It enriches the blood, invigorates the liver, strengthens the kidneys, nourishes the nerves, and so GIVES HEALTH AND STRENGTH TO THE WHOLE BODY.

You can't afford to accept a secret nostrum as a substitute for this non-alcoholic medicine of known composition, not even though the urgent dealer may thereby make a little bigger profit. Ingredients printed on wrapper.

The Sunday-school committee in their report urged that all Sunday-schools in the district give their missionary offerings to the support of a special missionary in the foreign field. Dr. G. C. Rankin, editor, and L. Blaylock, publisher of the Texas Christian Advocate, were present and urged the brethren to assist them more heartily in placing the Advocate in every home in the conference. Mrs. W. H. Howell, President of W. E. M. Society of North Texas Conference, and Mrs. W. H. Johnson, of the Mission Home and Training School, were present in the interest of their work.

The reports of the pastors evidenced much progress, net gain in membership since conference being 502. The Churches in Dallas District have raised for all purposes \$42,879.94. One new church has been built and several thousand dollars spent in remodeling others.

The conference, by unanimous vote, adopted the recommendations of the Committee on Missions to establish a Church in East Dallas.

Rev. I. Z. T. Morris was a welcome visitor. By unanimous vote Henry E. Jackson was re-elected as Lay Leader for the Dallas District.

The licenses of Revs. R. R. Orne and E. Cary, local preachers of Dallas District, were renewed, and Rev. Adolph Derry was recommended to the Annual Conference for "recognition of orders."

Dr. H. A. Bourland offered a resolution expressing the deep sorrow of the conference at the death of our beloved Bishop Chas. B. Galloway, which was adopted by a rising vote. The Secretary being instructed to forward a copy to his family as an expression of love.

By resolution, which was adopted by rising vote, sympathy was also expressed in learning of the serious illness of Rev. E. A. H. T. Coles.

William L. Lightfoot and W. L. Gregory were granted license to preach. The following were elected delegates to the Annual Conference:

R. M. BURGHER, N. W. FINLEY, L. BLAYLOCK, H. E. JACKSON.

Alternates: W. C. Everett, E. G. Knight.

By unanimous vote the conference passed a resolution thanking Rev. Chas. A. Sprague and his people for the splendid entertainment given the brethren.

The conference closed Wednesday night with a big laymen's rally, conducted by Henry E. Jackson, Lay Leader of Dallas District. Mr. C. A. Sanford, Lay Leader of North Texas Conference, and Judge R. L. Jones, of Sherman, were the principal speakers.

Grand Prairie was selected as the next place of meeting. In all, we had a splendid conference. LAWRENCE L. COHEN, JR., Secretary.

L. BLAYLOCK, Assistant Secretary.

BONHAM DISTRICT CONFERENCE.

The twenty-third session of the Bonham District Conference met at Bailey, Texas, May 26-30. It came in a very busy time for the farmers, but quite a number of them were present, and the conference was well attended.

The interest was good from the beginning, and was never wanting throughout the session. Our new presiding elder is full of enthusiasm and religion, and is making things go in his district. He presides as one who had touched the gavel before.

The reports from the different charges were encouraging. With but few exceptions, the missionary assessments are paid in full or in part, other claims are being met and revivals are being held. The district, as such, is in fine condition. The "connectional interests" of the State were ably represented by their respective advocates, and the usual collections and promises were taken. Dr. McLean's speech, of course, was new, and we also had a new speech from Brother Sears, of the Port Mission work at Galveston.

The regular round of resolutions were passed by the conference. We touched the liquor business by unanimous vote, and talked the tobacco problem on the side. The Sunday-school interest was given a prominent place in the conference, and it might here be remarked that the Sunday-schools of our district are above the average.

One afternoon and evening was devoted to the Laymen's Movement. Some very interesting and entertaining speeches were made. Our laymen seem to be wide awake to their op-

portunity. The forward movement is already well under way among our brethren.

Two brethren were licensed to preach—F. U. Stroud and Lewis N. Stuckey. Brother Stroud expects to remain in the local ranks. This is a much-needed field in our Church, and we trust he may be a blessing to many. Brother Stuckey is a son of W. A. Stuckey, a prominent member of our conference, and we predict for him a bright future and a useful career.

The following were elected delegates to the Annual Conference:

J. W. HOUSTON, F. M. GIBSON, R. W. FELTY.

The business was all attended to the preaching was spiritual and the brethren left feeling that it was good to be there. Brother Silliman and his good people spared no pains in providing for our comfort, making the occasion one of pleasure and profit.

Bailey is a good town, situated in a splendid belt of black and gray. Crop conditions are fine, and the people are hopeful. Wooden buildings are being replaced with brick, and the neighborhood seems hopeful and contented. Brother Silliman is serving his second year, and is beloved of his congregation. He has his work well in hand, and is succeeding.

Our district expects to bring up everything in full this fall, with a happy band of preachers and a presiding elder peer to any man.

The next session goes to Petty. WALTER DOUGLAS, Sec.

MARRIED.

Lang-Bell.—January, 1909, Mr. Gus Lang and Miss Christine Bell, both of Marshall, Texas, Rev. Irvin B. Manly officiating.

Born-Harris.—February, 1909, Mr. Born and Mrs. Mary Harris, both of Marshall, Texas, Rev. Irvin B. Manly officiating.

Myers-Morley.—April, 1909, Mr. Archie Myers and Miss Lena Morley, both of Marshall, Texas, Rev. Irvin B. Manly officiating.

Harter-Warren.—April, 1909, Mr. John Harter and Miss Dora Warren, both of Marshall, Texas, Rev. Irvin B. Manly officiating.

Staut-Williams.—May, 1909, Mr. Jesse G. Staut and Miss Ceile Williams, both of Marshall, Texas, Rev. Irvin B. Manly officiating.

Robertson-Walling.—At the residence of the bride's father, George W. Walling, Sr., on May 24, 1909, Mr. L. C. Robertson, of Houston, Texas, and Miss Louisa Walling, of Austin, Texas, Rev. V. A. Godbey officiating.

Lynch-Siddons.—In the Tenth Street Methodist parsonage, June, 1909, Mr. Melvin O. Lynch, of Austin, Texas, and Miss Nettie A. Siddons, of State Line, Ind., Rev. V. A. Godbey officiating.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or by night.

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W. D. JONES, M. D.

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THREE MONTHS 50
TO PREACHERS (Half Price) 1.00

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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.

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BLAYLOCK PUB. CO., Dallas, Texas.

DISTRICT CONFERENCE NOTICES.

San Angelo, San Angelo, June 16
Stamford, Hamlin, 9 a. m., June 17
Llano, Lometa, 9 a. m., June 23
Western Dist., Ger. Mis., Pleh-
weville, June 24
Cleburne, Godley, June 25
McKinney, Wylie, June 25
Weatherford, Graham, 9 a. m., June 25
Dublin, Carlton, 10 a. m., June 29
Marshall, Beckville, June 29
Calvert, Lott, June 30
Tyler, Mineola, 9 a. m., June 30
Eastern Dist., Ger. Mis. Conf.,
East Bernard, June 30

TO OUR CORRESPONDENTS.

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

1. Do not send money or any business for Texas Christian Advocate to anyone but Blaylock Publishing Co. or Texas Christian Advocate, Dallas, Texas.

2. Address all business letters touching subscriptions, changes of address, advertising, or other business matters, to Blaylock Publishing Co.

3. Do not address matter for publication to any individual—either editor or publisher—but to the Texas Christian Advocate. An individual may be out of the city; hence serious delays occur.

4. Bear in mind that all communications should be written on different sheets of paper from that intended for the business office and should be written on one side only.

The Texas Christian Advocate, in spite of its large and loyal constituency, shows the pressure which is upon the publishers of papers nowadays by a material reduction in the size of its pages. The smaller types which it is now employing will make up part of the deficiency in space, but not all; and such types, we have found, are not welcome to many readers of Church papers—those whose eyes are growing dim.—Christian Advocate, Nashville.

Comparisons are said to be odious, but it becomes necessary since our good friends on the Nashville Advocate have taken the pains to call attention to a small reduction in the size of the Texas Advocate to state that we have had the amount of matter contained in the Nashville Advocate and the Texas Advocate, both of date June 3, carefully measured. We find the Nashville Advocate contained in that issue, exclusive of advertising, 100,100 printers' ems, while the Texas Advocate contained 161,500 ems, making the cost of the Texas Advocate for type-setting alone \$17.43 more than the Nashville Advocate would have to pay for one issue at Dallas' rates of composition. This would make the cost of composition on the Texas Advocate \$906.26 more per year than the Nashville. The Texas Advocate, therefore, could be further reduced in size and still furnish its constituency more matter than its confrere, the Nashville. What the "Texas" lacks in size it makes up in quantity and quality. Come again, brethren.

THE APPEAL FOR THE ZEPHYR CHURCH.

In another place Rev. G. W. Harris, of Zephyr, makes special appeal for our stricken Church, recently destroyed by the cyclone. This appeal ought to reach a responsive chord in the hearts of our preachers and people. We are sure that it will. Let our preachers receive a free-will offering from their congregations at the earliest moment possible. Send the money to Rev. George L. Piller, Zephyr, Brown County, Texas. The cause is most worthy and the demand very urgent. Let's rebuild that ruined church and thus aid our brethren and sisters in that stricken community.

FORT WORTH STIRRED UP.

The election of Judge Williams to the vacant Railway Commissionership a while back left the Mayoralty of Fort Worth vacant. Mr. Davis was elected in his place. The first act of the new Mayor was to remove George Mulkey from the Fire and Police Commissionership, to which the people of the city elected him, and the putting of Commissioner Maddox in his place. This was done by the new Mayor to reward his political strikers and to give Fort Worth a more "liberal" government in matters of morals. It has stirred the moral element, and led by the Fort Worth Record and the preachers the new Mayor is learning something. It was a high-handed outrage. Mr. Mulkey is appointed Street Commissioner and the saloons will grin from ear to ear for two years.

A DISGRACEFUL AND CRIMINAL EPISODE.

Last Friday night in the city of Austin there was pulled off a prize fight. Think of it! Prize fighting in Texas is a felony, made such by the Legislature a few years ago. Yet in the capital of the State, under the shadow of the State building, and not far from the State University, a professional prize fight took place. And the most disgraceful feature of it is that the County Judge, the Sheriff, several of his deputies, the Chief of Police and a number of his co-workers were all present with the hoodlum gang and witnessed the affair. And to add insult to injury, one of the men engaged in the fight was beaten and smashed by his opponent to such a bloody extent that he died the next morning. This has put Austin in a beautiful plight, and it writes down her county and city officials as a lot of law-breakers and peace disturbers instead of the guardians of the law and the order of the community. There they sat and watched those two men pound each other for an hour, with blood running from their faces, and laughed and cheered the brutal performance instead of enforcing the law against the disgraceful affair. And the next day the Sheriff actually put up the plea that it was "a friendly bout, and that the death was an accident." Every one of these officials ought to be prosecuted as particeps criminis, and in any event the last one of them ought to be dismissed from office. Think of a Sheriff of the county and the Chief of Police of the city witnessing that criminal murder and while it was in progress doing nothing to stop it—instead they clap their hands and enjoy it! Austin is disgraced and the State is outraged. No wonder that the ire of Governor Campbell is stirred and that he proposes to see that this affair is sifted to the bottom. Shame on the capital of Texas!

LOCAL OPTION ELECTIONS LAST SATURDAY.

There were three county local option elections held last Saturday. One of them was in Smith County and it was brought on by the antis. The Brewers' Association and its tools brought it on and their headquarters are in Galveston. They sent their hired workers into the county and made a close canvass. The Hon. Cone Johnson led the pro forces and made the welkin ring with numerous speeches. He had a fine band of helpers and they did their duty like true friends of the cause. They pressed the battle without flinching. The antis gave it out that they would win by a good majority. The county had been dry several years and they wanted to win it back. But when the polls closed and the returns were in the pros had won by a majority of 914. This made the Brewers' Association grunt until their rumblings were heard down on the gulf. Yet they believe in local

option! The hypocrites! This jolt ought to satisfy them for several years to come. Smith County is made up of a decent citizenship, and they do not propose to be run by the men of pompous fronts down at Galveston. On with the battle!

The antis also brought on an election in Comanche County. That has been dry for several years. Once before they tried to win it back, but failed. So last Saturday they tried it again. They put in their besticks. They spent outside money. In fact, they did all the dirty work within their reach. But the votes showed more than 800 majority for the pros. This took the breath out of their Galveston gang. Yet they believe in local option! The hypocrites! While they were vexing our people in these two dry counties, we invaded a wet one out in Dalham. That is about the only wet county in the Panhandle. It was a hard-fought battle. They won over us by the narrow margin of fourteen votes. We like to have scared them to death. We will get them the next time. On with the battle!

NORTH TEXAS FOREIGN MISSIONARY MEETING.

The North Texas Woman's Foreign Missionary Society held its annual session at Grace Church, this city, last week. Mrs. Florence Howell, the President, was in the chair and conducted the proceedings in a very harmonious and business-like manner. The meeting was largely attended, with more than a hundred delegates from out of the city being present. Mrs. Dr. R. W. Baird, assisted by her co-workers, gave splendid entertainment to all the visitors. The program was well arranged and carried out delightfully. The papers and addresses were of a high order. Rev. J. M. Peterson preached the annual sermon. Bishop Key was present one day and delivered a fine address on the progress of the women's work in China. A large number of preachers were present to witness the proceedings and take such part as was assigned to them. The reports showed a marked increase over last year, and the good women did not hesitate to assume larger responsibilities for the coming year. They are a brave and devoted band and they do not fear to undertake large things for Christ. The memorial services were impressive and tender. A number of the good workers had died during the year and suitable addresses were made touching their lives and work. Particular stress was placed upon the death of Miss Ruby Kendrick. She was sent out by these good women just one year ago, but soon fell at her post in Korea. Mrs. L. S. Barton was elected President of the Conference Society for the ensuing year.

PERSONALS

We had a pleasant visit from Rev. J. D. Odum recently. He lives in Oak Cliff, and is engaged in the Anti-Saloon work throughout the Dallas District.

Rev. and Mrs. J. E. Vinson, of Garland, made the Advocate a delightful visit last week. They had been to the District Conference.

Mr. and Mrs. G. W. Newberry, of Alice, have issued invitations to the marriage of their daughter, Miss Mary Graham, to Mr. James E. Evans, the event to take place June 16.

Rev. W. J. Falmer, on the Crandall Circuit, is a good preacher and a painstaking pastor. He keeps his hand on the situation, and throws his talent and energy into his work.

We are pained to announce the death of Mrs. C. L. Green, of Amarillo. She was the devoted daughter of Dr. and Mrs. R. C. Armstrong, of Fort Worth, and a most excellent Christian woman.

Rev. T. N. Weeks is doing excellent work at Forney. This is his third year, and his people are devoted to him. Forney is a fine community, and our people appreciate the work of their pastor.

Rev. W. J. Hearon, of Taylor, gave the Advocate force the benefit of a pleasant visit recently. Also Rev. C. W. Hearon, of Chillicothe, did likewise. The two are brothers, and both members of the Northwest Texas Conference.

Rev. J. B. Adair, on the College Mound work, is one of the faithful field hands in the conference. From year to year he devotes himself to his work, and, though quiet and unobtrusive, he accomplishes good results for the Master's cause.

Rev. and Mrs. C. J. Oxley, of Houston, have issued invitations to the marriage of their daughter, Miss Constance May, to Mr. Benjamin C. Anthony, and the event took place June 3, 1909. The young couple will reside in Stamford.

Rev. A. L. Scarborough, of the Beeville District, is putting in good time and splendid energy in his territory. He has an eye to business, and sees the strategic points. He and his preach-

ers are in harmony, and they are accomplishing good results. This is Brother Scarborough's first year in district work, but he goes into it like one familiar with his business.

Rev. D. S. Burke, of Canton, has been engaged strenuously in a meeting in his charge for some days, and left this week for Mineral Wells for recuperation. He called on the Advocate en route.

The good mother of Brother I. F. Pace, of Malakoff, died in great peace at her home in Sabine County on May 29. She had been a faithful member of the Church for nearly half a century. She had a happy entrance into the home of the good.

In a private brotherly note from Bishop Morrison, who was in New York City at the time, he said that he was on his way to Brazil to attend the conference in that far-off land. May he have a safe voyage, a successful mission and a happy return.

Rev. T. R. Pierce, D. D., pastor at Denton, is seriously ill. He has been very sick for several weeks, and we hear nothing very encouraging from his bedside. His brethren throughout the conference and the State will remember him at a throne of grace.

J. T. Carter, son of Rev. and Mr. J. C. Carter, of the Northwest Texas Conference, died June 7, 1909, at the home of his sister, Mrs. T. Mitchell, at Iredell. He was a most excellent young man, full of faith, and he died in peace. May the good Lord comfort the loved ones.

Bishop E. E. Hoss is now at Muskogee on a visit to his two sons. He is not yet a well man, but he has so improved as to indicate that he is on the way to full recovery. But he will have to have rest for some months to come in order to be well enough to attend to his conferences in the fall.

Rev. H. M. Whaling, of McKee Street, Houston, is moving things in his part of the city. He and his people have purchased a well-located lot at a cost of \$12,000, and they propose to build a \$50,000 church. Good for that plucky pastor and his devoted people! They are doing things down there.

Mr. W. C. Everett, of the Branch House, left this week for a visit to headquarters, at Nashville, and his old home. It has been several years since he enjoyed a visit to the scenes of his early life. He dotes on East Tennessee, and vigorously denies all aspersions cast on the mountaineers of his section.

Judge H. C. Geddie, of Mineola, has arranged a fine program for the Laymen's Day, June 29, during the District Conference. He has outlined a good bill of fare and provided good speakers for the occasion, and we are sure that they will have a most successful meeting. We also acknowledge an invitation to be present.

From the Banner-Ledger, of Ballinger, we note that Rev. Lockett Adair, of this city, has just closed a great meeting in that community in which all the pastors and Churches united. It is said that more than five hundred people were converted or reclaimed, and that all the denominations shared in the accessions of membership. The whole town seems to have been swept by the revival; all classes of people came under its influence.

Rev. S. N. Morgan, of Elgin, recently preached the commencement sermon for the public schools of that town, and the Courier speaks in high terms of its merits. William Morgan, the pastor's son, was a leading member of the graduating class. By the way, Elgin has just had a great meeting, in which Rev. Lockett Adair did the preaching. There were a great many conversions, and our Church shared largely in the results.

A CALL TO THE CHURCH.

We call in earnest to the people of Texas, especially the Methodist people. The little town of Zephyr was swept away by an awful cyclone on Saturday night, May 29; loss of life about 20 people; many members of our Church. Our church building was a total wreck, not leaving one seat not destroyed. This church was comparatively new—just paid out last fall. Some of our well-to-do people are losers and we are left not able to build. There is not a church or school building left in town that we can hold even a burial service. Brethren, do help us; we cannot help ourselves. Let every pastor help by bringing this before his people. Any amount will be a help. Our parsonage is at another point and was saved. Our church was worth some \$3500—a total loss. We want to build at once. Send to Rev. Geo. L. Piller, Zephyr, Texas, chairman of committee.

G. W. HARRIS, P. C.

HELP THE STORM SUFFERERS.

The pastor of our Church at Zephyr, Bro. Geo. W. Harris, writes me that his church building is a total wreck from the storm which destroyed the town of Zephyr the night of May 29. Last week he tried to secure an old store or any kind of room in which to assemble his Epworth Leagues, Sunday-school and congregation for worship. He failed to find a room 16x16 feet. His Junior League numbers 80, the Senior 35, and the Sunday-school 106. He writes that unless the public outside of Zephyr rebuild the church he will be forced to abandon the field. His own people have been impoverished by the storm and

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To the of the fereny May 27 Brethru Finances leave to It is a stitution. Church o cial supp plish eve men. It ment the support The Chur the sufferer With a note wit indifferet concern It is the

can do nothing at this time. Brethren, let's help Bro. Harris rebuild that church. Give your congregation a chance next Sunday and see if they will not respond. Send amounts of any size to Bro. Harris, at Indian Creek, or to Rev. G. L. Plier, Zephyr. The amount contributed should be reported to your conference as "Church Extension Special."

W. B. ANDREWS, President Board Church Extension Northwest Texas Conference.

I have know Rev. G. W. Harris a number of years, having been his presiding elder several years, and know that he will not exaggerate any condition. I trust the brethren will respond to the appeal he makes through the President of the Board of Church Extension. W. L. NELMS.

HELP ZEPHYR.

I don't know what statement Bro. Harris, the pastor, will make regarding the Zephyr disaster, but this I know, the horror of it cannot be exaggerated. Neither can too much stress be put on the necessity of replacing the destroyed Methodist Church at once. After viewing the desolation and familiarizing myself with the situation I plead with Texas Methodism to take an offering Sunday and send to the crushed and sorrowing pastor, Rev. G. W. Harris, Indian Creek, Texas. Our people here, after helping liberally on the general relief fund, contribute \$50.00, maybe more, toward repairing the Methodist Church. I crave to say this much in behalf of a brother pastor and a bleeding, suffering Church. J. W. PATISON.

THE SAN AUGUSTINE DISTRICT CONFERENCE.

The San Augustine District Conference convened in the Methodist Church at Tenaha May 27-29, with Rev. Chas. A. Tower, presiding elder, in the chair. Roll call showed that most of the pastors and several of the local preachers and laymen were in attendance upon the session. Committees were announced and the conference got down to business. The reports of the pastors evidenced much progress in Church work throughout the district. Many of the charges have already experienced good revivals, while each preacher intimated the belief that his church was on higher ground spiritually. Several of the pastors had splendid reports of the material improvement in the bounds of their charges. According to all indications, this is going to be a great year for our district. The pastors all seem hopeful, earnest and aggressive, which, with the wise, careful and efficient leadership of our presiding elder, bespeaks nothing short of good success.

Prominence was given during the session to religious services, and the spiritual note was dominant. The preaching was, indeed, of a high order, and was by the following brethren: W. A. Manley, J. D. Burke, J. R. Turrentine, L. M. Fowler, J. Walter Mills, J. H. Windham, H. B. Smith, A. Nolan and P. R. White.

We were glad to note the presence of the following brethren as visitors among us: Walter Armstrong, P. R. White and J. B. Turrentine. Brother Turrentine addressed the conference on behalf of the Texas Methodist Historical Association.

H. T. Perrett, J. B. Bell and W. C. Hughes were recommended to the Annual Conference for admission on trial.

The following brethren were granted license to preach: L. F. Smith, Eli Bostic, John S. Hendrick and Edward Evans.

Lay delegates to the Annual Conference were elected as follows: W. R. CRAWFORD, T. S. GARRISON, BEFMAN STRONG, J. E. ARMSTRONG.

Alternates: H. N. Rannels, W. C. Windham.

This scribe believes special mention should be made of the good sermon preached by J. H. Windham, an efficient local preacher of our district, whose home is in the Shelbyville charge, and of the splendid address of that earnest, zealous layman, F. Crawford, of Joaquin, who spoke on the interest of the Laymen's Movement.

The reception and entertainment of the conference by Brother Saxon and the good people of Tenaha was, indeed, generous. We were treated royally.

The next session of the conference goes to Garrison. W. H. VANCE, Secretary. C. V. McLARTY, Assistant.

Financial Committee Report.

To the Presiding Elder and Members of the San Augustine District Conference, Assembled at Tenaha, Texas, May 27, 1909:

Brethren—We your Committee upon Finances and Financial System, beg leave to submit the following report: It is a well known fact that any institution, and more particularly the Church of God, must have strong financial support in order for it to accomplish even a part of its mission among men. It is also a fact that the moment the officials in charge allow this support to be diminished that instant the Church and the cause of our Master suffers to that extent that the finances fall off.

With the above facts in view, we note with regret the carelessness or indifference of many of our preachers concerning their conference collection. It is the belief of your committee that

each and every pastor should begin in the early part of the year to collect his conference claims and adopt some systematic plan in place of the irregular methods commonly employed. We also believe that the preacher himself is often largely responsible for a deficit in his own salary, and that many times, by judicious management by him as leader, the assessment could be raised and collected, thereby benefiting the pastor by providing him with more of the comforts of life and helping the charge by giving them better preachers. We further believe that our preachers, as a rule, do not guard the interest of our parsonage property as they should. They seemingly forget the fact that these homes of theirs today will be some brother preacher's tomorrow, to whom they will either be a comfort or a burden, and, as the case may be, an honor or reflection upon the former occupants.

We believe that the ideal to which we should strive is to place all the finances in the hands of the laymen, but believe that at present this would be detrimental.

We submit that the financial interest of the Church is suffering more for the want of real, live, active stewards than from any other source. At many places our pastors and the interest of our Church are handicapped and even burdened because the stewards fail in their duty to almighty God and his Church. We therefore exhort the stewards of this district to abandon the indefensible attitude they now occupy toward the finances of the Church and begin to look after this branch of our institution with a like zeal and diligence that they employ in their private business. We believe that when this recommendation is carried into effect the day of shortage in reports at Annual Conference will be past.

Since it is hardly possible to formulate a plan which can be employed in station, circuit and mission alike, and in absence of anything better, we recommend that the plan for collecting as given by our Discipline be carried out as far as possible. When this plan is not practical we urge more system than is now employed. We denounce the present unsystematized method of collecting as followed by many preachers and stewards as unbusinesslike and detrimental to our Church interest.

L. R. SAXON, W. H. VANCE, R. T. BLAIR, W. R. CRAWFORD, W. C. WINDHAM, Committee.

THE PARIS DISTRICT CONFERENCE.

The fortieth session of the Paris District Conference was held at Roxton, Texas, May 27-29. The opening sermon Thursday evening was preached by Rev. I. M. Bryce, of Clarksville, from that old and yet ever new text, John 3:16. After the sermon Rev. J. M. Sweeton, presiding elder, called for the organization of the conference, and its business was at once launched. Friday and Saturday were two busy days. Well arranged programs had been prepared, covering the vital interests of the Church, but, owing to a lack of time, to the regret of all, a part of the program had to be omitted.

The attendance on the part of the laymen was not what we had expected. A rather small per cent of the delegates and members were in their places, more than one charge in the district being represented by one pastor. A press of business was given as the excuse. There is still room for growth along the line of sacrificing in the interest of the Lord's kingdom.

Our pastor was detained at home on account of sickness in his family. All present took a lively interest in the conference. Many speeches were made that would do credit to any gathering.

Saturday afternoon the conference was highly entertained by Sisters G. E. Cameron and Morrow and their little folks from the primary department of the Centenary Church, Paris. The work of the primary department was presented in such an interesting and instructive way by Sister Cameron as to thrill every heart present. The children acted their parts to perfection. It is no wonder Cameron is a success. Some of us think we know the reason. At least, we are sure that everything Sister Cameron touches is going to move.

We had a fine crowd of visiting brethren, and they did their best to convince us that the interest they represented was the greatest before the Church, and if they did not do so it was not their fault. Among them were the following: Dr. J. H. McLean, Rev. J. D. Sawyers, Rev. J. M. Peterson, Rev. W. T. Morrow, Prof. L. H. Kidd, of our own Church; Rev. Arthur W. Jones, of the Church of the Disciples, and Rev. W. B. West, of the C. M. E. Church.

The preaching of the conference was done by I. M. Bryce, J. M. Peterson, G. E. Cameron, R. C. Hicks, J. M. Sweeton, W. A. Pritchett and C. W. Dennis.

Delegates to the Annual Conference are as follows: WM. HUDDLE, R. M. SPORT, D. S. HAMMONDS, J. H. BILLS.

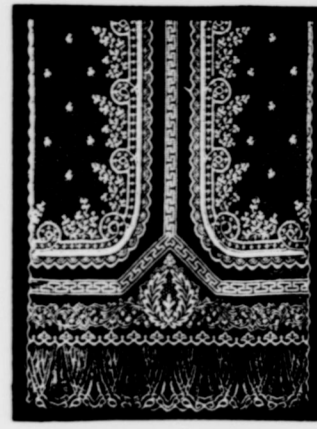
Alternates: R. B. Ross, W. L. Jones.

R. B. Ross and J. T. Tisdale were licensed to preach, and R. B. Ross, G. W. Conly and Jesse Mason recommended to the Annual Conference for admission on trial.

Clarksville was chosen as the next place of meeting. The entertainment at Roxton was of the highest order, and included many good things sometimes forgotten. Among other things furnished was plenty of ice water by Dr. Maness for the presiding elder.

Rev. T. A. Lisemby, the host of the conference, is in great favor with his people, and although a stranger in our conference, by his wise oversight and uniform courtesy won the hearts of all the brethren.

Rev. J. M. Sweeton is laying himself out in the interest of the district. He is an untiring worker, a wise leader



This Exquisite Bonne Femme Pattern, Nottingham Lace 75c Curtain, Delivered

THIS Curtain is sixty inches wide and three yards long, in the popular Arabian color, and has the effect of two curtains although it is one piece and is made to use one to a window.

Our new catalogue shows many other exceptional values in lace curtains, as well as over a hundred illustrations of carpets, rugs, portieres and couch covers in their exact colors and patterns. This catalogue must be seen to be appreciated. It will be sent free to any address upon request. A postal will do.

We prepay all freight or express charges. Money refunded on any purchase if not satisfied.

HOLLINGSWORTH CARPET CO. Sherman, Texas.

NOTE: The Hollingsworth Carpet Co. is one of the largest carpet and rug houses in Texas. It caters to local patronage in Sherman as well as throughout the Southwest, and deals only in high-class, dependable merchandise.

er and the work of the district is moving up along all lines.

We confidently expect a great report from Paris District at our Annual Conference at C. W. DENNIS, Secretary.

BRENHAM DISTRICT CONFERENCE.

The Brenham District Conference met in the Methodist Church at Somerville, Texas, Tuesday, May 11, 1909, with Rev. A. A. Wagon, presiding elder in the chair. After religious services conducted by the presiding elder this scribe was elected Secretary. On calling the roll we found about one-half of the members present. The next day, however, found all the preachers present except Rev. A. S. Whitehurst and Rev. J. L. Russell, both absent on account of sickness. About one-half of the lay delegates were present. The usual committees were duly appointed, and their reports were full of interest and the brethren enjoyed full liberty of joint discussion. There was no dull moment from beginning to end. The reports of the preachers and laymen showed that the Brenham District was alive and on the active list. The report of the Committee on the Spiritual State of the Church revealed a great degree of progress in the number of Advertisers and Go Forwards and an increase of \$1600 in pastors' salaries. Bishop Key's book on tithing was the subject of much favorable comment, and the conference adopted a resolution requesting each pastor in the district to preach a sermon on tithing in each congregation before the Annual Conference, and as far as possible circulate missionary literature. Our presiding elder made things lively and spicy for us by his easy method of presiding and joining freely in the discussion. He not only fully can speak, and he seemed to feel full of everything all the time. He didn't speak all the time, but just enough to fire things up and keep up plenty of steam. After a hotly contested fight between Somerville and Bay City for the next conference, the vote gave it to Bay City by one majority, which showed how well Somerville likes to entertain the brethren. There were no applications for license to preach nor for admission or readmission. We secured 23 cash subscribers to the Texas Methodist Historical Association Journal.

Rev. E. L. Shettles, presiding elder of Calvert District, was with us one evening and preached for us. Rev. H. Lee Vincent, the new President of Chappell Hill Female College, came and was duly installed one among us. Delegates to the Annual Conference: WOODSON TATTENHAM, W. M. STONE, T. F. COX, J. D. GIDDINGS.

Alternates: H. C. Brandt, J. E. Landes.

Hon. R. S. Bowers, District Leader of the Laymen's Missionary Movement, had charge Thursday morning, and presided over a successful session and closed with a splendid lay sermon on the laymen's work. The conference elected L. Bowers District Leader. The following brethren did the preaching during the conference: Rev. J. M. Adams, of Rockdale, opening sermon. Revs. T. J. Milam, E. L. Shettles, C. M. Myers, C. C. Childress and A. A. Kidd.

The conference enjoyed an old-fashioned Methodist experience meeting and adjourned sine die at 5 p. m. Thursday, May 13. A. A. KIDD, Secretary of the Conference.

STATE UNIVERSITY AND CHURCH SCHOOLS.

In the Advocate of June 3 is an article by W. A. Jarrel in which certain reflections are made on the Legislature and University of Texas that ought not to go uncontradicted. The following is the statement to which I especially object: "Legislation has been so manipulated in behalf of the Texas University against our Church institutions of higher learning that while Harvard, Yale, etc., respect and honor them, the State of Texas shall dishonor them as to discriminate against them that the graduates go out as teachers who must be examined for certificates to teach in our free schools, while graduates of the Texas University receive their certificates without examination."

The greatest objection to the above is that the statement is not in accordance with the facts. The last Legislature was exceedingly friendly to education, particularly our Church schools. I quote that part of the law touching the above question: "Any person who holds a diploma conferring on him the degree of Bachelor of Arts or any equivalent bachelor's degree, or any higher academic degree from any college or university of the

first class, and who has completed four full courses in education and pedagogy, may receive from the State Superintendent of Public Instruction a permanent State certificate, which shall be valid anywhere in this State during good behavior; provided, that any person who holds a diploma conferring on him the degree of Bachelor of Arts, or any equivalent bachelor's degree, or any higher academic degree from any college or university of the first class, who has not had four full courses in education, but who has taught three years in the State, may receive from the State Superintendent of Public Instruction a permanent State certificate, which shall be valid anywhere in this State during good behavior."

This means that a graduate from a Church school like, say, Southwestern University, does not have to stand an examination to teach, provided he has taken the required work in the educational department. In other words, the law touching Church colleges is like the law concerning the State university. And, while this legislation was asked for by special friends of the Church schools, members of the faculty of the State University and the State Superintendent of Public Instruction heartily endorsed it. Instead of taking up the war-cry against our legislators and State University officials, I think we should cordially thank them for their friendly interest in and appreciation of the work done in education by our Church schools.

As to the matter of closing the State University each year with a final ball, I regret very much that it is allowed. I wish it were abandoned. Many of the university's best patrons do not approve of it. I hope the time is not far distant when it will be eliminated. J. SAM BARNES.

Southwestern University, Georgetown, Texas.

ANNOUNCEMENT.

Rev. and Mrs. W. A. Manly announce the engagement and approaching marriage of their daughter Ruby Volina, and Mr. John Garrison Ross. The wedding will be solemnized on the evening of Tuesday, June 29, at the Methodist Church, Garrison, Texas.

A CORRECTION.

I wish to call attention to an injustice to my report to the West Texas Annual Conference at Gonzales last fall as shown in the Journal. The Journal shows a deficit on domestic missions and nothing paid on Bible cause. These assessments were paid in full, as shown by receipts in my hands. J. S. BOWLES.

UNANSWERED LETTERS.

June 2 and 3.—J. M. Alexander, sub. A. W. Wilson, sub. T. E. Neal, sub. A. P. Lipscomb, sub. J. E. Buck, sub. M. M. Beavers, subs. J. W. Albritten, sub. G. J. Irvin, sub.

June 4.—S. W. Stokely, sub. J. A. Siceoff, sub. V. A. Godbey, sub. G. W. Riley, sub.

June 5.—M. D. Hill, sub. A. E. Carraway, subs. G. J. Bryan, sub.

June 7.—L. A. Hanson, sub. W. L. Brandon, sub. V. G. Thomas, sub. L. E. Booth, subs. Frank Hughes, sub. R. C. Hicks, sub. J. T. Hicks, sub. J. W. Albritten, sub. T. H. Davis, sub. C. L. Ballard, sub. J. T. Turner, sub.

June 8.—G. W. Riley, sub. R. P. Shuler, sub. J. M. Barcus, sub. H. H. Vaughan, sub. J. C. Gibson, sub. S. M. Hull, subs. J. J. Callaway, subs.

CHAUTAUQUA PARTY

MISS GRACE SWITZER, of Itasca, 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.

49 Statements of Facts On Baptism.

"Dear Brother Cox: I have read with great pleasure and profit your tract on baptism, and I must say from my viewpoint it is unanswerable. It is one of the strongest deliverances I have seen on that much-discussed subject. It will do much good if largely circulated among our people. Very respectfully, GEO. S. SEXTON."

"Dear Brother Cox: I have read with pleasure and profit your tract on baptism. It is a mighty array of facts condensed and succinct. It is a forceful thesaurus of points to put to flight the enemy of the scriptural mode of baptism. It ought to be scattered by the thousands over the field of Methodism. W. F. PACKARD."

Dr. Ditzler says the tract ought to be in every home and scattered like leaves in Vallombrosa.

Order from REV. E. V. COX, Granbury, Texas. 10 cents per dozen; 35 cents per 100. Postage taken.

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 commenced upon should be addressed to the League Editor.

The following rules should be observed in remitting money on account of this State organization: Local chapter dues should be sent to Frank E. McNeny, Dallas. Assembly funds should be sent to Theo. Ragdale, Jr., Houston.

STATE LEAGUE CABINET.

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

EPWORTH INN OPEN.

We are pleased to announce that Epworth Inn is now open for the summer, under the personal supervision of J. E. Harrison, Jr., of San Antonio, who will operate it up to the time of the Encampment on a share basis for the League. During the Encampment the dining hall will be operated by Mr. Harrison as an independent proposition and the rooms will be handled by the League. This arrangement assures the very best of service. Parties desiring to go down in advance of the meeting may communicate with Mr. Harrison at Corpus Christi and he will furnish full information about rates.

NOTES.

The San Antonio Leaguers are preparing to acquire a lodge at Epworth. They are negotiating for one of the cottages already built, in order to have a home for the next Encampment.

Work on the Woman's building is progressive nicely. It will be fully completed by the time of the Encampment. Thus another good building is secured for the Assembly grounds.

League Editor W. P. Constable, of the Raleigh Christian Advocate, West Durham, N. C., writes us this note: "We are looking forward to the largest and best League Conference here in June that we have ever held. The League work in our conference is showing much improvement and new life is being infused into the movement."

A QUESTION.

How would this do for a program for the first night?

Reunion, Etc.

(Auditorium.)

1. Coming through the gates.—Weeks.
2. Take up your bed and walk.—Thomasson.
3. Feeding the multitude.—Ellis Smith.
4. Annual address on jewelry, etc.—Ragdale.
5. A dead beat at 2 a. m.—Armstrong.
6. Why I came back this year.—Led by Onderdonk.

The above tentative program is submitted by

ONE WHO HAS BEEN THERE.
Epworth-by-the-Sea, June, 1909.

SIDEWALK FUND.

Remittance has been received from the Arlington Junior League for their \$10.00 on the sidewalk fund. President Ragsdale is going ahead with this much needed work, thereby manifesting his faith in the Juniors of the State responding to this call, but the funds are not coming in as rapidly as they should.

F. L. MCNENY,
State Secretary.
Dallas, Texas.

MUSIC AT MCKINNEY.

I am sure every Epworth Leaguer in North Texas is praying for God's richest blessings upon our conference. We expect to make the song service a feature at every session of the conference and feel sure it will be a means of grace to all who throw themselves fully into it and sing with the spirit and understanding and always to the glory of God. To this end I ask each one who can do so to bring a copy of "Revival Praises." Of course

DROPSY. Cured; quick relief; removes all swelling in 8 to 20 days; 8 to 40 days effects permanent cure. Trial treatment given free to sufferers, nothing false. For circulars, testimonials and free trial treatment, write
DR. H. H. GREEN'S SONS, Box 9, Atlanta, Ga.

the Church will have quite a supply for ordinary occasions, but we hope the local Leaguers and their friends will put these to good use.

On Thursday evening, June 10, I will organize a grand chorus and begin training on some special music for our special song and praise service Saturday night. If you want a part in this work make your plans to be on hand at the organization and first practice so as to not retard or hamper the work.

BEN S. BROWN, Musical Director.
Lewisville, Texas.

EPWORTH NOTES.

All aboard for Epworth Inn! Have been there two days this week, and the boys are getting things in fine shape for the entertainment of summer guests. The whole house has been freshened up, a little fresh paint added here and there and a good cook installed in the kitchen. Miss Walton, of San Antonio Female College faculty, will be here for quite a while as "official chaperone." A number of San Antonio people went down last Saturday for a house party of a few days, and many more are going. We again say, and say it with all possible emphasis, if you want a place where you can rest and really enjoy a short outing go to Epworth-by-the-Sea and stop at the Inn.

We are being deluged with orders for 12x12 tents. Looks like they all want that kind this season, and our supply is limited. Better hurry or you will have to take a smaller one.

Information folders, and they cover every detail, for the coming Encampment will be off the press this week. We have held them back pending definite arrangements for some of the important items, but will have plenty and will be glad to mail them to any one you say. Send stamp though, please. It will help keep things going.

Our sidewalk proposition is "booming." Already six Junior Leagues have remitted \$19 each, or wrote that they would do so, and three individuals. This insures at least a beginning, and hence we will start the work and put down as much as our cash will pay for and begin again when more money comes in. Can't you look up the request we sent for your aid in this and read it over again? Maybe you will send five or ten dollars to insure plenty of walks. If you have been there you know that they are needed.

The Woman's Home and Foreign Mission building is actually being built and will be complete within the week. The good ladies are sending in the cash and the building will be finished complete with all conveniences and furnished in ample time for the Encampment. Next week we will try and publish a picture of it. We are delighted to have the co-operation of our good women. It means very much to us in our work.

Brother pastor, don't put our protracted meeting so as to conflict with the Encampment. Your young people need this outing, especially your young converts. Have your meetings early, then bring the young folks down and let them associate with Mrs. Hargrove, Dr. Parker, Dr. Cook, Miss Davies, Miss Head, Miss Haskins, Frank Onderdonk, the Vanderbilt boys and many others for full ten days and see and hear the many things to be found at Epworth. It will make them proud of the fact that they are Church members and they will return home instructed in the best methods of work. No use to have this great assembly unless you get the benefit of it.

Remember the North Texas party starts from Dallas in a special train and the Northwest from Ft. Worth. Write Frank McNeny at Dallas for detail of the trip and where you can join them.

The San Antonio City League Union is a live wire, though only a month old. We met Sunday afternoon with a fine attendance and if I had not talked Epworth so much they would have had a good program. President Appleby is moving things and we will have a big delegation at Epworth. We are also planning to buy a cottage for

REST and RECREATION AT EPWORTH-BY-THE-SEA

Fifty congenial families wanted to spend from one to ten weeks at EPWORTH INN, Epworth-by-the-Sea, Corpus Christi, Opening June 1 under management of Mr. Jno. E. Harrison, Jr., of San Antonio Female College. New Building, delightful surroundings, fine breeze, good fishing and boating. Private bath house and beach. Reasonable rates for family parties by the week or month.

"I take great pleasure in giving the Inn my unqualified indorsement under the new arrangement. This gives us 'home life' controlled by our own people, and I am sure our Methodist folk can find no more congenial or delightful place for a vacation.—A. K. Ragsdale, President."

For rates and special information address
EPWORTH INN, Corpus Christi, Texas.

our headquarters and it will be a good one, too. San Antonio Methodism has waked up and a number of new enterprises are not only planned, but being carried out. All the best Methodists are not in North Texas. Meet us at Epworth-by-the-Sea.

Miss Allison has written for "her same room at the Inn," so has Miss Decherd and a number of others. There are only 68 rooms and we want you to occupy them. Please reserve promptly.
A. K. R.
Epworth-by-the-Sea.

DECATUR DISTRICT LEAGUE TO SUPPORT A MISSIONARY.

At the District League Conference, held at Chico, Texas, May 5 and 6, the question of assuming the support of a missionary was presented and in a few minutes \$360 was pledged by the twelve Leagues represented. The money is to be raised by weekly offerings. The Sunday-schools of the district will be asked to co-operate in this movement.
C. L. BOUNDS,
District President.

PITTSBURG DISTRICT EPWORTH LEAGUE CONFERENCE.

The first annual Epworth League Conference of the Pittsburg District met at Mt. Pleasant, May 18, 19, 1909. Each session throughout the entire conference was full of interest and enthusiasm, which proved that the leader of our conference had at heart the League work. The first regular session was held Tuesday morning. The church was decorated with the League colors, white and gold, symbolizing purity and worth. Prominent among the decorations was a large maltese cross, our League emblem.

The first devotional exercises were conducted by our Conference President, J. B. Greer. Notable among the speeches and papers were those of Rev. Turrentine, of Texarkana; Dr. Burroughs, presiding elder; Mrs. Slaughter, of Mt. Pleasant; Rev. Jones, of Atlanta; Mrs. J. B. Greer, of Pittsburg; Mr. Hansford, of Mt. Pleasant; Miss Olive Lightfoot, of Pittsburg, and several others.

We would not forget to make special mention of little Miss Button, a Mt. Pleasant Junior. Tuesday evening words of welcome from our hosts were given and responded to by Rev. Turrentine, followed by the introduction and exchange of fraternal greetings from sister Chapters.

Wednesday morning the League work was discussed in general. A splendid paper was read on Charity and Help work. Then the literary work of the League was discussed as to how we may reach the young people for Christ through the literary department.

Wednesday afternoon was given to the devotional department. Several good talks were made on this the most important subject. Mrs. J. B. Greer explained that if the Epworth League ever accounts for anything in the vineyard and kingdom of the Lord, it will come from the training received in this department.

The Missionary Department was then discussed. The department pledged to support a missionary next year; \$250 was raised on that fund.

Wednesday evening a model League was conducted by Mrs. J. B. Greer, President of the Pittsburg League. After many expressions of social pleasure and the usual vote of thanks were extended the conference adjourned. May we all meet again in Pittsburg in 1910. The following officers were elected for the ensuing year:

Mr. J. B. Greer, Pittsburg, President; M. L. Hansford, Mt. Pleasant, First Vice-President; Miss Pearl Rogers, Texarkana, Second Vice-President; Miss Moss Richardson, Third Vice-President; E. W. King, Atlanta, Fourth Vice-President; Mrs. A. C. Richardson, Daingerfield, Treasurer; Miss Olive Lightfoot, Pittsburg, Secretary; Mrs. J. E. Ellington, Queen City, Superintendent Junior League.
MISS OLIVE LIGHTFOOT,
District Secretary.

THE IDEAL LAYMAN.

The ideal layman is not an idle man. He is not the man that lies in bed late on Sunday mornings. He is never late at Sunday-school, and he always stays for Church. It is known that he is in sympathy with his pastor and that he believes in all the institutions of his Church. He is never seen going up town Sunday morning to get the Sunday paper, to see how the baseball went, nor does he sit on the corner whittling Michigan pine with his pocketknife, any day of the week. He is too busy for this. He buys and reads good books. He is sure to take and pay for his Church papers and recommend them to others. Wednesday nights from 8 to 9 o'clock you will find him at the prayer-meeting. His friends know better than to look for him anywhere else. Usually the whole family goes, and the children are taught to kneel in the old-fashioned way. He has a simple theology. He loves God and everybody, especially the children and the brethren. He believes in depravity to that extent that everybody is in sore need of some things that neither nature nor training can supply. He knows that he has trusted Christ for his salvation, that he has been born of the Spirit, and that he is being kept up by the power of God unto salvation. He believes in worldwide missions, is optimistic, thinks the world is growing better, and looks forward to the day when the knowledge of God shall cover the earth as the waters cover the sea. To this end he is an ardent, intelligent member and supporter of the Laymen's Missionary Movement. He is tired seeing the preachers, women and children pull the entire load and he has laid hold in dead earnest to prize out this mired well and pull the Church from the slough of lethargy up the incline to where it will really look like God's city set on a hill. He believes in tithe; has read such passages of Scripture as Lev. 27:30, Numbers 18:21, Deut. 14:22, 2 Chron. 31:5, Nehemiah 13:12, Mal. 3:8-10. He didn't get vain when he overheard his pastor say: "Just couldn't get along without that brother. He is one of our lookout committee to invite people to Church. He helps us sing, pray and pay. He will conduct any kind of meeting, from the preaching of a lay sermon to the holding of a street prayer service. It is no uncommon thing to hear that he had been over to pray with the sinner and the sick. I should like for him to hold my hand when I come to die."

A. J. DUDLY,
Bay City, Texas.

FREE DEAFNESS CURE.

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



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.

One of a great m to Bishop boro, N. C. State Met ference at standard o women.

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THE DOUBLE STANDARD.

One of the chief things hindering a great moral awakening, according to Bishop James Atkins, of Waynesboro, N. C., in an address before the State Methodist Sunday-school Conference at Waco, Texas, is the double standard of purity between men and women.

He declares this to be the colossal obstacle in the path of a great moral awakening, and he urges that an earnest effort be made toward the establishing of a single standard, and surely there could be no decision more unjust or more hurtful to society than the double standard of purity. No just court could render such a decision. Guilt ought to be placed where it belongs. Many women say that they have too much self-respect to associate with the immodest, indiscreet members of their sex, and the puzzling thought is, why does not this same self-respect keep them from associating with the unchaste, immoral member of the opposite sex? Why should one sex be excluded from the society of the pure woman, and the other sex be so graciously admitted? Where is the consistency in a pure young lady entertaining an immoral man in her home, and then shunning the company of his sister because she is under the same reproach?

Is he a consistent or wise man who will shut his door against an unchaste woman, but open it to the unchaste, immoral man, allowing him the association with his wife, his daughter or his sister?

I can see how our selfish love would resent that movement in society that would drive our brother out to become an outcast and wanderer under rigorous reproach; but how about our sister, whose love has in it that confiding quality that places her at the mercy of that treacherous pretending lover. Shall she become a castaway because she loved a villain who wore the mask of a gentleman? Many erring girls have been driven out to become wandering outcasts, living a life of shame because of that frigid, unforgiving spirit, when a little love and kindness would have rescued, saved and restored them to their homes again.

From what cause of reasoning can all the blight and mildew of sin be made to cover the life of the poor, unfortunate girl when that libertine, her betrayer, her companion in sin, goes right on in the society in which he found his victim, with no blush of shame upon his cheek, with his head erect, passing in society as a gentleman?

Oh, how unjust we are! How Satan has dethroned our reason that we may in blindness help in his work of the destruction of virtue. But Jesus handed down another decision when he was on earth. He said to the men who was wont to stone the guilty woman, "Yes, you who have no sin to be forgiven may throw the first stone." Then turning to the guilty penitent woman he said, "Neither do I condemn thee; go and sin no more." Yes, let us remove the beam from our own eye before we undertake to weigh character where scales are so much out of balance, because of such prejudice as is found in public opinion. Oh, if ye would only put the guilt where it belongs! Many poor girls who are suffering in a life of sin would be happy in their homes to-day.

E. S. JOHNSON.

MISSOURI LETTER.

Last Monday a Kansas man appeared in Springfield seeking a runaway couple; the man, a Free Methodist preacher, and the woman the daughter of the man who sought them. This man told me that his daughter had

become unbalanced in mind under the influence of the preacher, who had a lawful wife. The facts were laid before our Ministers' Alliance, and, as a result, the guilty man was caught by Rev. C. B. Day, pastor of our Dale Street Church, to whom he tendered his assistance in a tent meeting which Bro. Day was holding in the outskirts of the city. He told Bro. Day that the woman was his wife, yet to the police he made no such claim, but insisted he had done nothing wrong.

His claim is that he is sanctified and free from sin.

A quarter of a century ago a come-outer-second-blessing movement swept over Missouri, which gave our Churches trouble for a time. While there were clean men and women in this movement, yet some of its leading lights were of unsavory record. I was a young presiding elder at the time and was persona non grata with them, having been so rash as to uncover the record of their chief apostle in my part of the State, who had been expelled from the M. E. Church in Kansas for gross immorality. About this time there appeared in Central Missouri an exponent of this doctrine who was living with a woman that current rumor said was the lawful wife of another man.

One rare June day this man occupied the front pew in a regular Baptist Church to listen to the Word as expounded to a great congregation by Elder Barnes, a noted character in those parts, who believed what current rumor was saying. The elder was giving to saint and sinner their portion in due season. At each climax the Holiness apostle would cry out "Amen, Bro. Barnes! Bless the Lord." At each interruption Barnes would look at him a moment before proceeding, but he failed to note the danger signals.

Finally after a more than usually effusive response the elder turned and pointing his finger in the right direction, cried, "And I wish to include in that particular category of sinners the man who is preaching sanctification, yet ran off from Indiana with another man's wife and is living with her yet. Say amen to that, you scoundrel!" The audience broke out in a storm of applause, under cover of which the man fled the field.

The division in the temperance forces enabled the liquor men to play one measure against another in our Legislature and so defeat all that was asked for.

In the attempt to secure a prohibition amendment to our constitution which would probably have been defeated at the polls, the county unit and residence district bills were both sacrificed and the brewers are pleased. Meanwhile our Judges in some of the "dry" counties are discouraging "boot-legging by fines of \$300, \$600 and \$3,000.

There is a town in the western part of our State in which a druggist was dispensing more whisky than the health of the community really demanded. Good people were sure he was breaking the law, but the trouble was to get evidence.

One day a stranger dropped into town who soon secured a bottle of whisky and a little later another. The stranger proved to be a representative of the Anti-Saloon League, and those bottles of whisky hang like the sword of Damocles above that druggist's head, who has promised to be good, and will likely keep his promise, for a mere suspicion that he is violating the law will precipitate a prosecution for offenses that have been found out.

C. H. BRIGGS,
415 East Walnut St., Springfield, Mo.

JOB'S WIFE.

In the Advocate recently is a letter concerning Job which I read with interest, agreeing with the writer in all he said except in one particular. Of course Job was a real character, and just such a man as he is represented to have been by the writer of the Book of Job, who most likely was Moses. Job's integrity and his confidence in God were sorely tried, possibly more than many of us are tried in these latter days. God suffered Job's property to be completely destroyed, or driven away by robbers, and his servants were nearly all killed, and what was still worse his seven sons were all killed by a terrific storm. Of course this great calamity was a terrible ordeal for Job to pass through, and now to add still more to his distress his person was touched and he was afflicted with loathsome and painful boils from the crown of his head to the soles of his feet. Indeed he was a most pitiable object to behold, for he went out of his house to the ash bank and there sat down in the ashes and scraped the scabs from his sores, and possibly buried them in the ashes.

Now his poor distressed wife was a

co-partner in all this distress. Her sons, upon whom she hoped to lean for support in her old and helpless days, were all dead, and her three lovely daughters, too, who were the fond objects of her devotion and companionship, upon whom she lavished her chief affections, were probably all killed, and besides all this sad bereavement her own dear husband who was her chief solace and support was now an abject picture of wretchedness and disgust. How could she stand such and not be driven to despair? She doubtless said to Job, "All these years I have lived with you you have had the utmost confidence in God in whom you have professed to believe. You have offered up sacrifices to him; you have constrained me to believe as yourself. You have eschewed evil and blindly followed providential guidance. Surely God, if he is what you believe, could not suffer such afflictions to come upon us. She doubtless walked to and fro in her garden, around her house, wringing her hands in mental anguish, and passing Job on the ash bank, and witnessing his distress and humiliation, broke out in strains of lamentation and despair, and cried in the bitterness of her soul and said, "Job, dost thou still retain thy integrity? Give it up. Curse God and die." But Job kindly replied, "Thou speakest as one of the foolish women. What shall we receive good at the hand of the Lord and shall we not receive evil?" This kind rebuke doubtless pacified his distracted wife, and led to her complete repentance and restoration. She was not much unlike Mary Magdalene who was possessed of seven devils or evil disposition. This Mary was most likely an ordinarily good woman, but was probably given up to pride, envy, hatred, selfishness, ingratitude, impatience and to distrust in God. She was evidently not a demonia nor an abandoned, wicked woman. Having come to Christ's attention he reasoned with her, taught her that she must crucify all her evil affections, and she became a convert to his teaching, believed in him, repented and made one of his best followers.

And Peter, though one of Christ's most trusted disciples, was not proof against the temptations of Satan when he was "sifted as wheat" by this arch-enemy of man. Bold and impetuous as he was, when he saw his Master would not fight nor let him use the sword that he was told to procure, he fled from the mob, and followed Christ only at a distance. And when he saw the indignity that was shown his Master, and how Christ took it all without resentment, he lost his faith and manhood, and like a base coward, denied his master, and cursed and swore that he even did not know the man! But poor Peter was scared out of his wits, and coming to himself when he saw Jesus looking compassionately upon him, he went out and possibly sat down on an ash bank and wept like a child. Who then dares to say that Job's poor wife did not do the same thing? Doubtless she was fully restored to Job's confidence, and was forgiven her rashness and her sin, and possibly became the honored mother of Job's last and most highly favored ten children. Like unto Sarah, God could work wonderfully in her behalf, and see that she was fully restored in every particular, for there is nothing impossible with God in the bounds of reason. Yes, Job's wife was not a "wicked" woman, though she was guilty of one sin. She was not infallible, neither was Job, for he "cursed the day of his birth," but both of them were sorely tried. W. J. WILSON.
San Saba, Texas.

An opportunity to help the poor is a chance Christ has given us to do something for Him.

TEXAS CONFERENCE.

Brenham District—Third Round.
Thorndale, June 12, 13.
Giddings, June 15, 20.
Brenham, June 26, 27.
Wharton, July 3, 4.
Glenflora, July 17, 18.
Bay City, July 21.
Sealy, July 24, 25.
Chappell Hill, July 27.
Bellville, July 28.
Hempstead, July 31, Aug. 1.
Waller, Aug. 7, 8.
Caldwell Mis., Aug. 14.
Caldwell Sta., Aug. 15, 16.
Lexington, Aug. 18.
Richmond, Aug. 20.
Rosenberg, Aug. 21, 22.
Somerville, Aug. 25.
Fulshear and B., Aug. 28, 29.
A. A. WAGNON, P. E.

Tyler District—Third Round.
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.
Edom, at Ashburn, Aug. 7, 8.
Colfax, at Tunnels, Aug. 14, 15.
(More to follow)
C. B. GARRETT, P. E.

Pittsburg District—Third Round.
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.
Nasah, 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.
Windsboro, 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.
Wallisville, June 12, 13.
D. H. HOTCHKISS, P. E.

Calvert District—Third Round.
Davilla, at Davilla, June 12, 13.
Heane and Brennon, at B., June 25.
Petteway, at Bon 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 14th.
Kosse and Reagan, at Alto, July 17, 18.
Rosebud Sta., July 24, 25.
Fairfield and Dew, at Dew, July 31, Aug. 1.
Teague Sta., Aug. 1, 2.
Tola, at Gum Springs, Aug. 7, 8.
Centerville, at Centerville, Aug. 14, 15.
Maysfield, at Port Sullivan, Aug. 21, 22.
Wheelock Cir., at Harris' Chapel, Aug. 28, 29.
Franklin Sta., Aug. 29, 30.
Jewett, at Buffalo, Sept. 4, 5.
District Conference meets at Lott Wednesday morning, June 20.
E. L. SHETTLES, P. E.

Austin District—Third Round.
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.

Jacksonville District—Third Round.
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 Cir., at Lynch's, July 10, 11.
Jacksonville Sta., July 11.
Trape and Overton, at Bethel, July 15.
Athens, July 18.
Eustace, Meredith, July 18-21.
Neches, Fields, July 24, 25.
Grace, July 25.
Jacksonville Cir., at Turney, July 31, Aug. 1.
Brushy Creek, at Brush C., Aug. 18, 19.
Larue, at Baxter, Aug. 21, 22.
Kilgore, at Hopewell, Aug. 25, 26.
Mt. Selman, Tatum's, Aug. 28, 29.
Bullard, Aug. 29, 30.
Malakoff, Sept. 4, 5.
ELLIS SMITH, P. E.

Houston District—Third Round.
Shearn, June 13.
McKee, June 13.
Brunner, June 20.
Columbia and Brazoria, June 27.
Angleton, July 3, 4.
(Other dates later.)
CHAS. F. SMITH, P. E.

Huntsville District—Third Round.
Anderson Cir., at Steele's, June 12, 13.
Madisonville Mis., Hollis, June 26, 27.
Madisonville Sta., June 27, 28.
Montgomery Cir., at Harmony, July 3, 4.
Grapeland and Lovelady, at L., July 8.
Augusta Cir., at Augusta, July 10, 11.
Crookett Sta., July 12.
Navasota Sta., July 18, 19.
San Jacinto Cir., at Bay, July 24, 25.
Willis Cir., at Willis, July 31, Aug. 1.
Huntsville Sta., Aug. 1, 2.
Dodge Mis., at Black Jack, Aug. 3.
Conroe Sta., Aug. 4.
Bryan Sta., Aug. 8, 9.
Cold Springs Mis., at Evergreen, Aug. 14, 15.
Shepherd and Cleveland Cir., at Lamb, Aug. 28, 29.
Willard Cir., at Willard, Sept. 4, 5.
Groveton Sta., Sept. 5, 6.
H. C. WILLIS, P. E.

NEW MEXICO CONFERENCE.

Albuquerque District—Third Round.
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.
B. T. JAMES, P. E.

El Paso District—Third Round.
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.

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With **JELL-O ICE CREAM Powder**

she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove.

Your grocer will tell you all about it, or you can get a book from the Genesee Pure Food Co., Le Roy, N. Y., if you will write them. Grocers sell Jell-O Ice Cream Powder, two packages for 25 cents.

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.

THE FLESH AND THE SPIRIT.

Whatever weakens your reason impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things...

We gave a number of auxiliary reports in last week's issue, some of which—those from Waelder, Oglesby, Columbus, Livingston, Sulphur Bluff and Rusk—appeared on page 13 of the paper...

A notice came to us last week from Mrs. T. A. Brown, President Woman's Foreign Missionary Society of the West Texas Conference...

The twenty-ninth annual meeting of the Woman's Foreign Missionary Society of the North Texas Conference, which was held in Grace Methodist Church, Dallas, last week, was largely attended...

NOTICE.

Second Vice-Presidents, W. H. M. Society, Northwest Texas Conference: Please send all reports and communications to Mrs. A. H. Bentley, Temple, Texas...

JOINT DISTRICT MEETING.

A joint district meeting of the Home and Foreign Missionary Societies of Weatherford District will be held in Graham June 22, 8 p. m. All are invited, especially the preachers and wives...

A MESSAGE OF LOVE.

"O death, where is thy sting? O grave, where is thy victory?" Thanks be to God who giveth us the victory through our Lord Jesus Christ. Our hearts are sad because of the recent sorrow of our dear Miss Elsie Lowe, Midlothian, Texas...

A CORRECTION.

In my report of our annual meeting, which was published in last week's Advocate, I said Mrs. L. P. Smith, the Second Vice-President of the Board, when I should have said the First Vice-President instead.

W. H. M. SOCIETY, BOWIE DISTRICT.

The annual meeting of the W. H. M. Society of Bowie District, North Texas Conference, met in Bellevue May 17, 18 and 19. Brother J. E. Roach, presiding elder, preached the opening sermon; theme: "The Women in the Church." Text: "I will make him a helpmeet for man." As ever, he said the right thing.

Secretary, attended every session. The devotional spirit was ever present under the leadership of Revs. Roach, Martin, Black and Mesdames Smith, Wages, Holt, Campbell and others.

Words fitly spoken are like apples of gold in pictures of silver. So was Mrs. May Green's words of welcome. Mrs. Knight, of Henrietta, gracefully responded, not only in behalf of their own large representation, but for all others, and we took possession.

Work on all lines growing rapidly except that of Third Vice-presidents, since last report two auxiliaries have doubled their membership. Two have issued the year book.

Mrs. Wages, of Bowie, led the discussion, "Our District Parsonage Condition, and Our Duties Therein," supported by Rev. Roach and emphasized by the chair. Result: \$30 raised by auxiliaries present for immediate needs and a plan perfected by which a permanent fund shall be in the hands of the District Parsonage Committee.

Mrs. L. P. Smith presented the claims of the woman's building at Epworth, asking for \$20 from the district and received \$25.

A desire to this year become ideal auxiliaries was prevalent. Our titlers are increasing. A paper read by Mrs. Janet Liston on "The Tithe" was deemed worthy of a place in the columns of The King's Messenger and the Advocate, and it was ordered published.

Mrs. Wages presented the claim upon us of our literature, emphasizing "Our Homes," the King's Messenger, and the Texas Christian Advocate.

Space cannot be claimed to tell all the practical, helpful and inspiring things of the meeting.

On the second evening we were led up on the mountain and Mrs. Smith showed us the promised land, pointing out the places where we were commanded to work "in many vineyards."

As expressed by the committees, it was decided that the Corresponding Secretary's and Treasurer's books must be pen-written; that every meeting must be devotional to the extent that every member may have an opportunity to participate at some of the meetings; that all reports from officers and committees be written in ink at each business meeting; that the envelope system be used in the collection of dues; that "The Prince of Power" be read this year by auxiliaries not taking the full Reading Course...

FROM GORMAN, TEXAS.

Our Woman's Foreign Missionary Society is just four months old. We have sixteen members, and most of them are enthusiastic and anxious to learn more of the work. Have twelve subscribers to the Missionary Advocate and a mission study class of ten studying "Nearer and Further East."

Our President arranged for us a prayer calendar of some of our missionaries in China, and for a month we have been praying every day, for them by name, and we are becoming very much interested in China. And that is not all; we are ready to help them with our means as well.

Our officers are: President, Miss Della Pearson; Vice-President, Mrs. W. A. Waldrop; Corresponding Secretary, Mrs. W. A. Heartzell; Press Superintendent, Mrs. E. W. Kimble; Agent for the Woman's Missionary Advocate, Mrs. W. J. Lassater.

FROM JEFFERSON.

The Home Mission Society at Jefferson had with them last year Mrs. H. T. Cunningham, Conference Second Vice-President, who sustained her well-merited reputation as a leader in Church work and a valuable help wherever her lot is cast. While we hated to lose her, we congratulate the Marshall Church on having her in the district parsonage in that city.

The Jefferson Auxiliary is a wide awake, earnest body of home mission workers, consisting of nineteen members, eight local and five honorary members, of which there are sixteen titlers and seventeen subscribers to "Our Homes." We study the Reading Course, "Challenge of the City." We have 22 members on brigade and baby roll. Have from March 1, 1908, to March 1, 1909, distributed 719 leaflets, assisted 48 needy persons, given 147

garments, made 420 visits to the sick and strangers, sent away 4 boxes valued at \$191 and assisted locally with money and in other ways \$35; observed Week of Prayer and sent Mrs. W. H. Johnson, of the Dallas Training School, \$46.25. We sent \$12 personal donation to Galveston house. Collected \$12 from mite boxes. We meet three Mondays in the church and the fourth Monday we have a social meeting in the home of a member of the society; have a special program, light refreshments and invite every lady in the Church to meet with us and have thereby secured both local and connectional members to our auxiliary.

Our parsonage is in good repair and insured for three years at \$800. At our annual bazaar in November we realized \$175, and since December 29, 1908, have put beautiful electric chandeliers in the church, oiled the ceilings, put in new chancel railing, new carpet and seated the church with beautiful curved oak pews at a cost of over \$1000, having raised \$812 of the amount.

We have consecrated, energetic officers for the year 1909: Mrs. Will Singleton, President; Mrs. R. F. Sherrell, Vice-President; Mrs. J. W. Woodson, Second Vice-President; Mrs. Harry Hayes, Third Vice-President; Mrs. J. A. Leaf, Treasurer; Mrs. B. N. Mossley, Recording Secretary; Mrs. John Kirkland, Corresponding Secretary; Mrs. D. M. Smith, Press Superintendent; Miss Willie Rowell, Agent for "Our Homes."

All of our dues, extra \$1.00 and conference fee expense fund for the year ending August 31st, paid in full.

We feel encouraged to undertake greater things for the Lord in the future.

FROM WHITE.

I will try to make a short report for our auxiliary W. H. M. Society, which reorganized February, 1908, with eight members, and which now numbers seventeen. Oh, that we all felt our responsibilities and appreciated our privileges more than we do! At our business meeting in February we elected officers as follows: President, O. P. Lipscomb; First Vice-President, Mrs. Joe Davis; Second Vice-President, Mrs. Mattie Smith; Third Vice-President, Mrs. Josie Dallas; Recording Secretary, Miss Lillie Hoyland; Corresponding Secretary, Mrs. Mima Neasley; Treasurer, Mrs. J. D. Pickens; Agent "Our Homes," Mrs. J. H. Williams; Press Reporter, Mrs. May Vick.

FROM MERIDIAN.

The Woman's Home Mission Society held a tea at the residence of Sister Seaborn Lomax on May 14. It was well attended and was an occasion of most pleasing social relation and healthful retrospect of Church work under the sensible direction and inspiration of our matchless President, Mrs. Charles Tidwell, this as all else she touches for the good of the Master and the uplifting of humanity was a great success. The liberal contribution made to the society is a high evidence of the good work we are doing.

MRS. KATIE DILLARD WINSTON, Press Reporter.

BEREAN CLASS, ROSENBERG, TEXAS.

We have organized a Berean Class in our W. H. M. Society with Mrs. E. B. Perkins as Leader and Mrs. W. L. Nesbitt and Mrs. P. H. Roberts as Captains. The class met in regular session Friday afternoon April 23, 1909. There was a good attendance of the members and several visitors present. The subject—St. Paul's first missionary journey, Acts, 13 and 14th chapters—had been carefully studied by both sides. Mr. Perkins opened the meeting by reading and prayer. The pastor examined the classes according to the outline in Our Homes for April. He then reviewed the lesson on a prepared map, following Paul and Barnabas from Antioch on the Mediterranean to the Isle of Cyprus, thence to Perga, in the province of Pamphylia, Antioch, in Pisidia, Iconium, Lystra and Derbe; retracing their steps back via Atalia, from which seaport town they sailed back to the mother Church at Antioch to give a report of their three years' work. We are much in love with our Berean Class, the object of which is the systematic study of Bible topics as founded upon Acts 17: 10, 11. Our W. H. M. Society is in a most flourishing condition.

MRS. I. E. THOMAS, Press Reporter.

FROM GARRISON.

The Woman's Home Mission Society of the M. E. Church, South, met on Monday, February 8, 1909, at the Methodist Church and elected the following officers:

FAT IS OUT OF STYLE.

To paraphrase Caesar's remark, the dietetic gown came—was seen—and has conquered. So fat ladies are reduced, so to speak, to the necessity of either reducing at a very rapid rate or eliminating themselves from public view until the fashion dies out. Otherwise they risk being ridiculous. Since many fat ladies will not eliminate themselves, however, but, per contra, will insist on wearing the curveless gown, no course is open to this well-meaning scribe other than to tell them how they may eliminate the fat. What is there, then, that reduces fat safely? What pleasant inexpensive article can reduce a pound a day without causing wrinkles or stomach ache? What can the pharmacist offer as an improvement over scanty victuals or ten mile walks without breakfast? Is there anything pleasant to take and inexpensive to buy that will reduce one uniformly, quickly and innocently thirty pounds a month? Here is the answer: Either write Marmola Company, Dept. 741, Detroit, Mich., or ask your local druggist for Marmola Prescription Tablets, and they will give you one large case of these safe fat reducers, containing so generous a quantity of tablets that sometimes one case only is needed to produce the desired result. Can you mate that for a simple solution of your problem?

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you. At all druggists in \$1.00 bottles.

lowing officers, Mrs. W. V. Garrison, President; Mrs. Frank Garrison, First Vice-President; Mrs. Ellington, Second Vice-President; Mrs. M. M. Johnson, Third Vice-President; Mrs. Tom Halston, Recording Secretary; Mrs. E. M. Weatherly, Corresponding Secretary; Mrs. Ed Stalling, Treasurer; Mrs. Rho Adams, Agent "Our Homes"; Mrs. W. A. Manly, Press Reporter.

I am glad to report our society in a prosperous condition, with a fine corps of officers with willing hearts and ready hands. The yearly reports show the amount raised to be about \$500 for local work during the past year, and brighter prospects for the present. Our only regret is that about 50 per cent of our workers are not connectional, but as Garrison is not going to be behind in anything this year, we are hoping, praying, working and believing that the whole lump may be leavened this year and I as Press Reporter shall do my part to prove the old adage that "an informed people are a willing people." Any, by way of encouragement to our Conference Treasurer, will say she may expect better things of us this year. This auxiliary is very anxious that she visit us and impart to us some of her information and zeal, meet our congenial ladies (and men) and last, but not least, to enjoy the hospitality of one who has known this consecrated woman twelve long, sweet years.

MRS. W. A. MANLY, Press Reporter.

FROM BUNYAN.

Our W. H. M. Society of this place met in February and elected new officers as follows: Mrs. R. C. Suively, President; Mrs. D. Wright, First Vice-President; Mrs. Zora Sones, Second Vice-President; Mrs. Amanda Rice, Third Vice-President; Mrs. Mollie VanDyke, Corresponding Secretary; Mrs. Anna Shillingbury, Recording Secretary; Mrs. Fannie Coney, Agent "Our Homes"; Mrs. Mary E. Crouch, Press Reporter; Mrs. Sue East, Treasurer. We as a society are a little more than two years old, and although we have not grown any in number, we feel we have grown in love for the work, for each other and for all humanity. We began the new year out of debt, with \$9 in the treasury. We have been doing some quilting lately that has added much to the social part of our work and some to the financial part. Six of our members have pledged the one dollar above dues for this year, and we hope others will later on. We want to be faithful, and not slothful in business, but fervent in spirit, serving the Lord.

PRESS REPORTER.

FROM DUMAN, TEXAS.

Our auxiliary has been organized about nine months, and though a little band of seven loyal, faith members and workers for Christ's cause, we are not disposed to give up the ship, but are more determined to do better work. With the aid of our noble pastor, Brother Leslie Roberson, and his good wife we are planning and praying to do better work for Christ's cause. Our growth has not been so much in number as it has been in the spiritual life. We meet twice a month, and our devotional meetings are a spiritual feast to us. We study the lesson as laid down in "Our Homes," read articles from the leaflets and have several prayers. Dr. Gordon says the greatest thing any one can do for God or man is to pray. It is the praying people who are doing most for God in winning souls. We have a good church building and parsonage. We have placed \$100 worth of furniture in the parsonage last year, which makes it very comfortable. We observed the Week of Prayer, and the collection for the Ann Browder Home was \$6.25.

May God's richest blessings be on every effort that is being made for the advancement and building up of the woman's home mission work.

MRS. J. F. WARD, President.

Doing to-day's duty is the only way of discovering to-morrow's.

June 1 A FIFTI Realiz do not h Methodi at our P ference, committe Cleburne preacher Sunday side dec their pla day in serious Bro. B. H ing was good pr two mo assigned We me Chairma D. Spanr ter, Cres and Jno. five of t it was a out, with Saturday sermons time. Bro. C night on Saturday a grand on Reger time Met shouting this Bro. on the w tification, Neal on followed folks don extra. In Spann at Presentat Toward ter follow ter's way At 8:1 Carter of clear and it so pla to shut b Sunday a very fir ant, of school, a sermon was a po not forge particle plain, u tract on by the w scatter th for they a per dozen people go out of the After a under the over we n a mighty on the Me lon, by B just what some folk it. After of the Lo intermissi cussed the own uniq the progr through. prove a l whether y The more the better meeting a odism. REPORT UREN OF D W. N. Carl I. O. Dent, W. H. Sun J. W. Cull Total .. G. C. Cray J. M. Adai W. W. Hoi T. J. Milar W. L. Pat O. W. Hoo B. C. Ansl Total .. E. M. Mye T. M. Brow I. F. Betts S. S. McKe R. W. Ada S. D. Horg Total .. J. E. Wra C. A. Hoo A. Methvir F. E. Luke H. M. Tim Total .. I C. M. Simp S. W. Stok Total ..

**A FIFTH SUNDAY INSTITUTE—
CLEBURNE DISTRICT.**

Realizing the fact that the people do not hear the cardinal doctrines of Methodism as much as they should, at our Preachers' and Laymen's Conference, which met in February a committee was appointed to divide the Cleburne District into two parts—ten preachers to the side, and hold fifth Sunday institutes. The Western side decided on Walnut Springs as their place of meeting for fifth Sunday in May, but on account of the serious illness of our pastor there, Bro. B. H. Kennedy, the place of meeting was changed to Mambrino. A good program was gotten out some two months ago, and each preacher assigned his part.

We met at 8:15 p. m., May 28, with Chairman E. V. Cox, of Granbury; C. D. Spann, of Glenrose, J. M. McCarter, Cresson; H. B. Owens, Granbury, and Jno. M. Neal, Godley, present—five of the preachers absent. Though it was a busy time, the people turned out, with dinner on the ground, both Saturday and Sunday. We had five sermons per day, and a grand, good time.

Bro. Cox opened the series Friday night on repentance and faith. The Saturday morning service, 9:45, was a grand one. Bro. Spann preached on Regeneration, and we had an old-time Methodist meeting, handshaking, shouting and calling penitents. After this Bro. McCarter made a fine talk on the witness of the Spirit and sanctification, followed by a short talk by Neal on Conscious Salvation. Then followed dinner and the Mambrino folks don't do things by halves. It was extra. In the afternoon session Bros. Spann and Owens gave us splendid Presentation of Methodism's Attitude Toward Missions, and Bro. McCarter followed on Worldiness, in McCarter's way.

At 8:15 we again heard Bro. McCarter on infant baptism. It was a clear and forceful sermon. He made it so plain that a man would have to shut both eyes or see the truth.

Sunday morning we met and heard a very fine address, from Judge Bryant, of Glenrose, to the Sunday-school, after which Bro. Cox preached a sermon on the mode of baptism. It was a powerful sermon—one we will not forget soon. There was not one particle of "roasting" in it—just plain, unanswerable "facts," as his tract on this subject is called, and, by the way, every preacher ought to scatter these "Facts" over his work, for they are as cheap as dirt—10 cents per dozen—and will do you and your people good, and will help keep you out of the creek.

After a sumptuous dinner, spread under the large, new tabernacle, was over we met at 3:00 o'clock and heard a mighty plain, forceful presentation on the Methodist Doctrine of Communion, by Bro. Spann. Bro. Spann tell: just what he aimed to tell. I wish some folks I know could have heard it. After this followed the Sacrament of the Lord's Supper. Then a short intermission and Bro. McCarter discussed the subject of apostasy in his own unique way. It was fine. In fact the program was good all the way through, and these meetings will prove a blessing to any community, whether Methodism is weak or strong. The more people know of Methodism the better it is liked. Neal closed the meeting at night, with a talk on Methodism. JNO. M. NEAL, Sec.

**REPORT OF L. L. JESTER, TREASURER TEXAS CONFERENCE,
OF FUNDS RECEIVED
DURING MONTH OF
MAY, 1909.**

Beaumont District.	
W. N. Carl, Liberty.....	\$ 7.10
I. O. Dent, Burkeville.....	20.00
W. H. Summy, Call.....	14.65
J. W. Cullen, Cedar Bayou.....	56.00
Total	\$ 97.75
Brenham District.	
G. C. Cravy, Caldwell.....	\$ 10.00
J. M. Adams, Rockdale.....	46.80
W. W. Horner, Lexington.....	8.00
T. J. Milam, Chappel Hill.....	35.00
W. L. Pate, Giddings.....	2.35
O. W. Hooper, Sealy.....	28.46
R. C. Ansley, Hempstead.....	40.00
Total	\$180.61
Calvert District.	
E. M. Myers, Fairfield.....	\$ 11.00
T. M. Brownlee, Kosse.....	104.00
I. F. Betts, Marlin.....	127.00
S. S. McKenney, Rosebud.....	4.00
R. W. Adams, Teague.....	75.00
S. D. Hooger, Travis.....	20.00
Total	\$351.00
Houston District.	
J. E. Wray, Houston.....	\$315.00
C. A. Hooper, Galveston.....	10.00
A. Methvin, Brazoria.....	26.00
F. E. Luker, League City.....	20.00
H. M. Timmons, Harrisburg.....	5.00
Total	\$376.00
Huntsville District.	
C. M. Simpson, Navasota.....	\$10.05
S. W. Stokely, Augusta.....	6.00
Total	\$16.05

Jacksonville District.	
W. J. Snyder, Kilgore.....	\$117.00
Total	\$117.00
Marshall District.	
I. B. Manly, Marshall.....	\$15.00
W. W. Armstrong, Beckville.....	13.00
Total	\$28.00
Pittsburg District.	
S. N. Allen, Pittsburg.....	\$ 5.00
J. H. Hamblin, Hughes Springs.....	16.00
G. W. Schroeder, New Boston.....	129.00
J. M. Smith, Winfield.....	20.00
J. C. Stewart, Queen City.....	10.00
Total	\$180.00
San Augustine District.	
M. I. Brown, Center.....	\$12.00
W. A. Poonds, Burke.....	26.05
W. A. Manley Garrison.....	26.25
Total	\$64.30
Tyler District.	
New Harris, Tyler.....	\$ 69.40
H. A. Matney, Tyler.....	3.25
J. L. Ross, Murchison.....	22.25
P. R. White, Colfax.....	20.00
C. T. Cummings, Grand Saline.....	75.00
Total	\$199.90
Grand total	\$1,641.61
L. L. JESTER, Treasurer Texas Conference, Tyler, Texas, May 31, 1909.	

DISTRICT CONFERENCE NOTICES.

McKinney District.
The McKinney District Conference will meet in Wiley, Texas, Friday, June 25, at 3 p. m. The opening sermon will be preached by Rev. J. F. Archer.
The following committees are appointed:
For License to Preach and Admission on Trial—C. B. Pladger, J. G. Forester and R. P. Buck.
For Deacons' and Elders' Orders—F. O. Miller, L. A. Hanson and J. W. Blackburn.
Sunday will be Laymen's Day. The laymen, whether delegates or not, are urged to be present on that day.
J. F. PIERCE, P. E.

Marshall District.
The Marshall District Conference will convene at Beckville on Tuesday, June 29, at 9 a. m. Opening sermon on the evening of the 28th by Rev. L. B. Elrod.
The Laymen's Movement will be the special feature for Thursday, July 1, and program will be in charge of H. L. Griffith, District Leader.
Representatives from all the varied interests of the Church, including the woman's societies and the Advocate man, are cordially invited.
Following are the Examining Committees:
License to Preach—W. F. Packard, H. G. Williams, S. W. Lowe.
Admission and Readmission—L. B. Elrod, J. A. Moody, J. T. Hooks.
Deacons' and Elders' Orders—J. W. Bergin, H. J. Hayes, I. B. Manly.
H. T. CUNNINGHAM, P. E.

Huntsville District.
The pastors will please send to Mr. Joe Adams, Crockett, names of all who will likely attend District Conference. If any pastor is not coming, or is going to bring his wife, please so advise. We want to show the members and visitors to this conference that we are glad to have them meet with us, and



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to aid us we want to know as soon as possible what entertainment we will have to provide. Don't overlook this, but attend to it at once.
F. M. BOYLES.

Attention, Cleburne District!
The District Conference meets at Godley, June 25, at 9 a. m. The train leaves Cleburne at 7:40 a. m. and reaches Godley at 8:45, or you can notify me, and the auto will meet you any time, and carry you back any time, day or night, for one dollar, round trip. If there are two or more passengers per trip. Please let me hear from every preacher at once with the names and postoffices of delegates, and if possible, the exact number of delegates that will come. I wish it was so I could invite every preacher to bring his wife but it is unavoidably otherwise. Preacher, let me have a card from you at once.
JNO. M. NEAL.

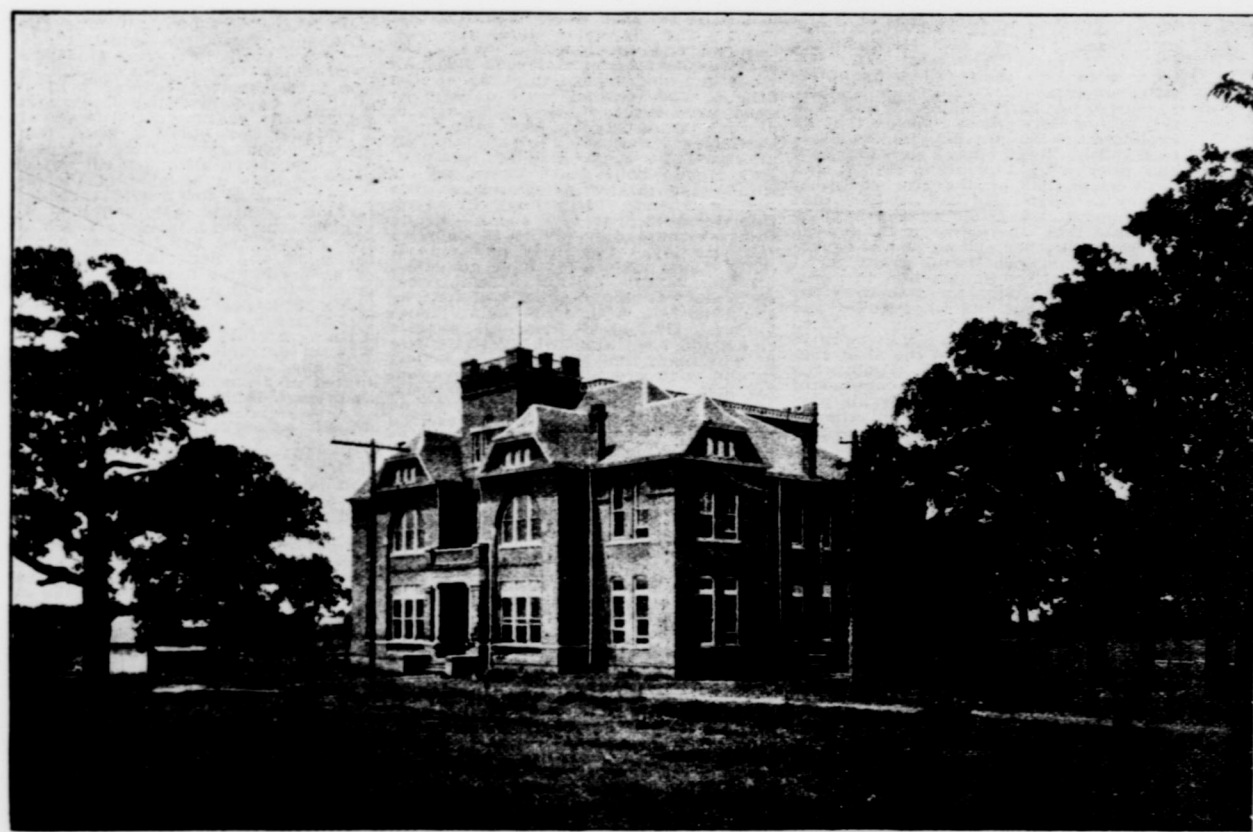
San Marcos District—Third Round.
Gonzales, June 19, 20.
Luling, at Soda Springs, June 26, 27.
Waelder and Thompsonville, at W., July 2, 4.
Kyle and Maxwell, at M., July 10, 11.
Buda Cir., at Buda, July 17, 18.
Harwood Cir., at Clark's Ch., July 23, 3 p. m.
Lockhart, July 24, 25.
Dripping Springs Cir., at Wimberley, July 31, Aug. 1.
Belmont Cir., at Oak Forest, Aug. 7, 8.
San Marcos, Aug. 15, 16.
D. K. PORTER, P. E.

Greenville District—Third Round.
Greenville Mis., at Concord, July 3, 4.
Quinlan Mis., at Williams Ch., July 4, 5.
Farlie Cir., at Olive Branch, July 10, 11.
Wolfe City, July 11, 12.
Leonard and Orange Grove, at O. G., July 17, 18.
Lee St. and Jones-Bethel, at J.-B., July 24, 25.
Wesley Sta., July 25, 26.
Lone Oak Cir., at Miller Grove, Aug. 1, 2.
Kavanaugh Sta., Aug. 7, 8.
Merit Cir., at Bethel Grove, Aug. 14, 15.
Floyd Cir., at Floyd, Aug. 15, 16.
Campbell Cir., at Friendship, Aug. 21, 22.
Celeste and Lane, at Lane, Aug. 28, 29.

Kingston Mis., at Kizer, Aug. 29, 30.
Commerce Mis., at Smith's Ch., Sep. 1, 5.
Commerce Sta., September 5, 6.
R. G. MOOD, P. E.

Colorado District—Third Round.
Gail, at Durham, June 12, 13.
Hornleigh, at Wastella, June 13, 20.
Colorado Mis., at Buford, June 26, 27.
Colorado Sta., June 27, 28.
Lorraine Mis., at Zelma, July 1, 2.
Big Springs Sta., July 4, 5.
Big Springs Mis., Richland, July 3, 4.
Camp Springs, at C. S., July 3, 4.
Snyder Sta., July 10, 11.
Snyder Mis., at Plainview, July 11, 12.
Columbia, at Vincent, July 18, 19.
Westbrook, at Intan, July 24, 26.
Claremont, at Elkins, Aug. 1-6 (camp-meeting).
Dunn, at Dunn, Aug. 7-15 (camp-meeting).
Lamesa, at Pride, Aug. 15, 16.
Scimitole, at Andrews, Aug. 22, 23.
Stanton Mis., at Courtney, Aug. 28, 29.
Stanton Sta., Aug. 29, 30.
SIMEON SHAW, P. E.

Marshall District—Third Round.
Harrison Cir., Union Ch., preaching, June 12.
Marshall, North Side, preaching p. m., June 13.
Jefferson Sta., preaching a. m., June 20.
Marshall, First Ch., preaching p. m., June 20.
Longview Sta., preaching p. m., June 27.
District Conference, Beckville, June 29-July 2.
Gilmer Sta., July 4, 5.
Groveton, Harleton Cir., preaching p. m., July 5.
Hullville Cir., Summerfield, July 10, 11.
Gilmer Cir., Glenwood, July 17, 18.
Rhodesboro Cir., Hamill's Ch., July 19, 20.
Longview Sta., Quarterly Conference, July 21.
Church Hill Cir., Pleasant Hill, July 22, 23.
Henderson Cir., Bethel, July 24, 25.
Henderson Sta., July 25, 26.
Beckville Cir., Allison's Ch., Aug. 1, 2.
Harrison Cir., Karnak, Aug. 7, 8.
Waskom Cir., Bethel, Aug. 14, 15.
Marshall, First Church, Quarterly Conference, Aug. 16.
Kellyville Cir., Smithland, Aug. 21, 22.
North Marshall, Quarterly Conference, Aug. 25.
Jefferson Sta., Quarterly Conference, Aug. 26.
Harleton Cir., Harleton, Aug. 28, 29.
H. T. CUNNINGHAM, P. E.



THE N. T. U. S. JUBILEE.

BISHOP KEY PRESENT AND DELIVERS STRONG ADDRESS.
A great jubilee was held at Terrell last Wednesday night, the occasion being a celebration of emancipation from debt of the North Texas University School. For four years this school has been burdened with a debt, and we are sure that the news that Terrell has now raised every cent of indebtedness (\$11,500), with the promise of \$2500 more for the Toon property, will be hailed with delight by the North Texas Conference, as well as all friends of Christian education.
Bishop Key was enthusiastically received, and his presence and words of wisdom and power were a great inspiration to us all. The Bishop expressed himself as being greatly pleased with the action of Terrell citizens, and prophesied a great future for the school.
The Commercial Club came forward after the Bishop's address with the pledge of \$2500 to purchase the Toon property. This means about five acres more campus and the present boys' hall, which is now being leased at an annual cost of \$400.
With this foundation and our good record already made, we feel that the North Texas University School begins a new era. At the meeting of the Board of Trustees with Bishop Key Wednesday afternoon it was decided to charter the school and put an agent in the field to raise funds for a new brick dormitory. Watch us, brethren, and see us grow!
J. J. MORGAN.

OBITUARIES

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

Poetry Can in No Case be Inserted.

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

A TRIBUTE OF LOVE.

Just five months ago the sad news reached us that our dear relative and friend, Daniel J. Broyles, had passed over to the other shore. But it seems as yesterday, on account of the love we had for him, and the deep grief that we can see him no more in this life. Kind friends have paid loving tribute to his worth and nobleness of character, and I, too, would add a tribute to his memory.

For weeks it was evident that he would never be well again, yet, while this was true, death came as a great shock to relatives and friends alike. He was a devoted Christian, with a happy disposition which brightened the home as a ray of sunshine, and he was loved by all who knew him. Whatever misfortune came he accepted as part of our discipline here. And in all of his suffering he never murmured, but was submissive to the will of the Father. He was patient and forbearing in all of his domestic relations, faithful in all of his church duties and always active in the promotion of the best interests of the community.

It was a great pleasure to him to gather his friends about him, and nothing gave him greater delight than social intercourse with them; even the stranger received a hearty welcome.

Well do I remember when we were children together in the old home in Alabama—for we often spent months there—what an innocent, sweet-spirited boy he was; so tender and loving to his mother and sisters! And in later years, while under his roof, I found him the same tender brother and faithful friend, always ready with words of cheer for the despondent and sympathy and aid for those in distress. Though not able to talk when the supreme moment came, the call from the blessed Savior to come up higher was no surprise to him, for he had said to the dear ones in the home: "I cannot be with you any longer. The time is drawing near when I must leave you. I am ready and willing to go—yes, more than willing—I want to go. I see nothing for me here but sickness and suffering. So he set his home in order, making all necessary preparations, as far as able, both temporal and spiritual.

He lived a beautiful life, a life filled with loving deeds of kindness. His mission here was finished. A greater work awaited him above. Then why do we weep for him? He has, as it were, just stepped upstairs, and after a while we will follow him. "And around God's throne we'll sing, O grave, where is thy victory? O death, where is thy sting?"

JOSIE.

Amarillo, Texas, May 29.

HAMILTON—George Hamilton was born near Webberville, Trebbis County, Texas, April 23, 1843, and died at Iredell, Texas, April 9, 1909. He was married to Cornelia Banks June 16, 1867, who, with two sons and a daughter, still survives him. He was soundly converted in early manhood and was full of the Holy Ghost religion that he exploited in his prayers, his exhortation and his life. I have seen him bow and pray with a penitent sinner, and have seen that sinner rise shouting, "Glory to God." He had an idea that God meant what he said when he promised that where two or three were gathered together and agreed as touching one thing he would grant it. I have many times known him to agree with three or four others to pray for a sinner without his knowledge, and have seen that sinner deeply convicted and soundly converted. For twenty-three years he conducted the most successful Sunday-school the Webberville Church ever had. He was honored of God and loved and trusted by his pastor and brethren, and in a pilgrimage of more than eighty years I have met and labored with few such laymen. He was a faithful member of the Colorado Lodge No. 96, A. F. and A. M., and of Royal Arch Chapter No. 129 at Webberville, and a loyal soldier of the lost cause, serving throughout the war in Frank Moore's Company G, Flournoy Regiment, Sixteenth Texas Infantry. One of God's noblemen has gone to his reward, and the world has lost an honest man.

L. D. HILL.

SHIRLEY—Beatrice Lucile Shirley, daughter of Ammon and Mrs. Viola Shirley, was born at Penelope, Hill County, Texas, September 22, 1907, and died April 25, 1909, and was buried in the beautiful cemetery at Salem Church, near Irene, surrounded by a host of sorrowing kindred and friends. While little Lucile had been on earth only a little more than nineteen months, she had won for herself a large circle of friends and was almost idolized by parents and brothers and sisters. She was dedicated to God and the Church by baptism the fourth Sunday in June, 1908. She was an unusually bright child, and made friends quickly with strangers, who always fell in love with her. She was fond of play, and was always ready for a romp. She and the scribe have had many good times together, the memories of which will abide. The greatest consolation that can come to the loving hearts is to know that all that could be done by loving hands was done, and that now she is safe in the haven of rest and forever free from the troubles incident to this world. Weep not, dear ones; we shall see her again, for we sorrow not as those who have no hope.

S. C. BAIRD.

REV. ELAM H. HOLBROOK.

Rev. Elam H. Holbrook was born in Charlotte, Mecklenburg County, North Carolina, March 4, 1837; joined the Methodist Episcopal Church, South, in 1852; entered the Confederate Army in 1861; was wounded at the second battle of Manassas and at Gettysburg, Pa., came to Texas in 1867; was licensed to preach at Alexander Chapel, on Bryan Circuit, March, 1867, Rev. Robert Alexander, presiding elder, and Rev. H. V. Philpott, preacher in charge, admitted on trial in the Texas Conference at LaGrange, December, 1869, Bishop Wightman presiding. His first appointment was Cedar Creek Circuit, Bastrop County. The next session of the Texas Conference was held at Chappell Hill, December, 1870, Bishop Marvin presiding. At this conference he was appointed to Lexington Circuit, Burleson County. At the conference held in Galveston, 1871, he was ordained deacon by Bishop Marvin, and appointed to Caldwell Circuit, in Burleson County. This year he was married to Miss Amelia A. James, who survives him, as do also their three children, James Wesson, Isaac Burt and Miss Anna. The next conference met at Bryan in December, 1872, Bishop Keener presiding. He was appointed from this conference to Bryan Circuit. In December, 1873, the conference met at Austin, Bishop Kavanaugh presiding. At this conference he was ordained elder and granted a superannuated relation. He was appointed to Alpine County, in the bounds of the West Texas Conference. The West Texas Conference was held at Gonzales in 1874, Bishop Keener presiding. It must have been at this conference that Brother Holbrook was transferred to the West Texas Conference, as he was appointed to Mountain City Circuit, which he served for two years. His appointments in the West Texas Conference after this were Thompsonville Circuit, Leavelle Circuit, Sandies Missions. His health failed and he was superannuated at his own request. At the conference held at Lockhart in 1894 he asked to be discontinued in the traveling connection and his request was granted. In 1892 and 1893 he served the Sutherland Springs Mission. It has not been my pleasure to meet a more consecrated man than Brother Holbrook. Like many others of the older brethren he underwent hardships of which we younger preachers have little conception. It was always a great pleasure to me to be in his home. Many, many times have I been lifted up when I sat around his fireside and heard him talk of his Christian experience in the early days of his life and ministry. The wounds he received in the war gave him more or less trouble to the end of his life. Little did he complain. Sometimes a stranger or one who had a mere acquaintance with him would think that he was ill-natured but it was not so. To know something of his daily suffering would change one's opinion. He said to me more than once that people thought he was cross because his face was not cheerful. A happier man around the fireside and with his children I never knew. He was by nature a serious man. Every service was an important service. Constantly he reminded people of the necessity of living with their lives. His visits to the homes of the people were always marked with an earnest desire to be helpful to them in a spiritual way. He was an earnest expounder of the doctrines of the Methodist Church. His illness was brought on by repeated attacks of a grippe. For eight winters he had suffered more or less with this disease. He was not confined to his bed until the last week in March, this year. The physician told me that he had had a stroke. When the end was near Sister Holbrook told him what the doctor had said about the disease, and that he could do him no good except to relieve his pain. He did not manifest the least degree of excitement, but said, "Well, that is all right. I am sure glad you told me." He talked about death as calmly as if he were talking of making a visit to his friends. His last efforts in this world were to read the Bible, and the last chapters of Hebrews, I Corinthians. He loved the Bible and read it daily. Just before he died he called all the family to his bedside, told them he was about gone, and that he could not be with them many hours longer. He asked me to live all the night and meet him in heaven. He said he was ready and willing to go. Quietly and with greatest ease he breathed his last at ten minutes to 11 o'clock, March 29, 1909. Just before he breathed his last being speechless, he lifted his hands toward heaven. As he lived so he died. A godly, good man has gone, but his labors do follow. To the bereaved home God will be graciously kind, and one day we will meet our friend and loved one in heaven.

JOE E. WEBB.

NEWBERRY—Thomas R. Newberry was born in Weakley County, Tenn., December 31, 1853. In 1854 the family moved to Greene County, Ark. He was converted and joined the M. E. Church, South, at the age of fifteen. On September 24, 1874, he took up himself an apprentice, Miss Narcissa Pickens. Of this union five sons and six daughters were born. Three sons and four daughters are now over there. In 1899 they moved to Callahan County, Texas, near Putnam, residing there two years, moving to Capt. Taylor County, Texas, in 1901. There he resided until January 12, 1909. While in apparent good health, having a few moments before been chopping wood, he came into the house, made a little complaint of a pain in the chest, sat down and in a few moments fell over from his chair to the floor a dead man, no one present except the loving wife. "Uncle Tom," as he was familiarly called, was always an ardent Christian. We did not realize he remains to rest in Old Drummond Cemetery. The vacant chair at the head of the table is an ever present reminder of the loved one so recently taken away. We can only say, "He is not here; he is risen, and as Christ rose so shall we arise at that great day. Sweet consolation! It doth not yet appear what we shall be, but we know we shall be like Him, and we shall see Him as He is." Only "be thou faithful unto death and I will

give thee a crown of life." He cannot come to us, but, God be praised, we can go to him.

C. C. McCORMICK, P. C. Caps, Texas.

GRAY—Mrs. Beulah Leona Gray (nee Pope) was born August 23, 1885; moved to Bertram, Texas, in 1903 with her parents, Mr. and Mrs. J. H. Pope, March, 1901. She was converted and joined the Baptist Church and remained faithful till the end, May 4, 1909. June 24, 1908, she married R. Nelson Gray, and lived happily ten months and ten days. On the last day little Inez Dorris was born and remained only a few minutes when the spirit returned to God who gave it. Mother soon followed, and the two are there awaiting the coming of loved ones who promised to meet them. She stood high in many particulars, had lots of friends, was a devoted daughter and sister, a true wife, a firm Christian and she died in full triumph of a living faith. The loved ones who survive need not sorrow as do those who have no hope. Be faithful and you shall meet beyond the river, where the surges cease to roll.

A. S. J. HAYGOOD.

SHARBER—Mrs. Mary Ann Sharber was born January 22, 1841, in Maury county, Tenn. Her maiden name was Moore. On February 28, 1857, she wed W. C. Sharber. To this union were born ten children, four of whom have gone on before. She was converted and joined the M. E. Church, South, at the age of sixteen. She has lived a consistent Christian life; was a devoted wife and loving mother. Hers was a beautiful Christian character, full of thoughtfulness for others. During her last illness she suffered greatly, but was submissive and meek. She was ready to her rest. She talked of death, but he had no terrors for her. She with childlike faith trustfully placed her hand in her Savior's and went down into the dark valley without fear or faltering. Two sons and four daughters remain to mourn the loss of a mother, but their loss is her gain. She passed away February 26, 1909, on the Half Circle Cross Ranch. C. C. McCORMICK, P. C. Caps, Texas.

JONES—Maud Jones, daughter of David and N. E. Jones, was born March 16, 1892; was converted and joined the M. E. Church, South, in 1905; was fatally burned January 15, 1909. She lingered, suffering intensely, but bearing it patiently until February 3, 1909, when death released her pure spirit and she went home to her father's house. Her death was a providence heaven is made richer, but no one knows how much poorer this world is. On her death-bed Maud gave the sweetest and most abundant testimony of her acceptance with God, of her love for him and of her devotion to his cause. She also confessed a divine call to do special work in the vineyard of our Lord. Her heart was yearning for service, and, no doubt, if she had lived she would have devoted her life to missionary work. We bow in humble submission to Him who doeth all things well. May the bereaved loved ones so increase in their service of their Lord that the loss the world has sustained in this may be somewhat compensated for.

C. E. GALLAGHER.

Olin, Texas.

SIMPSON—Mrs. Elizabeth Simpson, after confined to her bed for nearly a year and a half, died at her home three and one-half miles north of Tyler, Texas, on April 15, 1909. She was born February 17, 1828, in Cumberland County, N. C. She with her family moved to Texas in 1858, and has lived in Smith County since 1867. Many years of her life she lived a widow. She raised a large family, all of whom are married except two sons, who lived with her till she died. She had been a member of the M. E. Church, South, for nearly three-quarters of a century, having joined when a girl. She lived in close touch with the Master, and her life was a power for good and her character a model of strength and beauty for the community in which she lived. There are many preachers who remember Sister Simpson's victorious life of faith with grateful heart-throbs, for she was an example of the Christian soldier who conquers in His name. She talked of Jesus as one who knew him and trusted him.

H. A. MATNEY, P. C.

FRIER—Mrs. L. M. Frier was born in Hill County, Tex., November 8, 1856, and departed this life in Matador, Motley County, Texas, April 25th, 1909. She and L. M. Frier were married March 23, 1877. Of this union two children were born, a son and daughter, who, together with the bereaved companion, survive her. Sister Frier professed religion in July, 1900, under the ministry of Rev. S. M. Ownsby, and hers was truly a consecrated life until she was called home. She was a great sufferer, but through all her suffering she never lost faith in God's goodness or justice and love. She seemed to be happiest when talking about God and his cause. Her Bible was her daily companion and solace. She indeed knew in whom she had believed, and was fully persuaded that he was able to keep that which she had committed unto him against that day; and her God did not disappoint her. When the end came she simply fell asleep in Jesus. I would say to the broken-hearted companion and children: Your loved one is not dead, but sleeping. She is in the bosom of the Father, where suffering and death do not come. Some glad, sweet day let's join her over there. Her pastor,

R. L. JAMESON.

HENNESSEE—James Willie, son of Rev. and Mrs. J. W. Hennessee, was born August 4, 1908, at Buckholts, Texas, where the father was then pastor of the Methodist Church. He died May 26, 1909, at Harrisburg, Texas, and was quietly laid to rest beneath the shade of the fragrant magnolias. He was permitted to stay in this world long enough to entwine himself around the hearts of loved ones—a

DYSPEPSIA.

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

Radway's Pills

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

Be sure to get "Radway's" and see that the name is on what you buy.

ray of sunshine that broke out of the heaven of God, but which the darkness of death overcame. He stayed not long enough to realize the sinfulness of sin, nor to experience the harrowing of a guilty conscience. His soul was transported to the eternal world as pure and as stainless as when it came from the hand of God. His body sleeps beneath the sod, but his spirit is reveling in the presence of God.

HERSCHEL M. TIMMONS, P. C.

CRAWFORD—William Henry Crawford was born in Chappell Hill, Texas, December 21, 1855, of noble ancestry. He professed conversion in 1902 and joined the Methodist Church in 1904. Brother Crawford was married to Miss Anna Vassar May 18, 1904, who now survives him. No big show was made in any of the walks of life, but he lived a quiet, humble life, and died in full triumph of the gospel. He crossed to the great beyond September 3, 1908, after two years of patient suffering.

NATHAN POWELL.

ROBERSON—Mrs. Sarah Myric Roberson was born in Marion County, Tennessee, January 22, 1836. She was married to G. A. Roberson, July 24, 1849; joined the Methodist Church in 1842 and departed this life May 12, 1909. She was a good woman, and full of the Holy Ghost and much aims deeds. She leaves her armor here to receive a crown over there. She parts the Church militant to join the church triumphant. We weep not as those who have no hope.

JAMES H. AVERITT.

TOHILL—Mrs. Essie M. Tohill was born at Pierce Station, Tenn., August 5, 1872. When a child she moved with her parents, Mr. and Mrs. P. L. Fox, to Texas. She has lived in Big Sandy since November, 1881. She was married to G. A. Tohill November 5, 1899. To them were born four children; two of them preceded her to the heavenly land. She was sick a long time, and suffered greatly; death came to her relief Friday, May 7. She was a long-time member of our Church and a zealous Sunday-school worker, and was one of the best workers in the Woman's Home Mission Society. She was devoutly religious, and served the Lord with gladness. When she was told the end was near she said she was ready, and if it was the Lord's will it was all right. We are sure she has gained her reward. She leaves to mourn for her aged parents, two children, a husband and two children. But they have hope in their grief, for they are sure that she is with God. Her pastor,

J. T. KIRKPATRICK.

LEEMAN—A few short months ago little Frances Leeman moved with her parents from Eastern Texas to Pecos. After she spent a few weeks in town she went out to the ranch, her new home, forty miles from town. While in Pecos Brother Joe Hedgepeth, at that time the pastor here, taught her to sing a little song which she never forgot. Often she was heard singing, "Little Feet Be Careful Where You Take Me To." Now her little feet are walking along the golden streets. As if in answer to the prayer in the song, the Savior has guided her to the everlasting home. One night the last week in April she dreamed that the angels came to her home to take her away from earth. She dreamed she died, and that her body was placed in a little white coffin, in a few days she was taken very ill, lingered a few hours and then went sweetly to sleep. The writer stood over the little white coffin trying to speak words of comfort to her weeping parents, and as he looked on the beautiful pale face he could not keep from feeling that her dream had come true to the very letter.

J. H. MESSER.

CAWTHON—Dr. Christopher C. Cawthon was born in Henderson County, Tenn., October 8, 1848, and departed this life in Emory, Texas, April 13, 1909. He was the youngest in a family of twelve children, only three of whom survive him. His father was a Methodist preacher, as are also two of his brothers-in-law and a nephew. He was happily married to Miss Sarah L. Matthews October 17, 1880. To this union were born four children, one of whom died in infancy, while three others, with their mother, survive him.

He was cordial Chur maintained a translation this write year in E strong an service of ways be f of his sud to us, but of provide Father d brother i awake in hearts, dry father and you for a him in th more orre! all when faces smd since, and

FROST—Mrs. Abigail Van Cleav Kentucky in Angletio professed of five ye Church, 8 and took factos of t she beque Foreign M an express In Septem to John S at once, D Dallas, w when they made them were whom diec died in th left witho her nephe came fro 1903 and her care. of her husl funeral be number of relative w care for h Angleton

NORTH

Greenville Celeste an

Terrell Chisholm Terrell St

Sherman Van Alsty Key Memo Whitweg Waples Me Tom Bean

Pecan and Sadler Ml Trinity at Aug. 1, Pottsboro Southern S Whitesboro Sherman M

Waco Austin Av Elm Street Morrow St Fifth Stre Hubbard C Aquilla M Hewitt Ch 26 27

Pecan Mis Whitney, J Penelope J Lorena Cir Bosqueville Reisel, at I Mount in Cal West, at Mart, Aug. Abbott Cir Axtell Mis

Decatur Paradise, J Willow, Pol Rhome, Ju Greenwood, Alvord, Jur Argyle, Jul Boyd and Chico Cir, Jacksboro, Chico, July Bridgeport, Mexican M Ponder and Justin, at Bryson, Au Oak Dale, J

Dallas Trinity, 11 Ervay, 8 p Cedar Hill June 19, Grace, 11 a First Churc Forest Ave July 3, 4, Fairland, 8 Oak Lawn, Lancaster, Ervay, 11 Trinity, 8:3 Grand Pra Aug. 1, Costan, at Grace, 8:30 Hutchins a 14, 15, Wesley Ch, Wheatland, Oak Lawn, Oak Cliff, 8

Sulphur Sp Pecan Gap June 13, Willsboro Cumby Cir Brasas, C Mt Vernon South Fran 10, 11.

He was converted and joined the Methodist Church in 1892, of which he remained a faithful member until his translation. It was the privilege of this writer to be his pastor for one year in Emory. Our friendship was strong and true. He delighted in the service of God's house, and could always be found at his post. The news of his sudden death came as a shock to us, but we bow under this stroke of providence, remembering that our Father doeth all things well. Our brother is not dead. He shall yet awake in a better resurrection. Sad hearts, dry those tears. Your husband, father and friend has been taken from you for a season, but when you meet him in the morning you shall part no more forever. Happy the day for us all when "with the morn those angel faces smile, which we have loved long since, and lost a while."

S. S. McKENNEY.

FROST.—The subject of this sketch, Mrs. Abigail L. Van Cleave Frost (nee Van Cleave), was born in the State of Kentucky December 1, 1818, and died in Angleton, Texas, May 18, 1909. She professed faith in Christ at the age of five years and joined the Methodist Church. She was a devout Christian, and took a lively interest in the affairs of the Church. In her last will she bequeathed \$500 to the Woman's Foreign Missionary Society, which is an expression of her love for the cause. In September, 1855, she was married to John S. Frost, of Kentucky, and at once moved to Texas, settling near Dallas, where they lived until 1896, when they moved to Angleton, where they made many warm friends. To them were born four children, all of whom died in infancy. Her husband died in December, 1902. Thus she was left without a relative with her until her nephew, John W. Van Cleave, came from his home in Illinois in 1903 and devoted his entire time to her care. She was buried by the side of her husband in Angleton, Texas, the funeral being attended by a large number of friends and the faithful relative who had shown such constant care for her. M. F. DANIEL, Angleton, Texas.

NORTH TEXAS CONFERENCE.

Greenville District—Second Round. Celeste and Lane, Celeste, June 20, 21. R. G. MOOD, P. E. Terrell District—Second Round. Chisholm Cir., June 12, 13. Terrell Sta., June 13, 14. M. L. HAMILTON, P. E. Sherman District—Third Round. 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. Pecan and Friendship, at F., July 14-18. Sadler Mis., at Gordonville, July 23-25. Trinity and Preston, at P., July 31, Aug. 1. Pottsville 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.

Waco District—Third Round. Austin Ave., June 6. Elm Street, June 6. Morrow Street, June 13. Fifth Street, June 13. Hubbard City, June 20. Aquilla Mis., at Wesley, June 23. Hewitt Cir., at Spring Valley, June 26, 27. Peoria Mis., at Red Point, July 3, 4. Whitney, July 4, 5. Penelope Mis., New Hope, July 10, 11. Lorena Cir., July 17, 18. Bosqueville Cir., Evergreen, July 24, 25. Reisel, at Reisel, July 31, Aug. 1. Mount Calm, Aug. 7, 8. West, at Elm Mott, Aug. 11. Mart, Aug. 15. Abbott Cir., Aug. 21, 22. Axtell Mis., Aug. 28, 29. W. L. NELMS, P. E.

Decatur District—Third Round. Paradise, June 12, 13. Willow Point, June 13, 14. Rhome, June 19, 20. Greenwood, June 26, 27. Alvord, June 27, 28. Argyle, July 3, 4. Boyd and Garvin, July 10, 11. Chico Cir., July 17, 18. Jacksboro, July 18, 19. Chico, July 24, 25. Bridgeport, July 25, 26. Mexican Mis., July 26. Ponder and Krum, July 31, August 1. Justin, August 7, 8. Bryson, August 14, 15. Oak Dale, August 15, 16. L. S. BARTON, P. E.

Dallas District—Third Round. Trinity, 11 a. m., June 12. 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, 8:30 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.

Sulphur Springs District—Third Round. Pecan Gap and Ben Franklin, at P. G., June 13, 14. Wimborsb Sta., June 19, 20. Cumby Cir., at Oakland, June 26, 27. Brashear Cir., Greenview, July 3, 4. Mt. Vernon, at Creevy, 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. Pearly 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. Plano Sta., June 12, 13. Allen Cir., at S. McKinney, June 19, 20. McKinney Sta., June 29, 31. Frisco Cir., at Frisco, June 22. Princeton Cir., at Cullieoka, 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.

Bonham District—Third Round. Ector Cir., at Mt. Pleasant, June 12, 13. Honey Grove Cir., 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 Cir., at Bailey, July 17, 18. Brookston, at Pleasant Hill, July 24, 25. Telephone at Elwood, July 30, 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. GOBER, P. E.

Paris District—Third Round. Roxton Cir., at Atlas, June 12, 13. Deport Cir., at Bogata, June 19, 20. Shady Grove and Marvin's Chapel, at Rock Ford, June 20, 21. 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. Blossom and Slyvan, 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.

NORTHWEST TEX CONFERENCE

Bowie District—Second Round. Henrietta Sta., June 12, 13. Henrietta Mis., at Riverland, June 19, 20. JNO. E. ROACH, P. E.

Brownwood District—Third Round. Pioneer Cir., at Fairview, June 11. May Cir., at Byrds, June 12, 13. Indian Creek Cir., at Turkey Peak, June 19, 20. Rising Star Sta., June 25. Sipe Springs Cir., at Macedonia, June 26, 27. Gustine Cir., at Energy, July 2. Comanche Sta., July 3, 4. Blanket Sta., July 4, 5. Banks Cir., at Concord, July 9. Santa Anna Cir., at Salem, July 10, 11. Talpa Cir., at Midway, July 15. Coleman Cir., at Mt. Olivet, July 16. Valera Cir., at Fisk, July 17, 18. Brownwood Sta., August 3. J. A. WHITEHURST, P. E.

Bowie District—Third Round. Blue Grove, June 12, 13. Montague, June 26, 27. Fruitland, June 28, 29. Crafton, July 2, 4. Necona Cir., July 10, 11. Nocona Sta., July 11, 12. Wichita Falls, July 16. Electra, July 17, 18. Iowa Park, July 24, 25. Bowie Sta., July 30. Bowie Mis., July 31. Bonita, Aug. 7, 8. Byers, Aug. 14, 15. Post Oak, Aug. 21, 22. Holliday, Aug. 28, 29. Henrietta Cir., Sept. 4, 5. Henrietta Sta., Sept. 5, 6. JNO. E. ROACH, P. E.

Abilene District—Third Round. Truby, at Truby, June 12, 13. Abilene, June 19, 20. Merkel, June 20, 21. Trent, at Trent, June 26, 27. Nugent, at Delk, July 3, 4. Albany, at Luders, July 4, 5. Lawn, at Drasco, July 10, 11. Dudley, at Oplin, July 11, 12. Putman, at Scranton, July 17, 18. Sabanno, at Curtis, July 18, 19. Clyde, at Eula, July 24, 25. Baird, July 25, 26. Caps, at Tuscola, July 31, Aug. 1. Nubia, at Knight's S. H., Aug. 1, 2. Tye, at Stith, Aug. 7, 8. Eskota, at Lawlis, Aug. 8, 9. Moran, at Moran, Aug. 14, 15. Cross Plains, at Dressy, Aug. 21, 22. GUS BARNES, P. E.

Stamford District—Third Round. Hitson Mis., Mt. Pleasant, June 10. Aspermont Mis., Peacock, June 11. Aspermont Sta., June 12, 13. Hamlin Sta., June 16. Royston, Pledger, June 25. Rotan, June 26, 27. Stamford Sta., July 3, 4. West Stamford and Liberty, July 5. Stamford Mis., Ericsdale, July 6. Haskell Sta., July 10, 11. Weinert, Rose Ch., July 12. Royston, Avoca, July 17, 18. Tuxedo, Anderson Ch., July 21. Goree, Hood, July 24, 25. Bomarton, Ample, July 26. Rule, July 31, Aug. 1. Haskell Mis., Ketron, Aug. 3.

McCauley and Silvester, Neander, Aug. 6. Knox City, Thorp, Aug. 7, 8. Mustang, Aug. 14, 15. Pinkerton, Jud., Aug. 28, 29. District Conference at Hamlin, 9 a. m., June 17. J. T. GRISWOLD, P. E.

Vernon District—Third Round. Kirkland, at Friendship, June 11. Quanah, June 12, 13. Olney, at Newcastle, July 3, 4. Spring Creek, at Deep Creek, July 6. Quail, at Marilla, July 19, 11. Wellington Mis., at Fresno, July 14. Wellington Sta., July 17, 18. Crowell Sta., July 24, 25. Crowell Mis., July 31, Aug. 1. Childress Mis., Aug. 6-8. Childress Mis., at High Point, Aug. 7, 8. Vera, at Vera, Aug. 13. Seymour Mis., at Red Springs, Aug. 14, 15. Seymour Sta., Aug. 15, 16. Estelline, at Bethel, Aug. 21, 22. J. H. STEWART, P. E.

Corsicana District—Third Round. Irene, at Renzi, June 26, 27. Corsicana, at North Corsicana, July 3, 4. Eleventh Ave., at E. A., 8:30 p. m., July 4, 5. First Church, at F. C., 8:30 p. m., July 7. Dawson, at Dawson, July 10, 11. Horn Hill, at Steele's Creek, July 14. Thornton, at Thornton, 11 a. m., July 17, 18. Groesbeck, at Groesbeck, 8:30 p. m., July 17, 18. Pardon, at Pursley, July 24, 25. Barry, at Drake, July 31, Aug. 1. Kerens, at Long Prairie, Aug. 7, 8. Kirk, at Kirk, Aug. 14, 15. Richland, at Quinby, Aug. 21, 22. Munger, at Delia, 11:30 a. m., Aug. 27, 28. Coolidge, at Coolidge, 8:30 p. m., Aug. 27, 28. HORACE BISHOP, P. E.

Colorado District—Third Round. Gail, at Durham, June 12, 13. Hermleigh, at Wastella, June 19, 20. Camp Springs, at C. S., June 26, 27. Big Springs Sta., July 3, 4. Big Springs Mis., Richland, July 4, 5. Snyder Sta., July 10, 11. Snyder Mis., at Plainview, July 11, 12. Coahoma, at Vincent, July 18, 19. Westbrook, at Talm, July 25, 26. Clairmont, at Elkins, Aug. 1-6 (camp-meeting). Dunn, at Dunn, Aug. 7-15 (camp-meeting). Lamesa, at Pride, Aug. 15, 16. Summate, Aug. 22, 23. Stanton Mis., at Courtney, Aug. 28, 29. Stanton Sta., Aug. 29, 30. Colorado Mis., at Herbert, Sep. 4, 5. Colorado Sta., Sep. 5, 6. SIMEON SHAW, P. E.

Cleburne District—Third Round. Itasca, June 12, 13. District Conference, at Godley, 10 a. m., June 25. Grandview, July 2, 4. Anglin St., Cleburne, July 6. Grandview Cir., at Chappell Hill, July 10, 11. Brasos 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.

Gatesville District—Third Round. McGregor Sta., June 12, 13. Clifton, June 25, 8 p. m. Valley Mills, at V. M., June 26, 27. Meridian Sta., June 28, 8 p. m. Nolanville, at —, July 3, 4, 11 a. m. Killen Sta., July 4, at 8 p. m.; 5, at 9 a. m. Jonesboro, at Union Grove, July 10, 11. Hamilton Sta., July 17, 18. Gatesville Cir., at Stockton, July 21. Evant Cir., at Lund, July 24, 25. Gatesville Sta., Aug. 1, 8. China Springs, at Greenock, Aug. 7, 8. Turnersville, at Hurst, Aug. 11. Fairly and Lanham, at L., Aug. 14, 15. Pearl, at Cox's Ch., Aug. 21, 22. Cooper's Cove, at Young's Port, Aug. 24. Crawford at Coryell Ch., Aug. 28, 29. J. M. SHERMAN, P. E.

Georgetown District—Third Round. Georgetown, June 12, 13. Salado, at Prairie Dell, June 19, 20. North Georgetown, at Berry's Creek, June 20, 21. Florence, at Gravis, June 24, 25. Bartlett, at —, July 26, 27. Hutto, at Round Rock, June 28, 29. Temple, Seventh St., July 3, 4. Temple, First Ch., July 4, 5. W. H. VAUGHAN, P. E.

Fort Worth District—Third Round. Central, June 13, 11 a. m. Boulevard, June 13, 8 p. m. Missouri Avenue, June 20, 11 a. m. Mulkey Memorial, June 29, 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 14, 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 Cir., 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., 7 a. m., July 12. Stephenville Sta., July 17, 18. Huckabay, 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. 3. 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. Aledo, at Bethel, June 12, 13. Santo, at Tariton, June 19, 20. Gordon, at Gordon, July 3, 4. Thunder, July 4, 5. Strawn, at Strawn, July 6. Ranger, at Oakley, July 7. Wayland, at Union Hill, July 10, 11. Breckenridge, at Acollan, July 12. Mineral Wells, July 17, 18. Grafard, at Lucelle, July 24, 25. Whit, at Whit, July 31, Aug. 1. Peaster, at Peaster, Aug. 1, 2. Graham Mis., Connor Creek, July 7, 8. Graham Sta., Aug. 8, 9. Farmer, at True, Aug. 10. Eliasville, at Chandler, Aug. 12. Crystal Falls, Crook's Ch., Aug. 14, 15. Throckmorton, at T., Aug. 15, 16. Davis Mis., Aug. 17. M. K. LITTLE, P. E.

Clarendon District—Third Round. 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 Fald, July 14. Canyon City Sta., July 17, 18. Higginz Sta., July 23. 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 Cir., at Dumas, Aug. 14, 15. Dalhart Sta., Aug. 20. Textline Mis., at Hartley, Aug. 21. Channing Sta., Aug. 21, 22. J. G. MILLER, P. E.

Waxahachie District—Third Round. Italy, June 26, 27. Milford, at Midway, July 3, 4. Venus, at Barnsville, July 10, 11. Lovelace, at Pleasant Hill, July 11, 12. Alma, at Avalon, July 14. Britton, at St. Paul, July 17, 18. Ovilla, at Long Branch, July 21. Bethel, July 24, 25. Lillian, at Prairie Grove, July 29. Red Oak, at Red Oak, July 31-Aug. 1. Maypearl, at Oak Branch, Aug. 2. Midlothian, Aug. 22, 23. T. S. ARMSTRONG, P. E.

WEST TEXAS CONFERENCE.

San Augustine District—Second Round. Appleby, at Shadygrove, June 12, 13. Kennard, at Ratcliff, June 19, 20. C. A. TOWER, P. E.

Llano District—Third Round. 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.) Eden, June 12, 13. WILL T. RENFRO, P. E.

San Antonio District—Third Round. (In part.) West End, June 16. Government Hill, June 17. Pearsall, June 19, 20. Hoady, June 25. Uvalde, June 26, 27. A. J. WEEKS, P. E.

Beeville District—Third Round. June 13—Beeville, 11 a. m. June 13—Floresville, 8 p. m. June 19, 20—Sandia. June 26, 27—Falfurrias. July 3, 4—Ramirena. July 10, 11—Aransas Pass. July 16-18—Helena. July 18—Runge, 8 p. m. July 24, 25—Fanning. July 25—Berclair, 8 p. m. Aug. 1—Nueces town, 11 a. m. Aug. 5-15—At Epworth Encampment. Aug. 21-22—Pleasanton. A. L. SCARBOROUGH, P. E.

San Augustine District—Third Round. Laurelia Sta., July 5. Shelbyville, at McClelland, July 10, 11. Center Sta., July 12. Temaha, 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 Patron, 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. El Campo, June 12, 13. Cuero, June 19, 20. Stockdale, at Sunnyside, June 23. Leesville, at Floyd's Chapel, June 26, 27. Fort 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.

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THE SUNDAY SERVICE

There seems to be some misapprehension as to what I am contending for and what against.

I am sure there is a serious misapprehension at this point, for upon no other ground can one charge me with advocating a tendency to the "formless, merciless and lifeless manner of worship now practiced by the Hardshell Baptists and Non-Progressive Campbellites."

I am contending against the introduction of antiquated liturgy and not against music. I preached for Dr. Godbey at the Tenth Street Church, Austin, lately. The creed was not repeated, the gloria patri was not sung and the responsive reading was not indulged in, but some edifying and beautiful music was given by the excellent choir under the leadership of General Stacy, and there was sung a solo that lifted our hearts to God. If one will go to Tenth Street Church

and come away saying that the tendency there is to the Hardshell Baptist and Non-Progressive Campbellite methods, then he may talk to me about the repudiation of liturgy having the effect of producing formless, musicless worship. Every part of that worship is full of life and music.

Is it a strange or remarkable repudiation of the Hardshell Baptist charge against opponents of liturgy that the two congregations of Texas Methodism that have the finest music in the State, namely, Austin and Tyler, find no need of the creed or the gloria patri?

I believe in good music, and I have always as pastor held that the order of the Discipline before 1906 shut out liturgy, but nothing else.

The pipe organ voluntary, the voluntary by the choir and a good soloist, contribute to the spirituality of worship.

At Murfreesboro I had a splendid male quartette and they never grew old with the people. One visiting preacher was so pleased that after the benediction he kept the quartette singing for a half hour and the congregation repeated themselves and gladly heard the sacred concert through.

But the quartette and the soloist and the voluntary by the choir are separate and distinct from liturgy. Liturgy is the common form of worship established by the Roman Catholic Church and followed by the Episcopalians to be repeated or sung at

each service. The creed, the gloria patri and the psalter belong in that category. The solo, the quartette and the voluntary are opposed to liturgy in their very nature and belong to us non-liturgists.

I am for a beautiful service, and always had it, but beauty and impressiveness of service may be had without taking up liturgy, which American Methodism completely repudiated in the eighteenth century and which Southern Methodism disavowed in the nineteenth century and which some good but misguided preachers of the twentieth century are trying to force upon us. The commission saw fit to put into the bracketed parts of the order of worship not only the three parts of liturgy, but others that every Methodist preacher uses to some extent and has used all his ministerial life, but these brethren who advocate the so-called new order of worship, emphasize and stress the liturgy.

They must have the creed even if the Scripture lesson is omitted, and they must have the gloria patri, even if a hymn is to be omitted.

In other words, they show a decided relish for liturgy—the liturgy of the Episcopalian Church—and it is no wonder that some of them have the surpliced choir and other Episcopalian forms.

We can have an order of worship full of life and music and form without being liturgical.

J. E. HARRISON.

METHODISM AS AN EVANGELISTIC FORCE IN WACO.

By Rev. S. C. Littlepage.

Shakespeare has said:
"There is a divinity which shapes our ends,
Rough hew them as we may."

This is doubtless true in the sense intended by the poet.

Indeed but for the divinity which stirred the hearts of the fathers and mothers of early Methodism in Waco its history could not now be written.

The correct estimate of any force can only be ascertained by a just appreciation of the number and strength of the obstacles that have been overcome in its march to conquest. To apply this principle to the subject in hand—"Methodism as an Evangelistic Force in the Progress of Waco"—we must add to the world-wide and time-tested doctrine of human depravity, the peculiar and special difficulties which the cause of our Church has been compelled to confront in this otherwise inviting field.

Were these difficulties stated without exaggeration we would be compelled to admit that without the "divinity which shapes our ends" Methodism in Waco would have gone down in hopeless defeat long since.

When I was placed in charge of the only Methodist Church here by Bishop Pierce in the fall of 1858 it was called a station, of course, but in order to support that dignity I had a monthly appointment beyond the Bosque, though a single man, as had been my predecessor, Bro. O. A. Fisher.

We had a flourishing institution of learning—the Waco Female College—a factor in the prosperity of our Church duly appreciated by the great body of our people, and notwithstanding I was a young man in the fifth year of my ministry, we made substantial progress in moral power and numerical strength. It pleased God then as in the days of Paul by the foolishness of preaching to save them that believe.

It fell to my lot to raise money and purchase a camp-ground on the Bosque, where we built an arbor and held a remarkably successful camp-meeting, enjoying the ministry of Bros. J. W. Whipple, J. W. B. Allen, President of the Bastrop Military Institute, and a very fine preacher recently from Virginia, a Bro. Williams, together with our own Bros. Lamdin and Carpenter. The tide was running high, and at the close of the camp-meeting we continued quite a while in our Church at Waco with good results.

The loss of our institution of learning to Methodism in Waco was a calamity absolutely inexpressible. Education has been called the "handmaid of religion," and no order or institution can afford to be indifferent to this powerful adjunct to the well-being of society, but not to discuss the causes which contributed to the loss of this powerful agent for good and the prosperity of our Zion, the evangelistic force which enabled the Methodist Church to survive such a loss must be divine.

Another fact which the truth of history and my theme demands to be noted is that after the war between the States, but before the old mother Church began to duplicate her organic existence, one of the most popular preachers that ever occupied her

pulpit became strangely disaffected, abandoned his Church and charge, setting up an institution of his own, drawing many warm personal friends after him. The effect of such a singular episode on the Church of which he was pastor may well be imagined by those not familiar with the facts. Still the Church triumphed over this obstacle, illustrating the declaration of Scripture, "It is not by wisdom nor by might, but by my Spirit, saith the Lord."

The evangelistic spirit has been a marked characteristic of the great majority of Methodist preachers in this city since I have known it. I mention with gratitude to the great Head of the Church, R. Alexander, L. B. Whipple, U. C. Spencer, H. W. South, to say nothing of Sam Jones, Geo. Stuart and others whose ministry has been a blessing to Waco Methodism.

Finally the growth and development of Methodism in the city justified the appointment of M. S. Hotchkiss and John R. Nelson to Fifth Street. The evangelistic spirit of these two brethren laid the foundation of Austin Avenue, now one of the strongest Churches in the State, while old Fifth Street is stronger than before, while Morrow Street had drawn largely from the original resources of the Methodist people in the city. Another illustration of the power of the evangelistic spirit in our midst is seen in the fact that where Bro. Hood, when I was pastor of all Methodism in Waco, raised cotton successfully stands a flourishing Methodist Church known as Elm Street.

Four flourishing Churches now hold forth the "word of life" in Waco where only one had an existence when I first took charge of her interests here.

Now take into consideration the obduracy and blindness of the human heart, the ceaseless efforts of the enemy of all righteousness, the corrupting influence of the four years' war between the States, the subtle influence of infidel, and the no less demoralizing power of spiritualism, and the success of Methodism in Waco must strike any one as phenomenal. We may well ask, "What hath God wrought?"

But the present and prospective triumph of Methodism in this city under the vital agency of evangelism has been wisely allotted to other hands. I only wish to admonish my co-laborers in the Master's vineyard in all sincerity and in the language of our risen Lord, "Be ye faithful unto death and thou shalt have a crown of life."

COMPLAINING IN HASTE.

"I tell you I won't have this room," protested the old lady to the bell boy who was conducting her. "I ain't a-goin' to pay my good money for a pigsty with a measly little foldin' bed in it. If you think that jest because I'm from the country—"

Profoundly disgusted, the boy cut her short:

"Get in, mum. Get in," he ordered. "This ain't yer room. This is the elevator."—Everybody's.

JUST ONE A DAY

How the Coffee Drinker Compromises His Health.

Some people say: "Coffee don't hurt me" and then add: "Anyway I only drink one cup a day."

If coffee really don't hurt why not drink more? There is but one answer and that is coffee does hurt them and they know it. When they drink it once a day they compromise with their enemy. There are people whom one cup of coffee a day will put in bed, if the habit be continued.

"Although warned by physicians to let coffee alone I have always been so fond of it that I continued to use it," confesses an Ohio lady. "I compromised with myself and drank just one cup every morning until about six weeks ago.

"All the time I was drinking coffee I had heart trouble that grew steadily worse and finally I had such alarming sensations in my head (sometimes causing me to fall down) that I at last took my doctor's advice and quit coffee and began to use Postum in its place.

"The results have been all that the doctor hoped, for I have not only lost my craving for coffee and enjoy my good Postum just as well, but my heart trouble has ceased and I have no more dizzy spells in my head. I feel better in every way and consider myself a very fortunate woman to have found the truth about Postum."

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

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