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G. C. RANKIN, D. D., EDITOR.

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No. 28

## The Great Meeting of the Laymen

The most eventful meeting of the representative laymen in the history of our Church closed its second biennial session in this city last Tuesday night. There has never been anything like it in our Southern Methodism. The attendance was magnificent. Nearly every State throughout our connection was represented. They came from all the walks of life. Lawyers, merchants, farmers, mechanics, physicians and the other callings stopped secular work long enough to make their presence felt in this gathering. Their intelligence was far above the average. They were men of affairs, men who bring things to pass in their daily vocations. They paid their own way for the privilege of taking part in a meeting whose only object is to give the gospel to the world. A finer looking body of men we have not seen anywhere or under any circumstances. They had the appearance of men capable of handling large propositions or solving intricate problems. They are in the forefront in material things, and they are qualified to do aggressive service for the kingdom of Christ.

We have never seen greater interest manifested. There was just as much enthusiasm as you will see in educational, political or secular gatherings. There was not a dull moment from the time the meeting opened on Saturday afternoon until it closed finally the Tuesday night following. At times there were outbursts of applause, and long and loud amens. Great sentiments expressed by those on the program met with hearty response. The meeting had its set program, and it was run according to rule and system, but it was without formality or stiffness. It was informal, and everybody felt at ease. This gave to it a familiar swing that imparted a home-like feeling to its proceedings. No one felt constrained or embarrassed. The addresses would have done credit to a great parliamentary body. They had been thoroughly prepared, and they were to the point and opportune. No man was burdened with a surplussage of words. He knew what he had to say and he knew how to say it. With every one who took part it seemed to be his motto to say much in little, and he succeeded. No one tried to make a display. He had his subject matter well digested, and he put it into the fewest and most expressive terms. Really, it was a business men's meeting, and business rule and regulation ran through it from the initial to the final service. The whole trend of it took on a business air and expressed itself largely in business terminology. But above all, it was a religious meeting. The power of the Holy Spirit was greatly present, and at times there were symptoms of a spiritual overflow. It very nearly reached the Pentecostal stage more than once. Suppressed emotion was often perceptible, and occasionally tears came

to many eyes. All hearts were warm, earnest and deeply sensible of the presence of divine power. Strong men were moved under the eloquent appeals of the truth. It was a serious meeting. All present realized its momentous responsibility. There were no laudations of self, no vainglory about results already accomplished, but shame was frequently expressed that larger things had not been done for the world through the gospel. There was carried by the widest range of truth a deeper sense of responsibility to God, as co-workers with him in the salvation of mankind. They were seeking deeper conviction, a wider vision of duty, and a deeper personal consecration of life and means upon the altar.

The results of the Sunday services in the various Churches were good to the use of edifying. Nearly every Protestant pulpit in the city and the country round about was occupied by a layman. He carried a message to the laymen of these several congregations that they will not soon forget. It went from the heart and found lodgment in warm hearts. In a few of the pulpits prominent ministers spoke, but it was the same story—the layman and his duty to the Church and the world in this generation. The senior Bishop, A. W. Wilson, now far advanced in life and rather feeble in body, spoke like one of the old inspired prophets. His sermon at Trinity Church was a most remarkable deliverance. With the man back of it there was something almost superhuman in its tone and the sweep of its thought. Bishop Key, now 80 years of age, also gave to the laymen at Oak Cliff a patriarchal discourse. It reminded his audience of the time when Joshua spoke to his people on the plains of Shechem, toward the close of his long and eventful life. In fact, last Sunday was an epoch-making day in this city and surrounding country.

Think of the object of this meeting. It was not to plan a military campaign, neither was it to organize a political warfare; it was not to project a great system of railways, or to plan a material enterprise. No man expected to get a dollar out of it in the way of financial return. It was to promote and to quicken the interest of the lay members of the Church in the great work of giving the gospel to the world in this generation! It was largely a missionary gathering. The speeches and addresses were directed toward throwing light on this one proposition. It was a meeting in which the laity of the Church were planning how to help the ministry carry out the great commission of the Master, "Go ye into all the world and preach the gospel to every creature." It was a meeting that voiced the earnest cry of the laymen whose hearts are yearning for a place somewhere in the field of the Church in which to do something for God and humanity. These men, who for all the years have been doing only nominal service, are now

wide awake and reaching out their hands and opening their treasures and saying, "Give us a chance to do something for the world in the name of Christ." It was a meeting as full of unselfishness and self-abasement as the meeting in the upper room when the Spirit was poured out upon the people and the gospel took on its first elements of power to save the multitude.

The effect of such a meeting upon the Church at large will be deep and widespread. It will introduce a spiritual impetus that will gather force as the years go by, and the outer rim of the kingdom of God among men will become its beneficiary. It

will start a fire that will burn throughout the connection, and it will bring to the front elements of effectiveness that have long remained dormant for lack of opportunity and leadership. It points to the fact that no longer will this great responsibility rest upon the head and the heart of the ministry alone; but it will usher in the day when laymen will join their hearts and hands and means with the ministry in the accomplishment of the ends of the gospel through organized Southern Methodism. Let the good work go on until every layman in the Church is fired with this same spirit of self-sacrifice and constructive helpfulness.

## Bishop Atkins on the Money Question

One of the most weighty addresses delivered at the Laymen's Meeting was that of Bishop James Atkins on "The Right Use of Money." He took the scriptural view of his subject and brought things old and new. We give a few excerpts from it:

There are two classes of fools. There is the rich fool, of whom Jesus spoke, who built his larger barns and told his soul to be at ease. There is in a book I have had on the stock for many years, unfinished, except a chapter on "Poor Fools," which consists of the one declaration that "Poores fools are those people who have no money and who think, if they had any, they would do otherwise with it than those do who have it now."

God gives the power to make wealth, and God is a partner in it. Stewardship with God is the true spirit of money-making.

The purpose of God is that any talent shall be used so as to lay up treasure above.

He showed some of the good work that comes of money, like that of Farmer Tobias Smith, who from his Virginia hill farm gave a few thousand dollars for Emory and Henry College, which has sent out so many efficient men.

Money used to be considered the circulating medium for the exchange of commodities. Now money is the commodity and everything else is the medium of exchange. It is for the laymen to say if we shall sell the souls of the heathen children of God to keep our money. The look of want in a woman's eye, or of unsatisfied desire in the eye of a child, is almost enough to make a man, a real man, steal; but not quite enough. No one of us does enough for the rest of the world. The danger is that we allow the greed of money to fasten a soul-destroying grip upon us.

There are demands upon us now as never before. Our colleges and schools need endowments. Such cold propositions are made as that of the Carnegie foundation to place our colleges under his control in unfeeling and un-Christian management. His offer ought to be merely a magnificent challenge to us to pour out our gold to save our own schools to Christian education. It is a time for us to act or lose this mighty power for religion and salvation.

When we have men like Prince Yun, who is the young man of wealth and power who met Jesus and who said, when Jesus challenged him: "Gladly, Lord, I will follow," then it is a challenge to us to do our part and to make Korea and the other lands successful in mission work.

And we can not forbear inserting his conclusion:

Mr. Wesley clearly foresaw that the divine

blessing upon temperance, economy and industry, along with the quickening influence of the gospel on the intellect, would in a short time make the Christian nations the richest on earth, and also result in a more general distribution of wealth. He saw with equal clearness that the greatest danger to spiritual life in the Christian world was to be from the side of worldly prosperity.

Both things have already come to pass. There is enough of worldly possessions either in the hand or in sight of almost every man of ordinary capacity and aspirations to endanger, in some degree, his spiritual interests. So intimately is money related to the highest personal ends, and so closely does the desire for it intertwine itself with the softest and noblest of the family sentiments and the strongest of family obligations, that it grows almost unperceived into a dominant passion, and leads to a desolating idolatry.

On this account it comes to pass that we must occupy one or more of the positions so powerfully painted in the New Testament life. We must walk the temple aisles with the poor widow who gives two mites—her living—or stand with the rich who cast their worthless abundance into the treasury of the Lord; we must arise with Matthew from the receipt of customs and turn with Andrew and Simon and James and John from the fishing tackle by the waters of Gennesaret, to follow the Son of Man, who had not where to lay his head, or scramble with the money-changers and sellers of doves in the temple of God; we must stand with the rich young ruler at the forks of the road of destiny, or with Mary break the alabaster box despite the growls of Judas; we must stand with Zaccheus, ready to throw off ill-gotten gains, or go with the Gadarenes against the Savior's presence because of the swine; we must come whole-handed like the generous Joseph, or listen for the feet of the young men who bore Ananias and Sapphira to burial; we must imitate in spiritual things the prudence of the wise steward and make unto ourselves friends of the mammon of unrighteousness, or lie down with the rich fool to complacent slumbers, from which the thunders of divine judgment shall wake up to perdition; we must forsake all as the eleven, or remember that in every man's nature there lurk the possibilities of a Judas Iscariot; we must have faith in God despite the setons and goads of poverty, and trustfully adjourn our hope of emolument to a place in Abraham's bosom, along with Lazarus, or use the gifts of God for self-indulgence and worldly pleasure, and fall with Dives in the lake of fire, where one drop of cold water were worth all the gold of Ophir, where the memory of wasted resources is an unquenchable fire.



# GUMBO

By Rev. S. A. STEEL

I have been working for some time among the "Tar Heels." When I was Epworth League Secretary I tried hard to get over into this "neck of the woods," but failed to do so. This year I was so fortunate as to have the coveted opportunity to attend both the North Carolina and the Western North Carolina Conferences. At both I received most cordial welcome and was treated as if I were a full-fledged "connectional man" myself. At Raleigh Bishop Wilson introduced me to the conference as representing the Epworth League. At the Western North Carolina Conference the brethren used me three times. I had a high opinion of the Methodist clergy of "the old North State," and better acquaintance has confirmed it. They are a fine class of men and maintain the high traditions of the race.

A pleasing incident of my trip to Eastern North Carolina was a visit to Trinity College as the guest of its distinguished and honored president, Dr. J. C. Kilgo. Of course, I knew Dr. Kilgo, and knew something of his great work at Trinity, but I knew him only at a distance and as a public man. As he came very near being elected to the Episcopacy at a former General Conference and his election next May seems generally conceded now, I was glad of an opportunity to see him at close range. He bears close inspection. He is strong right where I feared he was weak—on the spiritual side of his character. His splendid ability in the pulpit and on the platform, his fine executive and administrative talent, amply demonstrated in his present position—all of this is matter of common knowledge. Men who have made their millions recognized it, and have given large money to Trinity College because it was under a man who knew how to make use of their gifts. But I am one of them, often denominated "old fogies" by the "Smart Ales," who believe that no amount of learning, eloquence or skill can make up for spirituality in a preacher of the gospel. A few days with Dr. Kilgo in his delightful home satisfied me that he is a godly man, and not a merely successful business man in a clergyman's garb. "Out of the abundance of the heart the mouth speaketh." Sometime ago I traveled on the train with a Methodist preacher whose name has been publicly mentioned for the office of Bishop, and who is a member of the next General Conference. He is a fluent speaker, and his talk was a string of smutty anecdotes, some of them actually obscene, as long as the ride. I traveled about the same distance some time ago with Dr. Kilgo, and the ride was one long stream of crystal conversation, clear, rich and helpful. Both these talks reflected the nature of the men, for by their words shall they be judged. God save us from coarse men in high places. Whether he is elected Bishop or not, Dr. John C. Kilgo is worthy to wear the purple.

Eastern North Carolina, the flowery land that Raleigh saw and gallantly named Virginia in honor of Elizabeth, was the home of my ancestors. My mother's family were from Wilmington, though she herself was born in Tennessee. My father was a native of Fayetteville. One of the delights of my childhood was to listen to the stories of his ride on horseback from the sand dunes of the coast country to the banks of the far off Mississippi. He had a poet's eye for the beauty of nature and saw everything in the rich auroral light that illumines the world for every young heart. He went through by the Asheville route, down the gorge of the French Broad and along the winding Tennessee, riding leisurely, staying at night with the hospitable farmers, or camping by some quiet stream. What a treasure a diary of that trip, such as he could have written, would be now. Long long before I saw them myself I had rare dreams of the cloud-capped mountains and enchanted vales of East Tennessee inspired by these legends of the saddle. I was not disappointed when I came to look on the Arcadian landscapes along the streams that flow out from "the land of the sky." Still they seem to me the fairest of all lands.

So, too, I have a pleasant interest in Western North Carolina, "the sapphire country," so called because of the crystal clearness of its skies, and streams and lakes and waterfalls. "Slow dropping veil, of thinnest lawn." By the way, I think you can see twice as many stars in our Texas sky as in this far-landed "sapphire country" dome. The atmosphere there must be clearer than this, with less to intercept the vision of space. Western North Carolina is the home of the Brevards and Alexanders. Now my interest in it arises from the fact that the fair lady of Merrie Meade, queen

of the Brownwood cottage, the Tennessee girl—God bless the Tennessee girls! Your thoroughbred Tennessee girl is born to the purple and the crown jewels are hers by right—the Tennessee girl I wooed and won amid the nymph-haunted dells and wild rocky crags of Montevalge, is a direct descendant of the Brevards and Alexanders. Some time ago I found myself on the train with Mrs. (General) Stonewall Jackson, who lives in Charlotte, N. C., the widow of our great Confederate chief. She was placed in my care and I felt highly honored by the charge. In conversation I incidentally mentioned the family interest I felt in Charlotte as the home of the Alexanders, and I found out that Mrs. Jackson, who was Miss Morrison before her marriage, belonged to the circle herself. These Brevards and Alexanders were among those sturdy patriots who had a hand in the Mecklenburg Declaration of Independence, and notified King George that they could run the country along the murmuring Catawba without his help. Happy would it have been for him, and perhaps for us, if he had taken the hint before Patrick Henry, "the forest-born Demosthenes," hurled his firebrand into the dry stubble of American democracy, and kindled a flame all England could not put out.

Charlotte is the Southern capital of Calvinism. Presbyterianism has been dominant in the Piedmont, but it is waning. Methodism is strong and growing stronger, but in some places there is a certain subtle deference to the spirit "o' the Kirk" that I am not used to. I tip my hat to John Calvin, but I take it off to John Wesley. The little sharp-nosed English clergyman was a far greater man than the Genevian theologian, with his revamped Augustinian doctrines of necessity—a sort of baptized fatalism brought over into the Church from the old Pagan philosophy. I admit that Calvin was greater than Wesley in the field of constructive statesmanship, and greatly prefer many features of his system of Church government to our own. It is more in harmony with the principles of true democracy and incapable of the evils to which a highly centralized, semi-hierarchical system, like ours, is liable. But in all other ways Wesley leads. My sermons on "Wesley and His Times," "Old Methodism," "The Circuit Riders," and "Methodism in the Twentieth Century," are like bomb-shells in some places. You could almost set a teacup of water on the flying coattails of the weak-kneed Methodists hunting for cover. It is in bad taste to remember the works of the Lord and extol his glorious deeds in our denomination history! The proper posture for a Methodist, in the opinion of a good many of our people, is to stand like a lackey, hat in hand at the door, while the others go in to the banquet hall! Bah! The brethren say my sermons put buckram in the spines of limp Methodists and that after hearing them they actually claim their share of the sidewalk.

I have been in the tracks of Lorenzo Dow ever here. At one point they show you the place where tradition locates the incident of his raising the devil. Dow had stopped for the night at the tavern. After supper he had gone to bed, but not to sleep, in a room adjoining the family room. Pretty soon a visitor came in, and through the chinks in the wall, Dow could see the man and the woman of the house on very intimate terms with each other. A step was heard at the door and the man ran into Dow's room and jumped into a big box to hide. It was the woman's husband coming home intoxicated. As he was boisterous she tried to quiet him by telling him not to make a noise, for the preacher Dow was asleep in the other room. He had heard of Dow and his wonder-working powers, so nothing would do but he must see Dow. When he had roused him up he wanted him to work a miracle. Dow couldn't quiet him, and told him he couldn't work a miracle, but he could raise the devil, which the man demanded he should do. Taking the candle from the woman, Dow threw it into the box where the man was hiding. The box was full of lint cotton, which instantly flashed into flame. The man leaped out with a scream and fled, a blazing mass through the open door. The astounded inn keeper trembling to his marrow, fully believed that the preacher had called up old Nick, and it is not likely that either his wife or Dow ever told him any better. Such incidents gave Dow a reputation of possessing supernatural power among the unlettered and superstitious people of that day, and accounts largely for his wide influence.

I am asked over here, and all around the circle, who is the man in Texas for Bishop, as it is generally conceded that a Texas man will be among those chosen. I have selected my man and

it won't be my fault if he is not elected. He is high and clean and young and strong. I never heard him tell a dirty anecdote or besmirch another's name. He has "made good," and holds a strategic relation to the Church in Texas. He has not sacrificed the higher influence of a minister of the gospel for the inferior role of a reformer, keeps up his studies, and is growing still. If elected he will wear worthily the mantle of our departed Bishop Ward, who was winning golden episcopal laurels when called home to God, and fill the office with dignity, honor and success. Whether elected or not, he is the kind of man to elect. The Church has suffered seriously from the election of men who had nothing to recommend them except the fact that they had succeeded in doing some special work, without proper regard to other qualifications. My man is an "all round man." He has religion; he can preach; he has a heart in him; and what a Bishop specially needs, he is a man of excellent judgment. I have no ax to grind by the election of anybody to anything. I am a local preacher, pay full fare on the railroads, and two dollars a year for the Advocate. I am under no obligation to anybody. But when they ask me in Carolina, when they ask me in Missouri, when they ask me in dear old Virginia, I tell them who he is. I hope to be in Asheville, too, and help to put him in.

I am having some delightful meetings in "the old North State." I have just closed one in Statesville, where our people have just completed a beautiful \$50,000 Church. The pastor, Rev. Harold Turner, and the presiding elder, Rev. E. L. Bain, are noble men who make full proof of their ministry. Statesville is the home of Hon. W. D. Turner, ex-Lieutenant Governor and a member of the General Conference. It was worth a trip to North Carolina to get acquainted with this Methodist nobleman. He is as refined and gentle as a cultured woman, but he brings things to pass. I am at present in Davidson, the seat of a large Presbyterian College. The pastor, Rev. R. E. Atkinson, formerly of Missouri, is a young man of fine ability and true consecration, and serves a wide-awake progressive people. From here I go next week to Greensboro to hold a ten days' meeting in Centenary Church. I am studying great books, making new sermons and improving old ones, growing in knowledge, and I trust in grace getting more out of life than I ever got before and a firmer footing on the Rock of Ages. It is a great trial to be so far away from the little nest in Brownwood and I hope to get work nearer home, but I am glad to be busy and thankful to be well.

### WHERE WE ARE LOSING OUT IN THE COUNTRY.

Having served for fourteen years on circuits and missions of from two to fourteen appointments, I think I have a right to speak out on this subject. That we are behind any other Church in the matter of equipment, or that the gospel preached by Methodists has lost its power, I am not willing to admit. We have the best machinery, the best equipped ministry, and the purest form of gospel in the world.

Neither do I believe that other Churches are supplanting us or forging ahead of us so rapidly as some of our brethren think. But that in some localities we are having a struggle to maintain ourselves against Churches of other form of doctrine and polity, no careful observer can question. For instance, in the county in which my last charge was located the Baptists are much stronger than we are, both in point of membership and preaching appointments, and have been steadily gaining ground for several years while we have not much more than held our own. Many of the converts from our revivals have gone, and are still going to their Church. I have heard the same complaint from other localities. Now if we have the purest form of gospel and the best form of government we ought to be able to succeed as well as any Church anywhere, and I believe, after having made a careful study of the matter, that the following are some of the reasons why we have failed:

1. We have manned our weakest places with our weakest men when we ought to have given them our strongest men, thereby discouraging some of our promising young men and wasting much of our mission money. Both preachers and people have a share of responsibility in this matter. The people demand the best service on the smallest pay, and the preacher is not willing to work for the small pay. Many of our strong young men are not willing to endure the hardships of circuit and mission work. Some preachers are beginning to rate their brethren by the kind of charges they serve, and in addition to the hard work and poor pay the ambitious young preacher does not want to be rated among the smaller class of preachers. Therefore he contends with his presiding elder for a better appointment, and if he is capable of fill-

ing it he gets it, and some old worn-out brother follows him or the circuit is left to be supplied. Only a few months ago a strong young man who is two years younger than I am in the conference, but who has been doing station work for several years, said to me: "Goodwin, your presiding elder doesn't do much for you." In what way I asked. "Why," he said, "he keeps you on the circuit." "Well," I said, "my circuit pays as much as your little station." "I know, but just think of the rating it gives you in the conference," he replied.

A strong young man, a graduate from one of our schools, and in his second year, complained to me that his presiding elder sent him to a poor circuit. "In the name of common sense," I said, "who would you have had him sent to that place; you are young and strong, and have no wife to support." His reply was, "I don't know, but I don't think he ought to have sent ME there." Are our preachers lacking in consecration?

I believe our young men ought to do the circuit and mission work. If they are college graduates, so much the better. What is our Church educating its ministry for if not for service? And I believe we ought to quit rating our preachers by the number of appointments they have and the salaries they get and rate them rather according to efficiency in the kind of work they have.

2. The doctrines of our Church are not preached as often as they should be. Our so-called liberality is getting in our way. We are afraid we will hurt the feelings of some of our brethren of other Churches. When I announced that I would preach on the mode of baptism not many months ago, a good Methodist sister got very nervous over it. Such sickly sentimentality is getting us into trouble. Methodist children are being taught that immersion is the only baptism and they hear nothing to the contrary from Methodist pulpits. I have known some of them to reply when asked if they had been baptized, "No, but I have been sprinkled." One good sister got nervous because I left a chart hanging in the Sunday-school after I had preached on the mode of baptism, on which was printed the statement, "Immersion is not in the Bible." She was much afraid it would give offense to some of our Baptist friends who are continually telling our children that there is no other baptism. Is it any wonder that some children raised in Methodist homes go to the other Churches when they are converted?

Just before preaching at a Missionary Institute, where Methodist doctrine and polity was to be discussed, a woman was heard to say, "I am going out to hear them Methodist preach; I hear they are going to preach some doctrine; I didn't know before they had any to preach."

Such is the conception the people have in some localities of Methodism. Our preachers have quit preaching the distinctive doctrines of Methodism and the people have been led to think we haven't any. Why, even the editor of the Nashville Advocate has heard Baptist preachers say that Christ was baptized as an example until he believes it.

3. We are not using our machinery. In some quarters the class-meeting and Church Conference are obsolete, and some preachers are calling for a repeal of the law that provides for it. And yet there is no institutions more helpful to Methodism than those two if our preachers would make use of them. Our people in the country want them and will attend them if the preacher will revive them. I have been on several charges where a class leader had not been appointed for years, and when I would appoint one he would hold class meeting and make his report at the Church Conference. Other people are making good use of the class meeting by another name. I have had stewards to tell me that they had repeatedly insisted on the preacher holding Church Conferences, and they had refused to do so. If those preachers who insist on rearranging our Church polity so as to make it more democratic would hold Church Conference they would find that the laymen would have all the opportunity they wanted to take part in the government of our Church.

Our Quarterly Conference is no longer what it ought to be as an important part of our machinery. It has come to be quite a tame affair, the eighth question being considered the only one of importance.

I recently read the reports of a young college graduate to the Quarterly Conference, in which there was no mention made of members received, dismissed or of infants baptized, or of any other work done during the year. And yet work of this sort had been done, but the preacher got up his reports in the shortest order as though he considered them a mere matter of form and of no consequence whatever.

A steward on that same charge told me that the presiding elder proposed to come down and hold the Quarterly Conference and go back on the next train and he had the preacher to phone him that if that was the best

he could do to stay at home and they would send him his part of the money, which he did.

Our districts are too large; our Quarterly Conferences are held in the middle of the week when the people cannot be gotten together; our circuits are losing their connectionalism, and our people are losing interest in the affairs of our Church. We do not need to do away with our presiding elders; we cannot get along without them, but we need to have smaller districts and have our presiding elders preach oftener to our people and visit and help our young preachers more.

The Baptist people have their "fifth Sunday meeting" in which they have their best talent to discuss the doctrine and polity of their Church. They have dinner on the ground, and the people come together for miles around to hear the "big guns" from the city, and to be indoctrinated and catch new enthusiasm and inspiration for their Church work. These meetings are catching many of our people who miss the social contact, the Christian fellowship, and the "big preaching" of the old-time Quarterly Conference. If something is not speedily done to re-establish the old-time quarterly meeting it is going to be mighty hard to get the presiding elder's salary in the country.

4. We have too many special days. No, I do not mean that we ask our people for too much money. But all the money for our Church enterprises ought to come through the regular channel, the conference collections.

By the time we have University Church Day, Ward Memorial Day, Children's Day, preach on missions, on Christian education and Church extension and read the rules, there isn't much time left in the average country appointment for anything else, when we count out the days missed on account of bad weather, the protracted meetings, etc.

But this article is already too long. There are other things of which I may write later, but the above reasons are some of the most important ones for our slow progress in the country districts. Some of our people are complaining at our preachers and presiding elders for their indifference to the interest of the country people and not altogether without reason.

JNO. W. GOODWIN.

### THAT WASHINGTON CITY CHURCH.

By John L. Weber, D. D.

As a connectional Church it is highly important for us to seize every strategic point in our territory, and to plant our Church there so strongly as to command attention. Is there any point in our territory that means more to us in large possibilities of influence than our National capital? Adequately established in Washington, with imposing material expression of the greatness of our Church, and with a ministry of prophetic vision in command of the temple made with hands, would it be saying too much to claim that the influences going out from that center of advantage would stimulate not only our entire Church in the United States, but would, through influences possible from no other place, reach our distant mission fields?

Our Church in Washington City occupies a unique position. It must not be allowed to become a purely local Church. For the sake of the entire Church, we must have a great representative church building there that will be as our cathedral Church. It must properly represent us to the worlds that look to Washington for an expression of the life of the American people. It must so represent us to the large number of our own people, who are constantly visiting the Capital City, that they will feel a large and stimulating self-respect. It would be unreasonable to expect the local congregation to meet the demands of a connectional situation. Our people in Washington have taken care of themselves and can continue to do so; but in order to save the critical situations for the whole Church, there must be combined effort. Southern Methodism in Washington can be depended upon to do its part, and as soon as the Church understands the full significance of the movement, there will be response from the entire Church that will show to our timid ones that we have not lost the power of vision.

Other Churches appreciate the situation in Washington, and are planning and doing big things to secure for themselves impressive denominational buildings. They are not depending upon their membership in the city to erect these buildings; but they are appealing to their Churches all over the country. Wise planning and hearty co-operation are the secrets of the success of our sister Churches. We have been doing some wise planning now for a long time; isn't it time to get to work on the hearty co-operation? The genesis of this movement is to be discovered in General Conference action as far back as 1858, but our General Conference at Birmingham, in 1906, revived it, endorsed it, and set forces at work that mean to meet the need and satisfy its de-

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mands by erecting a house worthy of our cause.

Of course the Methodist Episcopal Church, South, can do anything she wants to do, and more than that she wants to do whatever is shown her to be the right thing to do. It is now being shown by General Conference action, by the leadership of our Bishops, by a Special Committee and a Special Representative, and by the comments of our Church press, that it is the right thing for the Church to take hold of this Washington City project and carry it on to assured success. With such leadership can there be any doubt of success? It will not be difficult to show to our laymen of means that as a Church we have an opportunity that rightly used will mean much to us. It is equally true that if we allow the opportunity to slip by unimproved that will also mean much to us; but that much will be on the debit of the account. We ought to build. We are able to build. Now, will we build? Let there come a mighty response from the Pacific to the Atlantic, and from all parts of our Church, "Yes, by God's help, we will!"

The committee in charge of the enterprise is one to inspire confidence. Bishops Candler and Hoss, with Dr. W. F. McMurry, have never been associated with failures. They are prudent men, but also men of large faith and of much energy. When they give the command to advance, there will be a movement forward. This committee has shown its keen appreciation of the situation by calling that Texas brother, Geo. S. Sexton, to take active charge of the campaign. That means that something is doing—not is going to be done. His appointment simply serves notice on the Church that we are to have our much needed building in Washington. Let the ear of the Church be turned toward the Capital City on March 18th. Something will be heard that will cause a rise in the self-respect and denominational pride of every Southern Methodist.

Jackson, Tennessee.

"ELSE."

By Gus Garrison.

For a long time I have refrained from writing anything for the Advocate for the reason that I am well aware that the writing habit grows on a man, especially a Methodist preacher, more particularly when he has just been pounded. It is amazing how a three-year-old can of salmon, a package of some kind of breakfast food and a paper sack full of sweet potatoes sent into the parsonage can make a preacher take to the pencil and paper tablet habit with a resolution to "do the best year's work of his life for the best people a preacher ever served."

The writing habit grows on a man after he has had a taste. I used to know a preacher who wrote a great deal, and he was a good writer, too. He was an up-the-country fellow. He was known to some people by the name of "Gulliver," and I thought it was a good name for when I was with him I always felt like some of those folks that discovered Gulliver.

Well, Gulliver was a good writer. He would write anywhere on earth. I saw him once on the heights of Chapultepec, in Mexico, in the great Mexican Palace, just stand and look at President Diaz and write for dear life. He wrote well, too. I always read everything he wrote that I could; I knew him well. In the days of "Auld Lang Syne" he and Stucky used to come and stay all night with me and we would sit up until the "wee sma hours ayant the twal" and tell strange and wonderful things, and Gulliver would relate his experiences, and I can hear Stucky laughing now when Gulliver told about the time "when he heard the devil jump over the backyard fence." Those were delightful times.

Gulliver wrote and published an alleged book called "Texas Characters and Else." It was well worth reading. If Gulliver wasn't so old now he ought to get out a revised edition, enlarged and illustrated, and it would beat lots of the so-called literature of the present day.

I have heard Gulliver preach often. Once when he preached a dedication

sermon I heard him. He preached two hours and fifteen minutes and I got happy—when he quit. I would like so much to hear him quit again.

For a man to listen to, regardless of what he is saying, I would take Gulliver against the field. But we have more preachers than Gulliver in Texas. There is one in the Texas Conference who has a way of doing things remarkable. He began that way at first. When he was a baby he commenced to grow and he kept it up for a long time and no one thought of telling him to stop and so he came very near not stopping at all. But fortunately before he passed clear away from the ability of the tailors to cut clothes to fit him he stopped.

But when he stopped growing in body he did not stop along other lines. He grew out of a circuit into a station, and out of a station into a district, and while he has not announced himself as candidate for Bishop, yet he has filled his district so full that every item in every charge in his district in the way of assessments was paid in full at the last session of our conference, with some spilling over on the sides in places. That's "going some."

But speaking of Shettles reminds me of my Georgia friend and comrade, John Morton. Morton was both an oddity and curiosity. Everything he said was funny although it did not seem funny to him. He was in the same company with me in Virginia, under Lee. John was seven feet and four inches high. Once the regiment was ordered out for inspection. He belonged to the hospital corps, but happened to be with the regiment at that time. We were formed in line in two ranks as usual and John was in the rear rank. The inspector was a new officer to us. He came to the head of the line and looked down it and after a moment he spoke up sharply, "Tell that man to get down off that stump." There was inquiry on every face and we all twisted our necks to see who it was. Becoming impatient the inspector yelled out, "You man down there, get off that stump." Every one was curious to know, but there was not a man moved. By this time the inspector was furiously angry. He rushed down the line and facing Morton demanded why he did not obey others. The front rank opened a little and Morton grinned sheepishly and said: "I'm a standin' on the ground." The inspector looked at Morton in astonishment for a moment, and seeing he was in for it, he laughed and said with an attempt at severity, "Hereafter you carry a hole with you to stand in."

After the war was over Morton made his way home back to Georgia and in relating the many incidents of his life, he said that as he was coming home from Virginia and was passing through the mountains of Western North Carolina he came upon an old man who looked to be about ninety years old, sitting by the roadside crying bitterly. He was sobbing like a baby. Morton said, "Why, say old friend, what are you crying for?" The old man broke out afresh and said with a sobbing voice, "Pap whupped me." Morton said, "Why, what in the world did he whip you for?" The old man, still crying, said, "Bekase I sassed Grandpap." But this is enough for one time anyway.

"UNCLE TOM SLAUGHTER," OF NORTH ALABAMA.

The death of Rev. T. J. Slaughter, January 9, 1910, of the North Alabama Conference, should have more than a passing notice. There are hundreds in Texas who knew this man of God. He was one of the most unique characters in our Southland. His life properly written would add a brilliant chapter to the Conference cause and to Southern Methodism, in particular. He graduated in medicine and came home to enter the practice very wicked. A camp-meeting was in progress and he gave his heart and life to the Lord and began at once to preach the gospel, and without ceasing, he continued for nearly a half a century. He preached his last sermon on the Sunday before he went to heaven the next Sabbath morning.

He was an original character and a great preacher. His sayings and deeds will be treasured for generations by those who knew him. His ability fitted him for some of the best appointments, but he did not think so. He was forced into the presiding eldership and one of the best who ever graced the office. He would not do station work, but preferred a circuit. Several years ago he wrote and asked me what I thought of his coming to Texas as he believed he was especially adapted to farming people. As a preacher he preferred the hard works and as a Confederate soldier he preferred the ranks to an office.

He was one of the most unselfish and hard working men I ever knew. He preached for the edification of the Church and the salvation of sinners.

He would follow this with personal efforts which was almost irresistible. I see him thirty-five years ago coming to a camp-meeting with two leading preachers in a hack driven by a negro. I saw him hand the negro some money and tell him good-by. The negro told the man for whom he worked that those big preachers paid no attention to him, but that little dried-up preacher told him to be a good negro and get to heaven. He was the last one to enter the preacher's tent at night. I remember after he would work in the altar and out in the tents and then come in and get in bed and say, "O, my Lord, have I cleared my skirts of the blood of sinners tonight!" We roomed together at an Annual Conference. After he would work on some committee, watch the proceedings of the conference during the business sessions, he would read his Discipline, his Bible and get down and pray. After struggling in prayer for a long time one night, when he got in bed he said, "Bro. George, I am afraid the devil will get me yet." How I have to work to keep out of his way! In this he was following the teaching of the Scripture which says, "Let his fear least a promise being left us of entering into his rest, any of you should seem to come short of it."

He was not a long-faced Christian. He saw and enjoyed the humor in life. He loved the social circle. His friends were always glad to be with him. After he had been in the preacher's tent some time at a camp-meeting, a fellow came running and called for him to go and see a backslider with whom the doctor had been laboring and who was then shouting happy. After the fellow left, all was silent and the Doctor burst into a roar of laughter. When asked the cause he said that fellow reminded him of a razor-back hog which had just gotten hold of a small ear of corn, the first for a year, and brought it up to an old Berkshire who had all he could eat the year round and said, "Watch me eat this." Bro. McCoy told me on one occasion the doctor was helping him in a meeting and he put him onto a very peculiar character. He said, "Do you go to Church?" "Well, no, Doctor, I do not, but I believe the Church is the best institution in the world." "Do you read the Bible?" "No, sir, but it is the greatest book in the world." "Do you pray?" "Well, now, I will tell you the truth about that, Doctor. I tried it one time and decided it was the most piddling business I had ever gotten into." Dr. Slaughter bursted into a laugh and said to Dr. McCoy, "Less go."

He never married. It is said that he loved one woman well enough to have shared her companionship, but his brother-in-law, who was a preacher, died and left several children and he helped his sister rear those children. The Lord has called two of them into the ministry. They are successful men.

Sincerity was the policy of his life. He never failed to declare the whole gospel of Christ. He was noted for telling preachers as well as laymen of their faults; and at the proper time he would point you to the remedy and with a crying voice almost compel you to take it. His brethren delighted to honor him. I doubt if there is another case in the history of Methodism where a new generation of preachers have elected a man to the General Conference who was known as a circuit rider and seventy-two years of age; and yet the North Alabama Conference did this at its last session in the person of this man.

The type of such men as "Uncle Tom Slaughter" is fast passing away. The North Alabama Conference has done honor to herself by honoring this man. A suitable monument should be erected over his grave as an example to young preachers to live a life of self-denial. It has been twenty years since this scribe has seen him. But his voice, his gestures, his sermons, his exhortations and his loving words are like apples of gold in pictures of silver. He has grounded his arms, but he is a hero in the strife. So many of his trophies have passed over the river in advance of him—he is not lonesome in that world of bliss. Oh, Lord, help each of us to buckle on the armor as he did! May we die like him—at our posts. G. F. BOYD. Kyle, Texas.

CLEAN UP YOUR MORAL PREMISES.

Number Four.

Calling attention to the disposition of one city, when aroused by one or more atrocious crimes, to drive the criminals from their midst suggests these thoughts: Undesirables in one community are essentially undesirable in every community. For one community to unload on another community is unfair and unkind. Would it not be wiser and better for all communities to combine in an effort to gradually reduce the ranks of evil-



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doers and for those already in line of criminality given a chance to redeem themselves, which if they neither can or will not try to do, put them under such ban as will render them less dangerous to the public peace. The writer had an interview with one of the most practical and successful business men of this city—a man of ample opportunity to give an opinion on the matter before us. Said the writer, "We have in round numbers in this city one hundred thousand people?" "Yes," said the gentleman. "Now do you believe from your experience and observations that if all the would-be assassins, purse-snatchers, burglars, and thieves could be gathered into one bunch, there would be over one thousand?" After some minutes he said, "I think a thousand ample to cover the case," remarking at the same time, "One man who breaks the law attracts more attention than a thousand men who never break the law."

Taking the foregoing estimate as approximately correct, we have ninety-nine peaceable and law-abiding people disquieted—many of them in mental terror, especially at night—because there is one person who would do them harm, and only waiting an opportunity. Now, if the good man or woman of the house knew what hour of the night and which night the burglar would come, the problem would be different, but as there is no hope of comfort on this line, the ninety-nine thousand good people might devise some plan for lessening the number of enemies to their place. Think about it. The question of personal liberty, a very precious thing to liberty-loving people, is not and, maybe, can not be appreciated by a small per cent of people. This glorious palladium of human rights is interpreted to mean license; to live such lives and commit such acts as suits them, regardless of the effect of such conduct on the mental, physical and property interests of other people. If it is possible to lessen the number of criminally disposed people in one community it would be a good thing, provided the lessening of the number in one community did not increase the number in another community in the same ratio. The shifting of base of operation of lawbreakers is without a single redeeming feature.

The writer begs to submit some suggestions looking to the prevention to a great or less degree of the crimes that have been mentioned in the foregoing paper not with the expectation that these suggestions will be adopted or even approved in their entirety, but as said before with the hope that said suggestions may cause the better class of people to devise some plan of action that will remedy the present

state of immorality and crime prevalent at this time. There is a law on the statute books against adultery and fornication. Who has ever heard of a single case of arrest and conviction under this law? There should be a law requiring each District Judge when he empanels a Grand Jury to instruct them to investigate the violation of all moral laws, such as living in adultery, etc. The effects of such a procedure as this would tend at once to clarify the moral atmosphere. In the next place, something should be done by which the status of every man might be determined at least to a large degree. To illustrate—an assassin or assaulter may know that a certain train leaves at—we will say—twelve o'clock. He plans to commit a dastardly deed. While the neighbors are being stirred and officers summoned, and bloodhounds being secured, the fiend is riding the rods under a car at the rate of thirty miles an hour. When daylight comes he is fifty or a hundred miles away from the scene of his crime. With blood on his garments, he appears in another locality, under the plea of hunting for work. He is mainly seeking another victim. Now, there should be some plan adopted by which this man should be required to show some substantial evidence of the character he is just as soon as he puts his foot inside of city, village or county. A case in point: On the night of the 22nd of January, a negro shot and killed W. V. Bailey, of this city, in a crowded car without any provocation as was testified to both by whites and blacks that were on the car. The negro at this writing is still at large. The writer ventures the assertion that this negro was a late arrival in Dallas, possibly known to a very few, if any, even of his own race. If he had been required, under a law, to bring with him a certificate of good character before alighting in the city of Dallas this atrocious and lamentable occurrence might have been prevented. W. P. WILSON.

ADVICE to the Aged.

Age brings infirmities, such as sluggish bowels, weak kidneys and bladder and TORPID LIVER.

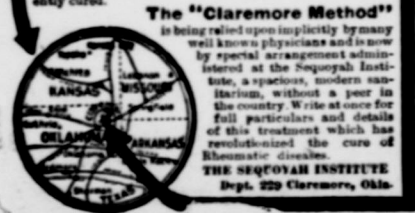
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have a specific effect on these organs, stimulating the bowels, causing them to perform their natural functions as in youth and

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## Notes From the Field

### Inola, Okla.

The Texas Advocate is a welcome visitor in our home. We have not forgotten old Texas, and the brethren. This is our eighth year in this conference. The Lord has blessed our efforts. I have witnessed the salvation of many souls here. I have relieved five hundred into the Church. Have been busy since conference. Have built a five-room parsonage, costing six hundred dollars. We are serving Inola and Talala, Sequoyah and one other schoolhouse in the charge. Great opportunities with many difficulties in our midst.—J. A. Grimes, Feb. 17.

### Elmo Mission.

We held our first Quarterly Conference Feb. 13. We raised our preacher's salary above what it was last year. We trust this will be the greatest year ever known for Elmo Mission. I am thankful to the good Bishop for sending us our same presiding elder and preacher in charge. I am persuaded, after praying over the matter, that they are the servants of God sent to the place where they were most needed. Our prayer-meeting and Sunday-school are successes at White's Prairie, much interest being taken. May the blessings of God be upon us all this year. W. S. Bedingfield.

### Commerce Mission.

This is our second year with these good people. The prospects are for a better year than we had last year. We are looking forward to sweeping revivals at each appointment. Our first Quarterly Conference was held at Columbia, February 12, 13. The Quarterly Conferences on the Commerce Mission are still the same old occasions. The folks come to church, bring their dinners and stay all day. Bro. J. W. Slagle, of Fairlie, came along with the presiding elder and preached for us Saturday morning. He gave us a fervid and earnest discourse on some things fundamental to Christian life. In the afternoon Bro. Mood, in his interesting and admirable way, presided over the conference. The stewards made a good report. The net increase of membership for the quarter was six. During the Quarterly Conference the stewards made the assessment for the present year, raising the salary of the pastor a hundred dollars over last year. We offered no serious objections to this. They also voted to put up a new barn and new fences on our parsonage property. We are making an effort to raise our orphanage. Bishop, and foreign mission assessment by March 15; so Sunday morning we got the beloved to try his hand on a collection. It worked so well that we got him to go over to Century, another appointment, in the afternoon and take up another collection. He got what he went after at both places. Both of his sermons were masterful. We look for them to bear much fruit. Of course we will have the claims paid by the time set. We are expecting this to be the greatest year we have ever seen in more ways than one. We are working to that end.—E. A. Maness.

### Elida, N. M.

On account of serious illness in my family, we did not get to our new appointment for a month after conference. Our first Quarterly Conference convened the next day after our arrival. The people received us royally, paying us \$17.25 before we had even preached one sermon. We were without a parsonage, so we immediately made arrangements for a nice three-room house at \$15 per month rent, the good women of the H. M. Society agreeing to pay two-thirds of the amount. The first month we paid our \$5, they their \$10. We let our rent run two months the next time before we paid up, and when we went to pay up they wrote out a check for \$30, the full amount for the two months, debarring us completely from having any hand in paying any of the rent. When we moved in we found that the groceryman had already been there and left a nice lot of good things, such as a hungry preacher

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and his family relish. This had also been done by order of the good women. Immediately the W. H. M. S. formulated plans for the erection of a parsonage, and as a result of their plans we now have under construction a \$400, concrete, two-room parsonage, which will soon be ready for the pastor and his family. The brethren got together and decided that the preacher would need "something to drink," so they decided that the cheapest and best thing in the way of drinkables would be water, and the cheapest way to get it would be to drill a well, which they did. Get a pounding? Oh, of course. Elida Methodism is up-to-date when it comes to pounding. We are moving along very nicely with our work. Our Sunday-school increased in membership during the last quarter from 42 to 105. We now have a graded school. We organized a prayer-meeting which is doing very good work. We have an excellent board of stewards, who never fail to respond to any call the pastor makes, no matter what the cause may be. We are serving a loyal people and we are planning largely for the remainder of the year. The fourth Sunday in March we expect to have "Texas Day," in honor of the Texans of Elida and vicinity, but we cordially extend the invitation to the Advocate force. Much success to our conference organ, the Texas Christian Advocate.—H. L. Shelton, P. C.

### Channing.

I have been here since Friday after the adjournment of conference at Stamford on Monday night, and am better pleased with my work every day. We have a model equipment here, for a town of this size. Our church was the first built, and continues in the highest favor with the people generally. Our parsonage is simply superb. It is well furnished, well built, well planned, well located, and well enjoyed by this scribe. It is a monument to the sound judgment of Rev. J. W. Hunt, a former but still remembered pastor. My immediate predecessor, Rev. F. M. Neal, is also favorably remembered, he having by no means sowed in vain. Our people are kind, considerate and appreciative. They have been somewhat discouraged over the removal of some of our leading members, but are more hopeful, I trust. We lose, this week, Bro. R. A. Long, our faithful Sunday-school Superintendent, but we have elected Rev. J. R. Mood to fill his place, and, while we reluctantly give up Bro. Long, we feel that we are indeed fortunate to have Bro. Mood take his place. Our presiding elder, Rev. J. G. Miller preached for us and held our first Quarterly Conference last Monday night. I find him in high favor with my people, and will have to exert my utmost to keep them from thinking him the best preacher. We have two W. H. M. Societies, one here and the other at Hartley, and they are awake to the needs of the situation. I am now using a beautiful roll-top desk, which these societies jointly placed in the parsonage. Such tokens, and our comfortable and beautiful home, compel us to heartily indorse the proposal to remove the time limit in our Church (but can't say how it would suit my people).—J. T. Howell.

### Piedmont, Okla.

I am still in the Oklahoma District, only about seventy-five miles closer to the north pole. I am now at Piedmont, Oklahoma, in the extreme eastern portion of Canadian County, a little village on the Fort Smith and Western Railroad, between Guthrie and El Reno. This is a small place surrounded by a fine agricultural country. Most all of the farmers own their homes and are wide-awake and progressive. It is almost entirely a grain country, but little cotton being cultivated. It is also a great fruit country, the soil, it seems to me, being especially adapted to the growth of the apple tree. Rev. A. L. Seales, an educated, refined, Christian gentleman, has been here and held the first Quarterly Conference, and all reports indicate very favorable progress. I have one of the best Leagues that I have seen in a long time. It numbers about forty and has a set of splendid officers. The Sunday-school is in good running order and growing all the time. Rev. W. J. Moore, an ecclesiastical emigrant from the Lone Star State, is the Sunday-school Secretary of this conference, and like all good Texans, makes things happen. The stewards have made provision for the craving disposition of the inner man, and for other things necessary for our continued existence. The people have not given us a regular pounding, but ever since I have been here they have been pounding me. In

many ways they have manifested their appreciation of my labor among them, and I believe that when the conference year draws to a close the Church will have been very greatly edified, and many sinners brought to Christ through plain, practical presentation of the evangelistic message. I have my own church to preach in and feel very much more "at home" than I did last year at Blanchard, where I had to expound the gospel in the Presbyterian church to a mixed congregation. I also have a splendid little parsonage just in the rear of the church which is very comfortably furnished; have plenty of room for a garden and I intend to see that it grows something. My first assistant and I are as happy as two big sunflowers in the work, and it is our daily prayer that God may so use us in living for him and proclaiming his Word that others may be separated from their sins and turned into the way that grows brighter and brighter unto the perfect day.—John P. Cox.

### Vernon Mission.

It was with some reluctance that we left the good people of Gordon to come to our new field of labor. We had not been here long until the pounding came "in the good old-fashioned way." In many ways this is the most pleasant pastorate that it has been my privilege to serve. Early in the year the Board of Stewards (and better ones would be hard to find) met and made a considerable raise in salary, and then went to work to get it, which seems easy enough for them. We found plenty of work to do here, and the pleasant feature of it is that it is easy to do with these people to help. We will soon complete about two hundred and forty dollars worth of improvements on the parsonage property. We have held one very fine meeting on the work since conference. This meeting was held at Harrold, which is said to be the hardest place on the work to have a good meeting. There were twenty-seven additions to the different Churches in the town with more to follow. We were assisted in this meeting by Rev. Thurston B. Price from Hannibal, Mo., and his singer, W. M. Harrison, from Fulton, Mo. Better help in a revival would be hard to find. Brother Price is a plain, practical preacher, and his messages carry conviction to the hearts of the unsaved. He uses no sensational methods. Bro. Harrison is a true gospel singer and makes his hearers feel the sentiment of the song. I never enjoyed working with anyone more than with Price and Harrison. God is directing and blessing and to him belongs all the glory.—Leon Henderson, Feb. 16.

### Huckabay Circuit.

Our first Quarterly Conference for this charge convened here the 9th inst. Brother Putman, our presiding elder, was on hand, and preached a fine sermon to the delight of everybody present. There was a very fair turnout of the officials. We had a good conference. The finances up all right, and we are only sorry that our meeting was so short. We have four appointments on this charge; and while the work is not in as good condition as it should be; yet we have many good people and they have been very kind to us. I feel very hopeful for the work this year. My prayer and aim is to have a good revival at every appointment this year. We have been hindered greatly by bad weather and sickness. We have one case of measles at the parsonage now, and one more to have them, but we are getting along fine, and I think I will be out on my work again soon. My purpose is to visit all my people, and pray with them in their homes, for I find that in this way I can reach many that can not be reached from the pulpit. We all like the Advocate, and I am getting all I can to take it, for I find it is the very best help I can get.—J. E. Morton, Feb. 17.

### Big Springs.

Last night was the closing service of a two weeks' revival in the Methodist Church here, conducted by the pastor, Rev. C. W. Hearon. The attendance from the start at both afternoon and morning services was unusual, and as the meeting advanced the house was filled each night until at the last service the building would not seat the crowd. Every service was good, but the two last were especially impressive. The morning sermon, from the theme, "The Note of Victory," was delivered with great earnestness and power. More than once he waxed eloquent, and his congregation went away feeling that the "note of victory" had already been sounded in Big Springs. For this has been a great revival, one of the greatest in the history of the Church. Interest increased to the closing service, and had it not been that Bro. Hearon was physically exhausted the meeting would have continued longer.

It was touching at the closing service to see strong men go forward and by that act express determination to press on until they felt they had won the victory. Men who have seldom been seen in church have been in attendance upon these services, and wonderful good has been wrought among men. Bro. Hearon, through his earnest concern for souls and entire consecration, has won his way to the hearts of the people of Big Springs. The full extent of the good of this meeting will never be known. The Church has been greatly revived. There have been thirty and forty conversions and reclamations. The Home Mission Society has already felt the good effects of this meeting, in that her numbers have begun to grow. The Sunday-school is increasing in interest and numbers all the time. Since Bro. Hearon came the Jones Valley Sunday-school has been organized, and under the tactful superintendency of Mr. A. G. Bolton is increasing in interest with each meeting. We do not feel that the closing of this meeting is the end of the revival. Bro. Hearon is a man after the souls of men, and he has the gift of transmitting this desire to others. We feel that he is the man for the place, and thank God for sending him into our midst.—L. V. Read, Chairman Board of Stewards, Feb. 15.


### Shamrock.

The first Quarterly Conference for Shamrock charge was a delightful occasion, embracing Saturday and Sunday, Jan. 22 and 23. The presiding elder, Rev. J. G. Miller, was present and preached some great sermons, administered the sacrament of the Lord's Supper and baptized an infant. It was a feast indeed to sit under his ministry. The Quarterly Conference was harmonious and enthusiastic. Reports along all lines were up to a high standard. Two hundred and forty-six were reported enrolled in the Sunday-school, 75 in the Junior League and 215 in the Senior League. The Home Mission Society made a fine report, they having arranged for the debt on the church pews and sent a box to the Orphanage. The Junior League had sent a box of Christmas toys to the children of Korea, under the care of Sister J. R. Moose. This League has also raised quite a nice sum for missions. A committee was appointed by the Quarterly Conference to purchase a lot and otherwise arrange for the building of a parsonage at Shamrock. Splendid lots have been purchased adjoining the church, and it is the purpose of that committee to erect thereon next fall a commodious parsonage to be ready for the preacher who assumes care of this delightful charge next year. Our District Conference will meet at Shamrock in the spring, and it will be well taken care of. At that time our splendid new church will be dedicated. We need a revival and expect to have it.—W. Y. Switzer, Feb. 12.

### Godley.

Our fourth year is starting off well. The first Quarterly Conference was snowed out twice, but was good when it did come. We have had no special pounding, but the people have been quite good in bringing in many good things to eat, and the climax was reached a few days ago, when two of our good women, Mrs. W. H. Stark and Mrs. Paul Bradshaw, presented the parsonage with a fine cook stove. Many, many have been the acts of kindness and words of encouragement (these can not be valued in dollars and cents) which have greeted us, and made us long to be better and do more this year than any of the four. We have just closed a meeting, which I think has been a wonderful blessing to us and the town in general. We began the fourth Sunday in January. Bro. H. B. Owens, of Joshua, assisting the last part of the week. Rev. C. L. Ballard, of Sherman, came to us and began a series of doctrinal sermons Jan 30, and ran over to Feb. 6. It would be useless for me to try to tell how well it was done. It was done as only Ballard does it. The Baptists had had a series of meetings, with some abuse of the Methodists, for a week. I went, and encouraged my people to go and hear him. They went, and to a man came out much stronger Methodists than ever they had been. When our meeting came on the Baptists made it up among themselves that they wouldn't go to hear Ballard, and they didn't. It proves very forcibly to my mind, and to any other thinking man, that they are afraid for their people to hear anything else but their side. They are afraid their doctrine won't stand the test. That is what all the outsiders here are saying. I wonder if it is very far from the truth? It is the other way with Methodism. The more the light is turned on the brighter she shines. We are proud of what Ballard has done for us. There were no objectionable features in his series—a clean, brotherly, scriptural presentation. He used as much Bible

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to the square inch as the other man did to the cubic yard. We all delighted in the fact that his discussions were clean, clear and biblical throughout—a wonderful contrast to what the town had just been listening to from the other side. We will begin a revival meeting at Bono soon. We hope to have a great time. Everything is moving nicely. We have a fine people.—John M. Neal, Feb. 16.

### Beckville.

We have one of the best Sunday-schools in the Texas Conference. We believe Beckville Circuit to be in the lead in many respects. The stewards met and fixed the pastor's salary at \$1000. We will attend the laymen's meeting in Dallas. Our Sunday-school foots the bill.—L. B. Saxon, Feb. 14.

### Murchison Circuit.

Our first Quarterly Conference is a thing of the past. It embraced the first Sunday in February. Bro. C. B. Garrett, our beloved presiding elder, was on hand and preached three most excellent sermons. Bro. Garrett makes a fine presiding elder and looks after every interest of the Church. He is loved by his preachers and the people. The good people of Shady Grove had dinner on the ground Saturday. They had all sorts of good things to eat and lots of it. We had a good session of the conference. Every Church in the charge was represented and the stewards saw fit to raise the preacher's salary. Paid this quarter to pastor \$100; to presiding elder \$14.15. We have seven appointments and something over four hundred members. We have met lots of good people. Many nice things are finding their way to the parsonage. We have not had a regular pounding yet, but we are expecting to have something like it before long, for the signs of the time show it is drawing nigh, even at the door. Murchison Circuit is coming to the front and I believe within a few years it can be made one of the best in the Tyler District. We are working and praying for a revival at every place and a full report. By the help of the good Lord we must bring it to pass.—G. M. Fletcher, Feb. 21.

### Coffax Circuit.

We reached this appointment as soon after conference as possible. Found the circuit in fine condition; many good people; all of them awaiting the coming of the new preacher and family, to extend to them a hearty welcome. We have a splendid people to serve. This circuit, as it now stands, has doubtless sent more young men into the itinerant ranks of the ministry, also quite a large number of local preachers, who have done and are doing supply work, than any other circuit in Texas Methodism. I do not know them all personally, but I take the liberty to mention some of them by name: J. W. and F. A. Downs, grew up in old Holly Springs Church; H. B. Smith and J. H. Hamblin, and perhaps J. W. Mayne, were all converted at the altar of Oakland Church, while

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doubtless the Lord Pollard and raise Tunnell's the active failed to excellent so I may better accept these brethren have stood tions hav Lord as a preaching sinful men God is p than other Church I like, "have fore the I ored then and may called into first Quar Jan. 29-30 siding eld some exc after eve The board's assessment almost on received s are preaching for P. C., Feb

### Hamlin C

Dove is 44 members in on a cl 20, being a tee for our dormitory Kimbrow, Kession, hands and minds and Spirit and that the l for us, fo very best failure a prompt ar so nothing and posse preached when God The cause a Scripture of everyon the people can write and cash was secu gave \$10 gave \$5, fessed reli It is worth local prea factor in t and so pa one of fo the charg We anticip year. In charge.—C

### Iola Missi

This is a charge. T welcome o has starte terly Cou Bro. Shettl ed us a g session w The stewa \$110 over l grateful. ence the informed t to turn ov led into a we find b we have s



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doubtless A. A. and J. F. Kidd found the Lord at Antioch Church; J. G. Pollard and P. R. White were born and raised within a stone's throw of Tunnell's Chapel. All these are in the active work. Brethren, if I have failed to put your name on this very excellent list, please drop me a card, so I may know your name and become better acquainted with you. Some of these brethren found wives here who have stood by them. Other denominations have been as favored of the Lord as ours, in that their sons are preaching the eternal truth of God to sinful men. This does not mean that God is partial to this circuit more than others, but that we have a Church membership who, Hannah-like, "have poured out their souls before the Lord," and God has only honored them. May their faith fail not, and may many more of their sons be called into this holy ministry. Our first Quarterly Conference was held Jan. 29-30. Rev. C. B. Garrett, presiding elder, was present and did some excellent preaching and looked after every interest of the Church. The board of stewards made a liberal assessment for the pastor and paid almost one-fourth of same. We have received several into the Church and are preaching and praying and planning for a great year.—J. C. Stewart, P. C., Feb. 14.

**Hamlin Circuit.**  
Dovie is a small country Church of 44 members out 5 miles east of Hamlin on a circuit; and Sunday, February 20, being the day fixed by the committee for our rally in interest of the new dormitory at Stamford, and Bro. B. E. Kimbrow, my special helper for the occasion, being on time we shook hands and began to cast about in our minds and sought the fellowship of the Spirit and went our way. It seemed that the Lord was doing all he could for us, for Bro. Kimbrow was in the very best of spirits, and no thought of failure and the day was ideal, people prompt and congregation good. And so nothing was left to do but go up and possess the land. Bro. Kimbrow preached to us as only man can do when God's great spirit helps him. The cause was ably represented from a Scriptural standpoint to the delight of everyone, and the spirit sat upon the people. And in less time than I can write it a valid subscription and cash to the amount of \$120 was secured. Three young men gave \$10 each. One young man gave \$5, came at night and professed religion and joined the Church. It is worthy to note Bro. H. A. Kite, a local preacher who has been a great factor in the community, gave \$52.50, and so passed a great day. Dovie is one of four organized Churches on the charge. A fine people to serve. We anticipate great things during the year. In fact it is certainly an ideal charge.—C. F. Kiker.

**Iola Mission.**  
This is our second year on the Iola charge. The work gave us a cordial welcome on our return, and everything has started off well. Our first Quarterly Conference met last Sunday. Bro. Shettles was on hand and preached us a good sermon. The business session was held Monday morning. The stewards advanced our salary \$110 over last year, for which we were grateful. At the close of the conference the good ladies of Normangee informed us that they had something to turn over to us, and when we were led into a certain room what should we find but more good edibles than we have space to for which

again our hearts were made glad. We hope in some measure to render a service somewhat in keeping with what is being done for us. This is a delightful people to serve. We expended on the work last year over \$3500 in building, finishing and furnishing churches. We are doing something on these lines this year and hope to see the work advance along all lines; to this end we are working and praying.—B. C. Anderson.

**Dayton.**  
It has now been most a month since Rev. C. J. Oxley, our Sunday-school Field Secretary, was at Dayton. We have waited to see whether what we felt sure would be the case would work out. We were much pleased with his work in the institute he conducted from Friday night to Sunday night. The results have exceeded our expectations. It gave new life and form to our work. Bro. Oxley is a success. Any pastor or Sunday-school superintendent that can secure his services should not fail to take advantage of the opportunity. Another rich treat enjoyed by our Dayton people was the lecture of Rev. Wilbur Fisk Packard, D. D., on "The Law of Success." To say that everyone who heard it was pleased is putting it tamely. I think the crowd that heard him would have been willing to relieve the General Conference of the election of one Bishop, and attend to that themselves.—Thomas G. Whitten.

**CRUSADE OR REVIVAL?**  
By Rev. W. W. Pinson, D. D.  
The campaign of cities by the Laymen's Missionary Movement is an undertaking of immense proportions and far-reaching possibilities. Seventy-five cities are to be included. About one-third of these conventions have been held already. The men actually and directly reached will not be short of half a million. These will be representative of the best and strongest business men of the Nation. Through these the Protestant Churches of the country will be reached and stirred.

Let it be remembered that this movement is pitched on a highly religious plane. It was born in prayer. It is an effort to secure obedience to the command of our Savior. It appeals to the noblest religious motives. Its whole spirit and tone are reverent and Scriptural.

It unites the best elements of all denominations. It is the best and most thorough-going example of Christian unity the world has yet had. It is not a unity of opinion nor a unity of polity, but a unity for service. The laymen are uniting for a great world campaign. Denominational lines are not renounced nor disagreements reconciled; they are simply obscured by a transcendent enterprise and lost in a common enthusiasm.

There is a humble reliance on Divine power. The very cause for which the movement stands demands this. "The evangelization of the world in this generation" is a task too stupendous for serious men to face alone, and it is a task that triflers will not face at all. Hence these men, accustomed to self-reliance, and strong in their sense of capacity for achievement in ordinary affairs, are thrown back on God. They are humbled and bowed by the impossible task. The inevitable result is a quickened faith and intensified prayer-life.

This movement calls for ministry and money. It is not a mere spurt of enthusiasm. It is a levy on the service and substance of this generation beyond anything heretofore dreamed of. This demands consecration. It appeals for large liberality and exacts self-denial. Again the Master walks through life's market-places crying, "He that will be my disciple let him deny himself."

These laymen are not considering questions from the standpoint of their own interests, nor yet of the interest of their denominations. They are concerned for the needs of a lost world. They have heard the Macedonian cry. They are looking at the other man. They are organizing a crusade not of conquest but of help. They are exhibiting the most remarkable spirit of brotherhood, of altruistic outreach the world has yet seen. Here we have the yearning of the strong men to help, not of the weak to be helped; the cry of those that have for the privilege of giving to those that have not. We have the unusual spectacle of the laymen asking the privilege of serving, instead of being entreated to serve. They are asking their pastors and Churches to lead them out and on. How divinely beautiful it is!

Have we not in all this the elements of a genuine revival? What is a revival? Is it anything else than coming into harmony with the will of Christ; getting under the sway of his spirit and becoming imbued with his mind? Then here it is at its best, coming among us, laying hold on the strong men, lifting up its voice in our streets, stealing like a dawn into counting room and market. We had almost overlooked it, it comes in so odd a

way. Not by the way we had devised, the pulpit, the sermon, evangelist and singer, but this time it comes by way of the store and farm and shop. But it is genuine. Let us join in with great gladness.

This sort of thing in seventy-five of our cities, what does it mean? What is to be the permanent outcome? This is a question for Churches and pastors. They can help or hinder. The pallor of cloud has lifted. Shall we have faith to follow or retire to our tents and cry, "Not that way, O Lord!"

Do we realize the opportunity, the unparalleled duty of the hour? We fear not. This thing is so unusual, so unecclasiastical, so unsectarian, so unexpected that we hesitate and ask questions, when we ought to be crying "all hail" and "amen!" We have been praying for a revival. It has come, not in our way nor of our sort, nevertheless it has come with the divine stamp of approval upon it. It is both an answer and a test. Will unbelief reject what prayer has brought? This modern revival of faith, consecration and holy enthusiasm has come with the "Great Commission" on its lips. It is knocking at the doors of our Churches and crowding to our altars. In the coming convention it reaches out appealing hand to St. Louis and Missouri. May it meet with welcome and hospitality.

"Once to every man and nation Comes the moment to decide, In the strife of truth with falsehood, For the good or evil side, Some great cause—God's new Messiah Offering each the bloom or blight, Parts the goats upon the left hand And the sheep upon the right, And the choice goes by forever 'twixt That darkness and that light."

Nashville, Tennessee.  
**REV. T. G. SLAUGHTER, M. D.—AN INSTANCE.**

By Rev. M. H. Wells.

There came a time when those who "seemed to be pillars" thought Dr. Slaughter "worn-out(?)" and moved the reference of his name for the superannuated relation. To him the motion was a shock and unexpected. He promptly resented it, and for reason as developments proved. He insisted that in the meaning of the law he was not entitled to a place on the "honor roll." Suspecting that the main reason for this untimely move was to get rid of him as an effective member and entitled to an appointment that might be better served(?) by a younger brother, his self-respect compelled him to demand a location. This he had a right to do as his presiding elder had just said, "Nothing against him." He was anxious, just as every thoroughly consecrated man, to retain his place among his brethren and go with them to do the work of the Lord. It was not like him to shun work and responsibility. Even Pythagoras had taught "that no man can desert his post without an order from his commander, that is, God." The good man had no such permission and thought the conference was invading a divine prerogative. This brought a decided turn in affairs. The conference hesitated lest they might be found fighting against God. They were in a dilemma. Either horn of that dilemma would hurt a worthy brother and harm the cause so dear to his heart. If superannuated he would become practically a local preacher. If located he would become practically a layman. By evolution, or some other process, the local preacher has lost his place and importance in our economy. Dr. Slaughter was a charter member. He had long done faithful and effective work on missions, circuits, stations and districts. He regarded himself as still effective. And so he was. No wonder his brethren hesitated to relegate him to comparative obscurity. Either motion would have made the conference responsible for the difference in good done by him during the balance of his life and the average local preacher. It would have been an instance where an Annual Conference was really burying a member ten years before his death. At this juncture the brother who made the motion withdrew it and Dr. Slaughter received appointments as others for the succeeding ten years. The minutes will show how well he did his work and how the saints were edified and souls saved.

At the recent session of the North Alabama Conference he received an appointment as usual. As was his custom he went promptly to his circuit and was at work before many of the pastors had quit their former charges. The last Sunday of his earthly life he filled an appointment. He was sick and the day was inclement. A less devoted man might have avoided the exposure and thus prolonged his life for many years. The two Scipios yielded their bodies to stay the march of the Carthaginians. Dr. Slaughter gave his life to promote the kingdom of God. He inherited the ambition of the fathers and ceased at once to work and live. He died with the message of his Master on his lips. The echo of that sermon will

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linger through the coming generations. We all rejoice that he was neither superannuated nor located Brookwood, Alabama.

**INTERESTING LITERATURE.**  
I have recently received from my sister, Mrs. Fannie Jones, of Madisonville, Texas, a letter written by my great uncle, Rev. Benjamin Devany, of the Virginia Conference, A. D. 1868, which reads like ancient history. Uncle was an octogenarian at the time he wrote the letter, and forty-four years before that time he had been elected a member of the General Conference held in Baltimore at which Rev. John Summerfield was in attendance. He describes Summerfield's eloquence as "not vehement, but as smooth and mild as a summer's sea kissed by a southern breeze, and withal surcharged with pathos." He enclosed to my father, Rev. John Devany Neal, Madisonville, Texas, a clipping from the Baltimore Episcopal Methodist, Dr. Thos. E. Bond, editor.

**JOHN FREEMAN NEAL.**

**THE WATCHMAN AT THE GATE.**  
(For the Baltimore Episcopal Methodist.)

I am kneeling at the threshold, weary, faint and sore,  
Watching for the dawning, for the opening of the door,  
Waiting till the Master shall bid me rise and come  
To the glory of his presence, to the gladness of his home.  
A weary path I've traveled, 'mid darkness, storm and strife,  
Bearing many a burden, struggling for my life,  
But now the day is breaking, my toil will soon be o'er,  
I'm kneeling at the threshold, my hand is on the door.  
Methinks I hear the voices of the blessed as they stand  
Singing in the sunshine of the far-off, sinless land;  
Would that I were with them, among the cheering throng,  
Mingling in the worship, joining in their song.

The friends that started with me have entered long ago;  
One by one they left me, struggling with the foe.  
Their pilgrimage was shorter, their triumph sooner won,  
How lovingly they'll hail me when all my toil is done!

With them the blessed angels that know no grief or sin,  
I see them by the portals, prepared to let me in;  
O Lord, I wait thy pleasure; thy time and way are best,  
But I'm wasted, worn and weary; O Father, bid me rest.  
**JOHN FREEMAN NEAL.**  
Lytle, Texas.

**"THE ACTS OF THE APOSTLES."**  
A few years ago I asked a prominent preacher, "What is the best missionary book?" He replied, "The Acts of the Apostles."  
He may have intended to be slightly humorous. But the answer impressed me very greatly, and ever since then I have read the Acts with that thought in my mind.  
For a long time many scholars treated that Book as a piece of patch work,

and many others "fought shy." Germans held an autopsy over it as if it were a dead body which they had a right to dissect, and only a mess resulted.

After a long time spent in Asia Minor, engaged in exploring the cities of the New Testament, and comparing the results with Roman history and Lukan records, Professor Sir William Ramsay gave to the world a new perspective of "The Acts of Apostles." For that reason I have named his great work in connection with our missionary studies at the next session of the Summer School of Theology.

The professor treats "Acts" as living book, systematically arranged according to a well defined plan, and withal, the most accurate of histories. It is my purpose to discuss it as a missionary book, recording several of the most stirring campaigns in which the early Church engaged. The program of the work was as clearly mapped as was possible beforehand by our Lord in his last earth-spoken words.

Willingly or unwillingly the Jerusalem Church followed the program. After the conversion and call of Saul of Tarsus, by conference with Peter and the others, he undertook the leadership in the last mentioned part of that great mission.

Studying the book, in connection with Professor Ramsay's works, I have become satisfied that all the difficulties encountered in our mission fields were present in some form in the first century, and we can see from this book how the apostles met them. Let it be understood that the Book of Acts is the basis of our summer lectures. The view-point of Professor Ramsay seems to furnish the best perspective.

Hence I have published "The Church in the Roman Empire" as our reference book. I sincerely trust all who expect to attend the course will read and reread that great work.

**HORACE BISHOP.**

**PASTORS' CONFERENCE.**  
The Pastors' Conference and Missionary Institute of Georgetown District will convene at Taylor for a two days' session, March 3 and 4, 1910.  
**W. H. VAUGHAN, P. E.**

**NAMES WANTED.**  
All ladies who expect to attend as delegates to the Institute to be held at First Church, March 7-9, will please send at once their names to  
**MRS. PAUL JONES.**  
853 Live Oak St., Dallas, Texas.

**HE KNEW.**  
Mrs. Smith was showing a visitor a new hatree she had recently purchased, when little Samuel came in and neglected to remove his hat. Thinking to teach him a lesson, she said:  
"Samuel, what did I buy that hatree for?"  
"For \$1.98," answered Samuel promptly, "but you said I wasn't to tell anybody."



# THE HOME CIRCLE

## DO YOU S'POSE?

Do you s'pose little flies, with their thousands of eyes,  
When their mamma is busy with tea,  
Every climb on the chairs and get in her way  
And cry, "Lemme see, lemme see?"

Do you s'pose little fish, when their mammams wish  
To take a short nap—just a wink—  
Ever pound on the door with their soft little fins,  
And whimper, "P'ease gimme a d'ink?"

Do you s'pose little quails, as they creep through the rails  
And into the weed where they stay,  
Ever ask mamma dear, when head aches so hard,  
"But why can't I whistle today?"

Do you s'pose little bees, as they hum in the trees,  
And find where the honey-sweets lurk,  
Ever ask of their papa, who's busy nearby,  
"I know—but what for must I work?"

Do you s'pose, do you s'pose that any one knows  
Of a small boy who might think a while  
Of all this and more? You do? So I thought—  
And now let us see if he'll smile!

—Exchange.

## SOME WINTER THOUGHTS.

It is very possible we may be criticized for what we are about to say, but we have so often thought it, and so often desired to say it, that we will venture to speak out and take the criticism, however severe, without a murmur. And even if fully convinced that we are wrong, it is not probable that our poor utterance will accomplish much evil and we shall rejoice in the solving of our doubt, believing at the same time that our conversion will be for the good of others as well.

The winter of which we would speak is not the one whose period is determined so that we may anticipate and prepare, but it is the time toward which all are journeying and which, to the itinerant who is approaching or has crossed the mythical "dead line," brings often and great anxiety to the soul. If every minister were without a family dependent entirely upon him, and often peculiarly helpless, or if society were so constituted that, without discount to himself or loss to the Church, he might continue in the active work until even the "sere and yellow leaf" much of this uneasiness would be stricken out of the life, but as it is the very wisdom and piety of the man must increase the uneasiness, for while many would think little of self, and cheerfully toil on to the end with no thought of a provision for age and helplessness, the really conscientious can not calmly consider the dread possibilities to be encountered by those who must be left behind when he journeys into the unknown. He has voluntarily entered into the sacred relations of the home, and to ignore its responsibilities were un-Christian, if not inhuman.

Some time since we called to see a minister, a comparatively young man, who, in a situation of almost destitution was, as it seemed to us, voluntarily encouraging or assisting the disease which had seized upon him. His poor wife, helpless and despairing, sat with her little ones about her, and with wild eyes from which her grief and fear had driven all helpful moisture, she listened to his half delirious and incessant talking of the heavenly home to him so near at hand. He recognized us as a minister and his excitement increased, as he evidently supposed we would join him in his mood and add prayer and song and death-bed exhortations to the pathos of the scene. "Oh," said he, "I am almost there. My Savior is with me and I am ready to go. Soon I shall be with Him in glory." "But," said we, "what about your wife and these helpless little children? Are you going to take them with you or leave them here among strangers to starve? That may seem all right to you, but it seems to us that we could not sit down quietly among the angels, leaving them here to suffer. We would really be

ashamed to go to heaven, having voluntarily abandoned the duty to which we so solemnly pledged ourselves in taking a woman from the home of her parents and then allowing herself to be whipped and driven out of life, leaving her to bear it all." And pitilessly we continued: "You can die, of course, and a little more of this nonsense and you will die, but it will be the act of a coward. What you should do, if a man, is to stop that raving; take your medicine and quietly and humbly ask God to forgive you for wanting to play the sneak and to let you recover speedily to care for your family." It was, perhaps, a most extraordinary visitation of the sick, but we felt inspired and the end proved it true. The man actually quieted down and talked rationally; took his medicine, including the big dose we gave him, and soon got well and went on his way, but we suppose he has never entirely forgiven us for our want of sentiment. At least he has never yet paid the money we loaned him, and probably we shall always have something coming to us.

This is an episode—but not pointless. Seriously, every minister should take thought for the morrow in this sense. He should use the closest economy not only that he may educate his children, but also to provide a shelter, at least, against the time of old age for himself and the dear woman who has given to him all the strength and glory of her womanhood. With even a humble cottage and a few acres of land no one need starve or seriously suffer, and all the sentiment that may be muttered against this doctrine is a repudiation of common sense and of piety as well. We know much, if not all, of poverty and its pinchings, and we know of hard circuits and penurious members, but we do know that often the very men who have the hard circuits are the men who manage to pay all their debts and save a few (sometimes a very few) dollars from year to year. And these men often have a home at the end, and pass through the gathering gloom of old age without taxing continually the sympathies and charities of their friends, than those who minister under the "high steeples" and to the cushioned pews of the rich.

Young man, if you have a wife (and you generally have); brother, if you have children (and you generally do), begin at once to make some provision, however small, for the future. Not by life insurance, necessarily, for this is often a mere excuse for improvidence and waste, and thus considered is a doubtful expedient, but, by careful management, lay the foundation for a home in which you may rest when the days grow dark, and where the widow and orphan may find a shelter from the rude and pitiless storms of earth when you are with them no more.—St. Louis Advocate.

## AN UNAPPRECIATED GOOD DEED.

My name is Tinto, and I am a beautiful little dog—so my mistress says. I have heard others tell her the same thing, so it must be true. Doris, my mistress, always says I have only one fault, and that is chasing chickens. But Doris does not understand. I want to play with them, and they are as stupid enough to be afraid of me. I don't see why. I never hurt them. Yes, I did once scare a little bit of a chicken too much, but it needn't have been afraid. I liked it, it was so soft and fluffy, and Doris ran after me, and told me I was naughty. She whipped me a little, and I don't think it was fair.

Nobody understands me. Lately I did those roosters a mighty good turn, but they don't appreciate it one bit. It was in the morning, and I heard the master say: "As soon as I've read the paper I must go and kill one of the roosters for Mr. Black. I told him last night he could have it."

That made me feel sorry, for I have always liked those roosters, they crow so nice and loud. A crow is almost as good as a bark. So I started for the yard, to see if I couldn't do something to save them. Back of the house is a great, open lot, that goes away off to some woods, and I thought if I could contrive to get the flock out there the master wouldn't catch any of them in a hurry. As soon as I came up, they started, of course, and that was just what I wanted. But I had an awful time getting them far enough away! They would keep wanting to come back, and I'd have to head them off. But I knew if they got out to where the grasshoppers were good and thick, they'd be contented. And they were. I stayed there with them for a long time, till I was pretty sure the master was through looking for them.

Then I ran back to the house to get something to eat. I kept watch of those ungrateful chickens all day, for never a thank-you did I receive! I saved their lives any way, for I heard the master tell his wife that M. Black had to get a chicken somewhere else, for he wanted it for dinner that day because he was going to have company. And master said, "I'm almost glad it happened so, for those roosters are too handsome to kill. I wouldn't wonder if they'd bring me a premium at the fair."

I dare say they will, too; but I shall not get any credit for it. I wish people did understand me better. The chickens are more afraid of me than ever. Still, it is pleasant to think you have done a good deed, even if it is not appreciated.—Emma C. Dowd.

## HOW THE BLOCK SIGNALS WORK.

Comparatively few people know just what is meant by "block signals" when they read that a railroad has established the system on its lines. The block is a length of track which, on double-track roads, has at its entrance a post and movable arm, and on single track lines one at each end. To say that a line has every inch protected by this system means that the entire line is divided into consecutive blocks. Only one line from Chicago to New York is thus protected, and of the total in the United States, one-third is on the Union and Southern Pacific.

The operation of the block system is simple but absolute. In a few words, it means that a train can not move from one block into the next until the latter block is empty. As a train moves forward the signal arm is set to show that the block just left may be entered by the next train following. When a train enters a block it so affects the energy that is part of signaling that the semaphore arm remains horizontal until the block is vacated, when the arm automatically drops and points diagonally toward the ground. Therefore, as long as the engineer sees onlydrooping signals he can keep on going, but the instant he finds the arm stretching out over the track, he must come to a stop, knowing that that block is occupied by another train.

The energy mentioned above is electricity, the current being obtained from a battery near each post. The rails of each block are made as if all of one piece by connecting the joints with wire. The extreme ends are then connected and thus a circuit is formed in which the current flows. When no train is in the block, the mechanism operated by the current pulls the arm down and holds it there. When a train enters the block the wheels and axles, combined with the rails, form a shorter circuit, the energy that held the arm down is withdrawn, and up it swings to a horizontal position.

Each block is independent of all other blocks. When the last wheels of a train leave it, the current resumes its flow and the signal arm at the entrance is pulled down to the "proceed" position. But before the hind wheels have finished doing this, the front wheels of the locomotive have entered the next block and caused the arm there to rise to the "stop."

For a single-track line the automatic arrangement is the same, but there is a signal at each end of the block. To prevent two trains on a single-track line entering a block at the same time from opposite ends, before the entrance to a single-track block is reached the train sets a stop signal at the far end of that block, and as it enters it sets the entrance signal to stop just as is done on double track. Half a mile or more before reaching the entrance signal of each block the engineer comes to what is called the "distant," which tells him how the other or "home" signal is set.

As the automatic signal is constructed, it can not show "go ahead" unless the entire combination of rails, wire, current, magnet, etc., is working perfectly. If a wire parts, a rail breaks, a battery fails, a switch points opens the slightest, the combination fails and the released arm resumes the horizontal position. So, when the engineer sees the stop signal, he knows that there may be a train on the block, an open switch, or a broken rail or signaling apparatus.

At night colored lights are displayed on the same posts. The lamps will burn eight days without replenishing, but are refilled every four or five days. When the home signal is at stop the engineer sees the flame through a red glass. The caution light on the distant is yellow. A green light means go ahead and is used on both the home and distant signals.

Where two or more lines cross at grade the general plan of semaphore arms for day and colored light for night is the same, but owing to the complications all signals are controlled by levers operated by men from a central station. The crossing and contiguous tracks are governed by the in-

## Remedies are Needed

Were we perfect, which we are not, medicines would not often be needed. But since our systems have become weakened, impaired and broken down through indiscretions which have gone on from the early ages, through countless generations, remedies are needed to aid Nature in correcting our inherited and otherwise acquired weaknesses. To reach the seat of stomach weakness and consequent digestive troubles, there is nothing so good as Dr. Pierce's Golden Medical Discovery, a glyceric compound, extracted from native medicinal roots—sold for over forty years with great satisfaction to all users. For Weak Stomach, Biliousness, Liver Complaint, Pain in the Stomach after eating, Heartburn, Bad Breath, Belching of food, Chronic Diarrhea and other Intestinal Derangements, the "Discovery" is a time-proven and most efficient remedy.



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terlocking system. When this is in perfect order and the crossing unoccupied, it displays "stop" to every track approaching the crossing. Any change must be made by the signalman, and to display "proceed" he must first lock all other approaches with the stop signal.

There are now about eleven thousand miles of railway equipped with the block system. The only line thus protected every inch from Chicago to California is by way of the Northwestern, Union and Southern Pacific. One-third of the eleven thousand miles of automatic signaling is on the Harriman lines; and the Northwestern has more miles of double track automatic than any other railway.—The Evening Lamp.

## THE TIME WHEN TOPY STAYED.

Little Myrtle was having a hard time, she thought. Any way she wasn't happy, for who could be "feeling nice," she said to her mother, "when folks had to stay in the house just because it was all wetty outdoors, and the wind was a-blowing."

And mother answered, "Why, dear, you've got so many nice dolls and other playthings, I should think that any child with all that you have could be happy."

"Well, I can't," pouted Myrtle. "If only Dorothy would come, or I wasn't so tired of everything, I might."

"There's Topsy," said mother, looking out of the window, "she's bringing back the waists that her mother has been laundering. Go to the door, dear, and tell her to come in and get warm."

"Topsy," said mother, as the little black girl was standing before the fire, "do you think you could be happy to have to stay in this room for one afternoon, and play with eleven dolls, a doll bed, a buggy, dishes, and ever so many other toys?"

Topsy showed her white teeth. "Yes'm, I'd like it mighty well," she laughed.

"But you'd get so tired you wouldn't know what to do next," said Myrtle.

"I could make a big, big house with those blocks, and put a nice big chimney (she called it chimbley) in it with my spoons."

"Oh, could you?" cried Myrtle, delightedly. "Well, I'll get some spoons—a whole lot of them—and you shall show me how to make an old-fashioned chimney."

Myrtle's mother smiled her assent, so they set to work. They made the house on a plan that Myrtle had never thought of. Then Topsy showed her how she had made the chimney in her house, although her blocks were those she got from the men who were building across the street.

When they had the chimney up, Topsy laid some toothpicks on the hearth, then she set the doll's cradle near "to keep warm," she said.

They sat the toy piano across one corner. Then Topsy thought of something else nice; and, with much laughter, they made a lady of spoons to sit on the piano stool, because, as Topsy said, the spool-lady would sit up straight and the doll-lady would fall off.

They set out the table and got out the dishes. Then Topsy spied a piece of old linen from which Myrtle's mother was cutting some cup-towels, and she said to Myrtle: "If your mother will let us have the colored border we'll cut out the birds in it and make something pretty."

Of course mother was glad to let them have the pieces. Then she gave each of the little girls a pair of scissors, and they set to work to cut out small, round pieces—each piece had a red bird in it. These were used as dollies to put under plates and saucers. They nearly covered the whole table with these dollies, and even placed some of them on the dresser in the doll's bed-room, and finally they made a scarf for the little rocking-chair, pulling out threads to make a fringe.

"Mother, mother, just look! I never did have such a pretty house before," cried Myrtle, gleefully.

"I think you'll have to thank Topsy for giving you some new ideas," laughed mother; "but now it is dark almost, and I shall have to send Topsy home as soon as I can get a piece of cake and an apple for her."

"And I'll give her one of my dolls," said Myrtle, generously.

And, after Topsy was gone, Myrtle said: "Why, mother, I could have had a good time before if I'd just have made myself do things whether I wanted to or not."—Mary Spaulding Hatch, in the United Presbyterian.

## REAL TROUBLE.

A lady went to visit a children's hospital, and was surprised to see how smiling and cheerful they all were.

"That is because they all have real troubles," said the nurse, "and not just imaginary ones and little everyday vexations, like the rest of us."

Was she right? The lady still felt puzzled and wondering, and spoke to a boy who sat happily by a table, looking at a big book full of pictures, his crutches leaning against his crooked knee.

"It's hard for you, poor boy," she began; but he cut her short with a sharp look and a nonchalant:

"Humph! There's lots of sitting down things to have fun about, if you can't run and jump like other fellows!"

The only thing that sincerity does for the man on the wrong road is to keep him longer satisfied with it.

They who in the darkness serve as though they saw Him always find Him near at last.

It would help the sale of some shoes if they were warranted to squeak in church aisles.

## SHE QUIET

### But It Was a Hard Pull.

It is hard to believe that coffee will put a person in such a condition as it did an Ohio woman. She tells her own story:

"I did not believe coffee caused my trouble, and frequently said I liked it so well I would not, and could not quit drinking it, but I was a miserable sufferer from heart trouble and nervous prostration for four years.

I was scarcely able to be around, had no energy and did not care for anything. Was emaciated and had a constant pain around my heart until I thought I could not endure it. For months I never went to bed expecting to get up in the morning. I felt as though I was liable to die any time. Frequently I had nervous chills and the least excitement would drive sleep away, and any little noise would upset me terribly. I was gradually getting worse until finally one time it came over me and I asked myself what's the use of being sick all the time and buying medicine so that I could indulge myself in coffee?"

"So I thought I would see if I could quit drinking coffee and get some Postum to help me quit. I made it strictly according to directions and I want to tell you, that change was the greatest step in my life. It was easy to quit coffee because I had the Postum which I now like better than the old coffee.

"One by one the old troubles left, until now I am in splendid health, nerves steady, heart all right and the pain all gone. Never have any more nervous chills, don't take any medicine, can do all my housework and have done a great deal beside."

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#### MRS. EMMA POTEET PILLEY.

She came to us as a bride six years ago, bringing new life and brightness to the little mission circle of Huchow, China, which then comprised but two families, with Miss Rankin and Mr. Pilley beside.

Her home-making began in a dark and gloomy old Chinese house, penetrated by the sunshine at two small windows only; but she soon transformed the place into an attractive abode by her tasteful, dainty touches and her own bright presence.

She was a woman of singular sweetness and charm of manner, and of a uniformly serene and happy, hopeful nature, so that she quickly won all hearts and made her own place in the mission.

Mrs. Pilley's girlhood was spent near Salado, Texas, where her aged parents, Mr. and Mrs. I. J. Poteet, still reside, and where, doubtless, many friends hold her in loving memory and will be shocked and grieved at her sudden taking off.

She was ever of a deeply religious nature, and ready at all times to be led by her Heavenly Father. She suffered much from ill health in her early girlhood, but later, when she became stronger, was always active in Christian work.

Full of enthusiasm from the great Missionary Conference in New Orleans in 1900, she sailed in July of that year for Japan, where she gave several years of arduous service in our educational work at Kobe. It was there I first saw her, as we were returning from furlough, standing brilliant and vivacious in the midst of a large night class of students. I have often recalled the scene.

She was married in Kobe November 4, 1903, to Rev. Edward Pilley, also of Texas, and missionary in Huchow, China, and came at once to take her place among us.

Sorrow is ever keenest when it falls upon unsuspecting joy. On Monday she had been about her home duties, apparently in her usual health, and at dusk walked out with her children.

the day closing with that hour that will be sacred and tender so long as love and home endure—the story, the lisped prayers, the good-night kisses, the little ones sent away happy to "Sleepy Land." Early the next morning her husband, physician and anxious friends were standing about her bed, awe-stricken at the violent hand disease had laid upon her. The doctor pronounced it spinal meningitis, and said there was scant hope for her recovery. Aside from accident, I have never known a circumstance more sad and sudden. By eight o'clock Tuesday she was speechless and unconscious, and remained so to the end, with the exception of a brief interval Wednesday afternoon, when she looked at her husband with a smile of recognition and made an effort to speak to him, but could not.

At 6:20 Wednesday evening, December 8, the "silver cord" was loosed, and a darkness deeper than that which shrouded the world outside fell upon that home, now home no more without her.

Dressed in her white wedding dress, she was tenderly laid to rest in the beautiful cemetery at Shanghai December 10, "until the day break and the shadows flee away."

The evening before her illness began she had spoken with her husband about the future of their children. She had impressed herself upon them, and was training them so beautifully. During the day her thoughts had dwelt much upon her dear ones in the home land, and, notwithstanding the hour was late, she seemed impelled to write to her aged parents before retiring. With a few lines added by the hand of another, telling of the shadow that had fallen on the home, the letter was sent to her loved ones.

She had been permitted, while on her recent furlough, to be present at a joyous reunion of family and relatives, in celebration of the golden wedding of her parents. She had so hoped they might be spared till this occasion, and that she and her little family might celebrate the event with them. It is a pleasure to know she was granted this joy.

We had looked forward to the time when, her home duties diminished, she might take a more active part in the work. Her heart was always in it. Often when I have told her, on returning from work among the women, of some touching incident I have seen, her eyes would fill with tears and she would say: "How I long to have a part in the work! I shall use every spare moment to get the language, so that when the opportunity comes I shall be ready to use it."

She had the art of winning others, and the Chinese women liked her even before they could understand a word she said.

A particularly noticeable characteristic of hers was her delicate regard for the feelings of others. The year previous to her furlough it was necessary for her family and ours to occupy the same house—her house—and we shall never forget the thoughtful consideration both she and her husband showed us while we lived together. How we missed them and the little ones when they left for the home land in the spring of 1908, and with what pleasure we anticipated their return! They arrived in Huchow in October, but two months had not elapsed since their return, and scarcely had the home been re-established before the spirit that made it had taken its flight.

Death is mysterious and awful whosoever it may fall, but when it invades a little band of workers in a foreign, friendless land it is doubly grim and terrible. The four little motherless children are but dimly conscious of their loss, but the father, anxious for their welfare, bereft of her who was his strength, and confronted with the probable necessity of changing his life plans—who but an all-loving Father can comfort and sustain?

How strange! We know not why these babes have been bereft of the loving hand they so much need; why the happy home of yesterday is empty and desolate to-day; why she, who was so fitted to uplift and cheer and comfort, should be so untimely plucked away; but we do know that "transplanted human worth will bloom to profit everywhere," and that through her pure life and unwavering faith she is now in the city glorious, where death has no sting.

May the Lord of the living and the dead comfort and tenderly lead "in the way his wisdom sees best" those who are stricken. "What I do thou knowest not know, but that shalt know hereafter." One who loved her,  
MAGNOLIA ARNOLD HEARN,  
Huchow, China.

#### "THE MEN OF SAPIO RANCH."

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#### THE BAPTISM OF JESUS.

In our Sunday-school lesson on the "Baptism and Temptation of Jesus," the following questions were asked: What was the object of Jesus in receiving a baptism which was unto repentance? Was his relation to the ordinance different from that of the people? Jesus did not receive a baptism which was unto repentance, and his relation to the ordinance was different from that of the people. Up to the time when Jesus came to John to be baptized, John had not baptized anyone who did not bring forth fruit meet for repentance, but when Jesus came John, knowing his good life and that he had no need to repent, said, "I have need to be baptized of thee and comest thou to me?" That is to say, it would be more fitting for you to baptize me unto repentance than for me to baptize you unto repentance. John did not have reference to the baptism of the Holy Ghost when he made that statement, from the fact that he did not know that Jesus was the Messiah, or the one who should baptize with the Holy Ghost, until after he had baptized him. "I know him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bear record that this is the Son of God." (John 1:33-34.) John did not know him to be the Messiah until the Holy Ghost had descended upon him after he was baptized, but he did know him as a man, and he knew he did not need to be baptized unto repentance; but when Jesus informed him that he did not come to receive baptism unto repentance, but to fulfill a righteous law, he baptized him.

It is stated that "Righteousness stands for the ordinance of God given to John to baptize; not a requirement of the law." Again it is stated, in the exposition of the lesson, "After the assumption of office, Jesus is tempted by Satan."

If Jesus was baptized unto repentance to identify himself with the people, in what way did he assume his office to which reference is made? Jesus was baptized by John the prophet to represent his fitness for his office as the great High Priest. He was baptized not unto repentance but to represent him as being without sin, and therefore fit for the office of High Priest.

It is said of Jesus, some time after his baptism and temptation, "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me, to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:16-19.) And in the 27th verse it is written, "And he began to say unto them, This day is this scripture fulfilled in your ears." When and where did God anoint Jesus to preach the gospel? It was when he poured the Holy Ghost upon him when John baptized him with water to show his fitness to be anointed to preach the gospel, in fulfillment of the prophecy.

Let us take another Scripture: Heb. 5:1-6, the writer speaking of high priests says, "And no man taketh this honor unto himself but he that is called of God, as was Aaron."

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee."

The above Scriptures tell us plainly that Christ was made a high priest by God the Father when he anointed him with the Holy Ghost and acknowledged him as his Son. Christ told John before he was baptized that it was to fulfill some requirement and he stated, after his baptism, that a prophecy had been fulfilled.

And yet one good Sunday-school editor can't see anything in Christ's baptism but a submission to the righteous ordinance required of all Israel at the hands of John! When Christ's authority in the temple was challenged by the chief priest and elders, he connected it with the prophet John. (Matt. 21:1-12, 23-27.)

Let us look at one more Scripture, Lev. 8:1-12, "And Moses brought Aaron and his sons and washed them with water. And he poured the anointing oil upon Aaron's head, and anointed him, to sanctify him." Aaron as a high priest represented Christ, our great High Priest. He was washed with water, or baptized as it is called in the New Testament, to represent him as being clean, or fit for the service as high priest and representative of Christ, who was to be without sin, and then the holy oil was

poured upon his head to set him apart to the office of high priest. Aaron's baptism did not set him apart to the office of high priest, but it represented his fitness for the office, and the anointing with the holy oil set him apart to the holy office.

So Christ's baptism did not make him a high priest, but it represented his fitness for our great High Priest, and then God the Father poured the Holy Ghost upon him and anointed him to preach the gospel.

I would like to write more, but I will close.  
IRVIN F. HARRIS.

#### WHAT SHALL THE END BE?

By D. F. Fuller.

As far back as 1885 there has been agitation in the Church on the subject of the age of ministers of the gospel and their efficiency. The subject came of a general discussion of the Church's failure to evangelize the towns and cities in equal ratio with its success in the country.

At that time, and for ten years previous, the Texas Christian Advocate more than otherwise announced weekly, during July, August and September, more than one thousand conversions and accessions to the Church. Search the files of the paper for the accuracy of this statement. Our conferences also were full. There were so few places for supplies that our local preachers almost to a man felt their day of usefulness was in the past.

This discussion took a wide range, and embraced the best talent of every branch of our great Methodist connection. There were Clark and Drinkhouse, of the Protestant Methodist; Buckley and Haven, of the Northern Methodist, and McAnally, Haygood and others of our own Church. Two things were stressed in this discussion, viz: The strict application of business methods to the conduct of the affairs of the Church, and the placing of active young men in the important fields. And these two things have marked our own policy at least since 1886. Some things pointed out by Drs. Buckley and McAnally have come to our hand. Among others Dr. Buckley contended that the application of the business method to the management of the Church was contrary to the spirit of our religion, and would call to its steering those whose education would make the dangerous leaders for the Church.

That the cold, calculating business man could not interpret the Church and her work with that intelligent conscience necessary to the permanent good of the body of our Lord. That sooner or later the integrity of our itinerant system would be destroyed, and the supply of our pulpits would pass from the hands of the Bishop and presiding elders to those who were so fortunate as to be classed "business men," and able to pay heavily. That they would apply in the Church matter as in the financial world, "right to control by virtue of support extended." That this would lead the poor to regard the so-called best Churches as no more than a place where they were welcome, and would alienate thousands from our communion. That many of our most worthy and efficient ministers would be superseded by less worthy on grounds justly causing dissatisfaction.

At this time we are facing a serious situation. It is this: Our ministerial supply is largely inadequate. The North Texas Conference has one hundred and ninety-one appointments requiring "preaching." To fill these the men must preach. One of every ten of these appointments is filled by a "supply." So it is a fact our ministerial supply is below demand. Second, we have a state of things calculated to "hinder" young men needed entering our ministry. No individual has but one life to live on earth. And every proper minded individual desires that life placed and lived where it will count most. At least twenty-five years of this active life should be given as a minister of the gospel to preparation for larger usefulness. So that at forty-five we should have a man "thoroughly furnished unto all good works." For the next fifteen years at least he should be allowed to reap somewhat of his sowing.

But as the laity of our Church are "now managing" there is no place of livelihood for such men. For as Bishop Key put it several times, and especially to the graduating class at our late conference at Paris, "The Church is demanding efficient young men."

Few indeed are the men of North Texas Conference above fifty-five years of age whose salary reaches \$500. Now, with a state of things as this, it is surprising if a young man of fine parts enters our ministry. Why should he enter a life calling which leaves him without employment when he is best qualified for it, or offers him the inferior place, merely as a standing ground? Does any sane man, who really believes the Bible the truth of God, for one moment think there is the least of righteousness in such procedure? No, he cannot so think. And unless there is a change here, or



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God himself changes, we have not seen the end.

Could McAnally and Clark come from their graves and read their editorials of a quarter century gone, they could say, "I told you so," and Buckley, who yet lives, though drowned by the radicals of his own house, has been justified in his utterances by the conduct of his Church.

#### FRANCIS ASBURY,

A Biographical Study, by Dr. H. M. DuBose, published by Smith & Lamar, Nashville and Dallas.

The publishers say this is the first of a number of to be known as "The Founders' Series of Biographies of Eminent Leaders in Methodism in the Early and Middle Period of Our History."

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The life of a great man in the formation or critical period of a nation or Church, when well told, is very apt to attract the attention of thoughtful people. It is the doings in a great measure of these of our kind that civilization is moved forward. I would not criticize, if I could, this worthy production of Doctor DuBose, but a bibliography of his sources would have added much to the worth of the book.

A fuller statement of the facts connected with the change of the name, General Superintendent to Bishop, by Asbury himself three years after the Christmas Conference, with the reasons for so doing would have made the book more readable to many.

Again, if the Doctor had told us more of why Asbury questioned the wisdom of being ruled by a man three thousand miles away, and how he could consent for Mr. Wesley's name to be left out of the minutes for a year; how Asbury could so manage the preachers as to overcome the O'Kelly opposition of 1792; how amidst a democratic people who was opposed to one man rule in Church or State could organize a strong Episcopal Church that has stood the shock of controversy and furnished members for a number of Methodist Churches to begin with, and at the same time grow to be the greatest Protestant Church in America, he might have given the brethren who are now after reforming the "old mother" some material over which to "ponder," as well as to bring them to a "sympathetic touch with the founders."

I trust our people will buy and read this book, and if you get as much pleasure and profit out of it as I did you will wait with anxiety for the next number in the "Founders' Series."

E. L. SHETTLES.

Calvert, Texas.

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TO OUR CORRESPONDENTS.

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

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

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

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

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

DISTRICT CONFERENCE NOTICES.

Table listing district conference notices with locations and dates: Abilene, Merkel, 4:30 p. m., March 28; Ft. Worth, Poly. College, 7:30 p. m., March 30; Austin, Bastrop, March 30; Cuero, Nixon, March 30; Bowie, Archer City, April 7; El Paso, Carlsbad, 9 a. m., April 13; Decatur, April 13; Stamford, Rotan, 9 a. m., April 13; San Antonio, Eagle Pass, April 20; Clovis, Melrose, N. M., April 20; Dallas, Grand Prairie, April 25; Georgetown, Belton, April 27; San Marcos, Seguin, 2 p. m., April 28; Greenville, Jones-Bethel, April 28; Albuquerque, Tucumcari, N. M., May 4; Corsicana, Coolidge, May 4; Brenham, Bay City, May 19; Vernon, Paducah, May 12; Corsicana, Coolidge, May 17; Waxahachie, Ennis, 10 a. m., May 25; Gainesville, Valley View, 3:30 p. m., June 3; Sherman, Sadler, 3 p. m., June 6; Sulphur Springs, Mt. Vernon, 8 p. m., June 7; Weatherford, Weatherford, June 23; Brownwood, Bangs, 8 p. m., June 27; Beeville, Floresville, July 5.

This has been a week of preachers and laymen in Dallas. We started out to keep a record of those who called so as to mention them in the Advocate. But they have in like the sands of the seashore for number, and we gave it up in despair. They were here from all over the State. There were several hundred of them, and we were delighted to have them call and shake hands; but were we to undertake to mention them by name it would take an extra edition of the Advocate to contain them. So all that we can do is to say that we are glad to have had them call on us, and we did our best to give them a hearty welcome. We love them all and we are always glad to have them call at the office when they are in the city. And when they come in droves of forty or fifty we will always make mention of their visits, but when they come by the hundreds we can only say to them, in the bulk, that we are glad to see them.

When the heart strings are rightly touched, divine music will be the sure result.

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AVOID CONFUSION.

Our correspondents will please note the fact that the Texas Christian Advocate and Smith & Lamar are separate and distinct institutions. Smith & Lamar are constantly receiving our letters and we are receiving theirs. When desiring to communicate with the Texas Christian Advocate address either that paper or Blaylock Pub. Co. When desiring books address Smith & Lamar. The Texas Christian Advocate is at 416-418 Jackson St., Smith & Lamar are at 294 Commerce St. It is some trouble to exchange letters. Quite a number of our letters have been forwarded by Smith & Lamar to the Nashville Christian Advocate, hence causing serious delay and confusion.

ECHOES FROM THE LAYMEN'S MEETING.

Dallas did her full duty in preparing for the Laymen's Meetings. Judge H. G. King was at the head of the movement to make these preparations. He had associated with him a body of as fine men as ever engineered an enterprise. They were in the Church and out of it for that matter. Dallas felt a pride in taking care of the occasion, and no stone was left unturned to make it a success. And right well did they succeed.

The Branch House was the headquarters, and there is where everybody went to register. It was a busy place all day Saturday, and hundreds wended their way hither, until the house was crowded. It looked like a great conference occasion, only it was much larger than any single gathering of this sort. Mr. W. C. Everett threw the ample rooms of the House open to all and they were made to feel at home.

Texas was largely represented. They were here from the city, the town, the village, the country. All classes came. Preachers were in evidence. We have rarely seen such a concourse of Texas pastors. It looked like they were all on hand. They knew it would be a wonderful occasion, and Texas preachers are ready to get all there is out of a meeting like this. They were here to listen and to learn; and they will carry back to their several places of work important and helpful results. The fact is we look for the spirit of this great meeting to percolate through the preachers and many of their laymen to the mass of our entire membership in the State.

Saturday afternoon a reception was tendered at the great Fair Park Auditorium to the native and foreign missionaries. Several of these were present to take a part in the proceedings. They were here from China, Korea, Brazil and Mexico. Addresses were made and responses were given, and it was a cheery occasion. All got acquainted with these brethren of whom they have been reading so long.

A great barbecue followed. Choice meat was prepared on the ground by expert caterers. It was cooked in the most approved style, and served in the restaurants near by. Hundreds and hundreds partook to their satisfaction. Coffee went along for good measure, and we have never seen a crowd of people enjoy themselves more. It looked like about two thousand were present, and many fragments were left—more than twelve baskets full. Many of our visitors had never seen an old-fashioned barbecue, but they adjusted themselves to it like experienced hands.

At night the first session was opened. Mr. W. T. Henderson, the noted Dallas choir leader, had charge of the music. It was good and inspiring. Chairman H. G. King delivered the address of welcome. It was witty, wholesouled, sensible and in keeping with the Texas spirit of brotherly hospitality. Our old friend W. G. M.

Thomas, of Chattanooga, responded, and we have never heard a happier response. It met with great favor. These over, and the great meeting was launched and ready for work.

Judge C. H. Ireland, of Greensboro, N. C., told of the work in his State. Before the start of the movement, he said, that State was contributing about \$27,000 a year to foreign mission work; but since the movement was started, five of the larger cities of the State have contributed over \$187,000. He said this is an earnest example of what the people of his State mean to accomplish. At a recent meeting in Greensboro for the State work, more than 1580 men paid \$1 each to attend the banquet and discuss the plans.

T. S. Southgate, of Norfolk, Va., said that while his State is the "banner leader" in the laymen's work, it is giving only a cent and a quarter per member. This is ridiculously small, he said, and not until more is given would he feel like bragging about his State. Last year Virginia gave \$20,000 from the men's work. This year, with many months still to go, \$90,000 has been raised. Contributions to the home Church, are like insurance, for the benefits are received and appreciated in the influences that come from it right at home. But real giving is only when we are doing something for the other fellow from which we expect no return in kind.

D. H. Abernathy, of Texas, said: "While we boast of our State, we must be equally great in the kingdom of God, for of him to whom much is given much shall be required. If we are not faithful to God's work, our greatness may be taken away. Small as we are, we are God's co-workers, and with his strength we are invincible. Our money and our prayers are necessary. We shall take the world for God in this generation."

F. M. Daniel, of the White River District of Arkansas, said: "Arkansas is doing a practical work. We are waking men up in the mountains and in the plains. When God takes hold of a man it means a whole man. If we live and work, we shall see the practical evangelism of the world in the next twenty-five years."

Dr. C. H. Reid, for thirty years a missionary in China, Korea and the Pacific coast, was introduced and delivered the address of the occasion. It was full of interest, mingled with facts, anecdotes, humor, wisdom and pathos. The following thought gives an idea of its gist:

This movement means that the men have found that the women and children are doing the work and getting the honor, and the men are hustling for a place before it is too late. It means that men have waked up and found missions to be a man's job. It means that the bulky dollar is hunting for a place beside the pious penny. Thirty years ago there were 20 Christians, and 35,000 men who were not, in all the Soo Chow District. Millions dying out of God and without hope to lead the Christians to plead "Who is sufficient for these things?"

Sunday was a high day in Israel. All the Protestant pulpits were occupied by either a prominent minister or a prominent laymen—mostly the latter. Great sermons and great addresses were delivered to the people. The ministers of other denominations were very brotherly and courteous toward the Laymen's Movement and they threw their churches wide open to them. We have never seen a greater exhibition of denominational courtesy and brotherly kindness. We have heard good reports from all sources as to the results of the day's services.

In the afternoon, Prince Yun, of Korea, Dr. A. P. Parker, of China, and others addressed a great mass-meeting at the auditorium. The former gave a graphic description of the people, their customs and religious longing.

He was witty, pungent, humorous and pathetic. The audience was greatly interested in his talk. Dr. Parker spoke of China as the "Awaking Giant," and told of conditions there in a most eloquent and direct manner. The whole congregation was in sympathy with the occasion. At night every seat in the great auditorium was occupied and standing room was at a premium. Dr. W. R. Lambuth spoke on the "Adequacy of the Gospel to Meet the World's Needs," and it was one of the most comprehensive and lucid presentations of the needs of the heathen world and the power of the gospel to meet them that was heard during the three days' meeting.

Monday morning the clans gathered by the hundreds. Many throughout the State who had remained over Sunday with their flocks, began to arrive, and soon the auditorium was well filled. One of the leading addresses was by Dr. Jno. R. Nelson, whose theme, "Saving America to Save the World," and out of his profound study of the subject he poured forth a tide of facts and information which held the attention of the audience to its close. Then followed Judge D. H. Linebaugh, of Oklahoma, on "The Church's Obligation to Evangelize," and for a half an hour he treated the audience to one of the most refreshing speeches of the occasion. He is a young man, but wonderfully well equipped as a lawyer and a leading member of the Church.

Jno. W. Robbins, our Brother Robbins, took the floor on "The Foreigner in Our Midst," and he evinced a platform ability that even we did not know he possessed. He was original, unique, penetrating, and most felicitous in his entire address. He had the audience cheering from the time he began until he closed. When his time was out and they rang on him, the people shouted to him to go on. "We want to hear more of that sort of talk" came from all over the house. But his time was up and he took his seat. But he left an impression that will abide.

Rev. C. G. Hounsell, of Korea, spoke upon his experiences and observations in that country as a missionary. He is a young man yet, a graduate of Emory and Henry College, and a Holston man. He is an eloquent speaker, full of fire and of the Holy Ghost and every word he uttered carried power and conviction. Many illustrations touched a tender chord and all were sorry when his time was called. But we all understood more about our work in Korea when he was through.

Bishops Atkins then spoke on the right use of money and it was one of the most profound deliverances we ever heard on that subject. It ought to be put in pamphlet form and scattered broadcast over the Church. He arraigned predatory wealth, and paid his respects to millionaires who are trying to subordinate education to commercialism, and pointed out how their influence is tending toward deteriorating religious and moral sentiment in this country. It was a mustard plaster placed on the money conscience of this country.

At the afternoon service Rev. Frank Onderdonk, of Mexico, spoke on "Our Neighbor, Mexico," and for nearly an hour he depicted conditions in the Republic in a most entertaining and striking manner. For years he has been laboring down there and knows the conditions and the needs of that section. He has the facts at his command and he presented them in telling style to the audience. Every sentence was like a moral shell turned loose on his hearers. It exploded and its contents landed in the right place every time.

Then Dr. W. G. Cram, another Korean missionary, touched other phases of the work in the "Hermit Kingdom." He is a strong, vigorous man and from

what he and others told us, we are gathering most remarkable results from that mission field of any section of the heathen land where we are operating. He was given excellent attention. The afternoon service closed with an illustrated lecture by Dr. Lambuth, on Brazil. He made the eye see things as they exist in that part of America.

"The Migrating Nations," was the theme for the principal address at the night service by Bishop Hendrix. He had a great theme and a great audience, and right well did he measure up to the responsibility of the hour. He is one of our most scholarly and well read men, and out of his unlimited fund of facts and information he held his audience spell-bound. To hear such an address is the treat of a lifetime, and it lifted the congregation upon a high tableland of thought and vision and stirred them to the depths, as they looked out on the great panorama of all shades of national life. Following this Dr. Reid made an appeal for the work of the laymen and secured in subscriptions \$25,000 for the cause. It was an inspiring scene, and showed great interest upon the part of the laymen in their work.

Mr. Jno. R. Peppert the President of the movement, had the services in hand and he conducted them all like an experienced veteran. He is a big-brained and big-hearted man, and a master of assemblies. He has a rich, deep voice, a good-humored manner, possessed of ready wit and equal to all emergencies. He spoke frequently during the progress of the proceedings, and it was always to the point and opportune. He is a man of liberality of spirit, and well calculated to lead in a great enterprise like this. Fortunately indeed are the laymen in having such a man for this emergency.

Judge W. B. Stubbs is the field marshal of the movement—a lawyer by profession, accustomed to speaking in public, with a bright face, a cherry voice, an easy manner and great kindness of heart, he is a power before an audience. His heart is greatly in the work and every power of his mind is given to it. He spoke often and always wisely. The success of the meeting is largely due to his mastery of its details and his lead in all its plans. He is a man of indomitable energy and his whole mind and spirit are afire with zeal for the cause. He is the right man in the right place.

Dr. Ed. Mouzon, Dr. E. O. Brown and other leading ministers in and out of the State rendered valuable service, both in the pulpit and on the platform. Dr. R. S. Hyer took a prominent part in the religious exercises of Sunday. He spoke in one of the leading churches to the edification of those who heard him. We would like to mention all, but time and space forbid at the present time.

On Tuesday there was a sort of heart-to-heart communion at the meeting. Five of the Bishops were on the platform—Bishops Wilson, Key, Hendrix, Hoss and Atkins—all of them en rapport with the occasion. They were all called out for speeches, or rather talks, and we have never heard impromptu speeches that were more opportune and felicitous. Bishop Hoss had only arrived and this is the only time he appeared before the gathering. He brought down the house with his incisive and wise words. We hope in next issue to give excerpts from these happy addresses from our chief pastors.

Dr. Ed F. Cook spoke with force and clearness on the "Problem of Intelligence." He pointed out that knowledge of modern conditions is essential to progress and development, and he gave Japan as an illustration. Just as soon as that little nation threw off its old forms of life and adjusted itself to new conditions, its people rose to the height of great



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responsibilities. Now give Japan the gospel and her destiny is assured. So it will be with China and the other heathen nations. This brought him to the need of an educational campaign among our missionary fields.

Dr. W. H. Park, our medical missionary to China for many years, gave a most interesting address on a doctor's experience in China. It was at times humorous, but at all times instructive and entertaining. No man has done more for our work in that dark empire than Dr. Park. He is not a preacher, but a consecrated layman, and by the use of his profession he is advancing our work wonderfully along all lines.

The service at night brought the great meeting to a close. Prince Yun made an inspiring talk on Korea, and the duty of the Church to those people. Then our venerable Bishop Wilson made the closing address. It was great. At times his old-time fire and enthusiasm came back to him and he rose to great heights of eloquence; but it was the eloquence of truth illuminated by the knowledge and experience of a big mind, a strong heart and large reaches of study and investigation. Following this was a set of warm and brotherly resolutions read by General Julian Carr, of North Carolina. Then the same officers were re-elected for the ensuing year and the meeting passed into history.

The death of Uncle Tom Murrah, of Austin, occurred some weeks ago, but no one furnished us with the item, and for this reason no mention of it has been made in the Advocate. He was one of the most faithful laymen in the Church, the fast friend of the preachers and true and devoted in all the relations of life. We feel a sense of loss that the good man has gone. We have none left for whose friendship and good will always craved with deeper yearning. Grand old man! He lived well and died triumphant.

## PERSONALS

Bro. D. H. Abernathy, of Pittsburg, took in the laymen's meeting, and he did not forget to make the Advocate a brotherly call.

The postoffice address of Rev. R. G. Gorsline is Giltown, Texas. Let his correspondents take due notice thereof and govern themselves accordingly.

Mr. W. G. M. Thomas, of Chattanooga, a friend of the old days, was at the laymen's meeting, and we had the pleasure of a good visit from him.

Rev. J. C. Moore, of the West Dallas charge, was in to see us recently. He is making progress in his work. Has a new and neat little house of worship almost completed at Irving.

We had a most pleasurable visit from Bro. J. H. Hancock, of Paris, in whose good home we were so delightfully entertained at the late conference. He is one of the leading workers in his Church and ready for every good cause.

Rev. V. G. Thomas, of Corpus Christi has returned from his visit to England after some months of absence. Barring the fact that his visit

was greatly saddened by the death of his venerable father just before his arrival in the old country, he was delighted to meet the rest of the home folks, and had a pleasant visit. We are glad to welcome him back to his home land.

Rev. C. H. Brooks, the veteran preacher of the Texas Conference, was 83 years old last Sunday, and he celebrated the event by preaching in his local Church at 11 o'clock. He is still a hardy man and deeply interested in the movements of the Church.

The address of Rev. J. D. Scott, presiding elder of the Llano District, is San Antonio, and not Llano. Let his correspondents take notice of this and govern themselves accordingly. By the way, Bro. Scott has completely regained his health and is now doing some of the best work of his life.

Rev. James A. Anderson, of the Western Methodist, organ of the Arkansas and Oklahoma Conferences, was a pleasant caller at our office the past week. He was here to take in the great laymen's meeting. There was with him Rev. O. E. Goddard, of the Oklahoma Conference. We greatly enjoyed their visit.

Rev. J. P. Lowry, of Leonard, was in the city the past week, and but for the fact that he requested us not to do so, we would say that he called at the Advocate office. He was anxious to have it known that his work is prospering along all lines, but fearing that he might have a "call" to another charge, he did not want the cabinet to get possession of the facts. He is able to draw his salary with the usual regularity. Jack is a hard worker and very companionable.

### THE DAILY ADVOCATE.

A Daily Advocate will be issued at Asheville, N. C., during the session of the General Conference in May. Dr. J. M. Moore will have charge of the editorial department assisted by experienced and skillful stenographic reporters. Daily reports of the proceedings will be published, of the speeches as well as the reports from committees, memorials, the fraternal addresses, etc., and many items of interest as they develop from day to day. The General Conference will have before it many subjects of interest to our Methodist Church, including the election of bishops and the other connectional officers. As the Daily Advocate will be the only official organ of the General Conference, the report of its proceedings may be relied upon for correctness. Every effort will be made to make the Daily Advocate bring you the news of what the General Conference is doing. The price for the session will be one dollar. We are now ready to take your subscription, and shall be glad to begin the work of listing names. It is not too soon to subscribe, so send us one dollar and an order for the Daily.

### SMITH & LAMAR,

Nashville, Tenn.

### AN HOUR OF OPPORTUNITY.

By W. R. Lambuth.

The year 1909 was crowded with stirring events in the field of missions. There are marvelous indications of an advance all along the line. The whole heathen world is astir under the influence of the Spirit of God. At the Secretaries' Conference recently in New York City Dr. Zwemer brought out some tremendous facts concerning the awakening in the Moslem world. There is larger liberty today in Turkey than ever in her history. This is indicated by three facts: 1. Freedom for general evangelization. The restriction against street preaching has been removed. Cottage prayer-meetings have hitherto been

prohibited. They can now be held everywhere.

2. Accessibility of the Moslem population. The Moslems themselves are free to attend services in evangelistic Churches, and are frequently found sitting side by side with Christians. There is a freer and more general distribution of Christian literature, and especially the Word of God.

3. Possibility of church and school buildings. Permission to erect such buildings has been very difficult to secure in the past. Permission can now be had, and chapels and churches are being opened in localities where the gospel, five years ago, could not be preached without terrible persecution, or even loss of life.

China has held the first elections in her history; is preparing for the opening session of her Parliament, and calls for an army of thirty thousand teachers. If we could supply that force, a Christian empire might be within our grasp. On one steamer five hundred teachers were sent to the Philippines by the United States Government. Why should not Christian America send at least five thousand to supply the demand in China?

In India a wonderful revival is on in several sections of the Empire. This has not only resulted in the awakening and conversion of hundreds of men and women, but it has broken the iron bands of caste. Mr. Sherwood Eddy brings out the remarkable fact that on one occasion last year thirty Mohammedans, thirty Hindoos and thirty Christians sat down at the same table. William Carey and Alexander Duff, in their optimistic moments, would hardly have dreamed such a thing could have been possible. The National Missionary Society in India won at least one thousand converts last year, and it is scarcely five years old. In the section where it is doing some of its best work, the spire of a church can be seen from the train, within one hundred miles of which there are one hundred thousand earnest, active Christians who have been lifted up into the light from the deepest depth of heathenism and hopelessness.

In Korea the work grows so fast that some of our churches are being rebuilt for the third time. One missionary has over fifty churches in his care. If we could double our force on that peninsula we could present the church within the next twenty years with one mission field completely evangelized. This is easily within the limits of possibility. Why not do it at once? An increase of twenty missionaries and equipment, and fifty thousand dollars a year for maintenance and equipment, and fifty thousand more for schools and churches would accomplish the task.

A recent letter from one of our missionaries in Mexico on the west coast reported that up to a recent date pistols and machetes hung upon the walls of our chapel for defense from bushwhackers and fanatics. The missionary adds that Scripture texts have taken their places, and the atmosphere, under the Spirit of God, is one of peace and religious devotion. Brothers Reynolds and Vallionto have been leading in an evangelistic campaign in that country which had resulted in hundreds of conversions.

Brazil invites us to every portion of her great territory. Her people are weary of an ecclesiasticism which, like a vampire, sucks their life-blood. They drift steadily into French infidelity because they have no one to point to the Christ who is the light of the world and the hope of the world. The preaching of the Virgin Mary, appealing as it may to the tender side of humanity, does not convince strong and thoughtful men of the power of the gospel to lift humanity to levels of life where an invincible faith and a virile life see to build up the kingdom of God in service to humanity.

Ambassador Bryce, who addressed our laymen at Chattanooga, has recently given utterance to the following: Nine-tenths of the habitable earth are under the control of so-called Christian powers. Though the vast multitudes remain non-Christian, there is scarcely one spot in which the influence of the white race is not felt, and in which the uncivilized, or semi-civilized native peoples are not being penetrated by the ideas and habits of those more advanced nations. The old religions are shaken. They are crumbling. They are losing their hold upon the minds and hearts of the old peoples, and, before many years have passed, little may remain of the weaker among them, except some superstitious usages of scanty meaning and forgotten origin. \* \* \* It is not this the time when having destroyed those old beliefs, we of the Christian nations, should give them that which will fill the void that we have been making?

Mr. John R. Mott, two weeks ago, in New York City, stated that recently in Russia for ten nights he addressed an audience every night of one thousand students. In several cases they spent three hours in hearing him speak and in personal conferences seeking to know the way of life. He asserted that the agents of the great Bible societies are not only given free

transportation on Russian railroads, but that in many cases no tax or charges was laid upon their literature.

In the mission fields of the world last year there were twenty-six thousand communications and ten thousand adherents added to the Church every week.

Such progress brings extraordinary demands. The problem is not in the foreign field, but at home. Every man on the firing line is doing double duty, and a number of our missionaries are on the verge of breaking down. We must reinforce from home, or cripple our work abroad. We have the men but not the money. Unless we can maintain and strengthen our work, we will face disaster. We cannot beat a retreat; we do not know how. There has been some advance in contributions since last year, but not enough to strengthen our work where it needs strengthening most. Since our regular collections, and not "specials" constitute the basis of appropriation our reliance is upon our pastors and upon our laymen to rally to this cause in an hour when he should hold every inch of ground we have taken. We hope every pastor in the Church will take his regular collection for foreign missions, and turn in the same to the Treasurer of his Conference Board before March 31st. We are on the threshold of world-wide victory. Our men are being stirred as never before in the history of Christendom. Let us catch the words of a famous Japanese warrior who exclaimed to his generals as he pointed to the retreating enemy, "Be victorious, tighten the cords of your helmet." It was no time for a rest. It was the time to advance. In the name of Him who leads the Church let us press the battle to the very gates until we shall have won the world for Christ!

### HARMFULNESS OF TOBACCO.

The Rev. Clovis Chappell, of Fort Worth, is undertaking a most commendable work, trying to convince our boys of the evils of tobacco. To purify a stream we should begin at its source, but when the "source" can't be reached we are justified in beginning in "mid-stream." It is a great problem, in fact men can't be convinced of this miserable habit, that is sapping their vitality. Even the preachers will not be convinced, when they are being handicapped in their work by the use of tobacco. The Homeopathic School of Medicine have been studying and recording the effects of tobacco on the human system for more than a half century, and below I give you some of their findings, which I hope will be helpful to those that are trying to steer our boys clear of the tobacco habit:

Mind.—Melancholy, gloomy forebodings, suicidal tendency, loss of memory, difficulty of concentrating the mind for any length of time.

Head.—Emptiness and confusion in the head, vertigo, headache with nausea and vertigo, congestion of blood to the head with throbbing in temples, periodical sick headache, tightness as though a band around the head, hair falls out.

Eyes.—Pain in eyes as from weeping, smarting in eyes, pupils dilated and insensible, irregularly dilated, confused sight as if looking through a veil or fog, squinting when trying to read, black specks before the eyes, sudden failure of vision.

Ears.—Ringing, roaring, rushing and humming in ears, tinnitus.

Nose.—Diminished power of smell, dryness and obstruction of nose.

Teeth.—Aching, drawing, tearing pains in teeth.

Mouth.—Dry, tongue dry and coated (tobacco users' tongues are most always coated), weak, interrupted speech.

Throat.—Roughness and dryness, can hardly swallow.

Stomach.—Sour, burning, pyrosis, spasmodic hiccup, deathly nausea, cramps, nervous indigestion.

Abdomen.—Chronic constipation, great pain and distention of intestines.

Kidneys.—Renal colic (gravel), enuresis.

Chest.—Dry cough with hiccup, oppression of chest with anguish.

Heart.—Sudden attacks of extreme faintness, oppression around heart, angina pectoris, feeble, irregular pulse, palpitation, pulse intermit, tobacco heart. Tobacco has a peculiar affinity for the heart. There is not a habitual user living that the heart is not more or less affected, whether he or she recognizes it or not.

The above is a proving of tobacco on the healthy person, and its pathogenesis, observed and recorded by the best physicians the world has ever known. If the people understood that tobacco attacks every part of the economy as is seen above, they would consider well before beginning the habit.

# Constipation

Inward Piles, Fullness of the Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness or Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating Sensations when in a lying posture, Dimness of Vision, Dizziness on rising suddenly, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Limbs and Sudden Flushes of Heat, Burning in the Flesh. A few doses of

# Radway's Pills

will free the system of all the above named disorders. 25 cents a box. At Druggists, or sent by mail.

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NEW YORK.

crank I ever saw," and continued to puff away.

Papa's pipe has sent many innocent little babes to an untimely grave. GABRIEL F. THORNHILL, M. D.

### SUNDAY-SCHOOL INSTITUTE.

A very successful day was the occasion of the Sunday-school Institute at Bryson, Texas. Bro. W. E. Hawkins is "a live wire" anywhere, but especially the making the Sunday-school go. He, with Bro. L. S. Barton, held sway the 9th and 10th of February. The emphasis of "Teacher-training" and "Parental Responsibility" has done great good. Bro. Hawkins has the old-time power—the power of the Holy Ghost. At each service prayer was offered that spiritual guidance be given. The worth of Bro. Hawkins to the North Texas Conference depends on our putting into practice what he has brought to us. Let us co-operate with him in bringing the North Texas Conference to the head in Sunday-school work.

L. D. SHAWVER, Pastor.  
W. W. CRISWELL,  
Sunday-school Supt.

### LAYMEN'S INSTITUTE.

The Preachers' and Laymen's Missionary Institute for the Waxahachie District will be held in Milford, Texas, March 2 and 3, 1910. All lay leaders are expected to be present, and all other laymen who feel an interest in the general welfare of the Church in the district are expected to attend. Thursday, March 3, will be especially for the laymen. If they can only be present one day, let that be Thursday. If possible, however, we want them both days. Matters of vital interest will come before us, and we want every question thoroughly ventilated. I hope the laymen will prepare themselves to discuss any and all of the topics laid down in the printed programs (sent to the preachers for distribution), and feel free to do so, and also to discuss kindred subjects. Do not hesitate because your name does not appear on the program. We could not put every name on, but you are expected to take part.

T. S. ARMSTRONG, P. E.

### POSTOFFICE ADDRESS.

Rev. J. B. Gregory, Belmont, Gonzales County, Texas.

## Free Book About Cancer

THE LEACH SANATORIUM, of Indianapolis, Ind., has published a book on cancer, which gives interesting facts about the cause of cancer, tells what to do in case of pain, bleeding, odor, etc., instructs in the care of the patient, and is in fact a valuable guide in the management of any case. The book is sent free to those interested who write for it, mentioning this paper.

## DR. SLADE J. K. TAYLOR

Special attention to cure of MORPHINE, WHISKEY AND TOBACCO ADDICTIONS

It will be to your interest to see me before taking treatment elsewhere. Office corner of Holmes and Poplar Sts., Dallas, Texas. Phone M. 3018.

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### Epworth League Department

#### "AN EVENING AT EPWORTH."

"An Evening at Epworth" is now a certainty. The Field Secretary has already begun preparations for this tour during June and July. He will be accompanied by his wife, Mr. Chapman and Miss Victoria Webster, of Dallas. Mr. and Mrs. Appleby will give a stereopticon talk on the encampments. Mr. Chapman will do the singing, and Miss Webster, who is a splendid elocutionist, will give one or two selections at each place. It is the purpose of the Cabinet to prepare a high-class evening's entertainment for the Leaguers who secure an engagement on this tour. The morning and afternoon will be devoted to Epworth League Institute work and every phase of the organization and working of the League will be gone into thoroughly.

It is possible only to visit about

forty or fifty Leagues on this tour, which will begin about the 10th of June next, and as it will be a rare opportunity for every League in the State to secure such a corps of capable workers, those wishing to be included in this tour would do well to get their applications into the Dallas office at the very earliest possible moment.

This is not to be a money-making proposition. The only thing to be asked of the Leagues will be the necessary expenses incurred in making the tour, which will not be very great. Every possible effort is being made to reduce the expenses to a minimum, and just as soon as final plans for the tour are completed the Leagues wishing to make an engagement will be advised of the amount that it will cost them.

First come, first served. A. K. R.

### The Sunday-School Department

EDITED BY C. S. FIELD, Secretary Texas Methodist State Sunday-School Conference, Fort Worth, Texas.

Address all communications, queries, etc., intended for this page to the Advocate Sunday-School Editor.

Will the Sunday-school workers of Texas kindly read the headlines and send us some fresh matter for this page of the paper. Do this.

#### WHY NOT?

A certain great corporation in the United States pays its sales manager \$60,000 per year. Why? Because he secures the confidence of employers, employes and customers and uses it carefully and wisely. All parties are pleased with the contract. He began in the most humble way, and determined to make people obey him and be glad of it. He is also a great Church worker. All salesmen should have that ambition and be encouraged to use it for the Church.

It was once the vogue for a salesman to "wait on" the customer. Now, if a salesman undertakes to wait on a customer he is discharged. He is supposed to do away with all sorts of waiting. He is not to wait, nor is he supposed to allow the customer to wait. Eternal activity begets influence, prestige, success. Yet some Sunday-schools think that the "waiting" plan ought to work—but it doesn't. Why not?

We have seen a certain advertisement of a "twenty mule team." It is a wonderful success, and deserves it. When that great wagon struck the black waxy soil it sank to the hubs, but there was no delay or danger, because the special characteristic of that outfit was team work, and the mule that balks or kicks is disposed of quickly. Now, when a teacher balks, or when a class wants to run independently, or when somebody's pet personal scheme is thwarted by the Superintendent's command to go forward, and everything depends upon team work, then should we take lessons from a mule?

A Sunday-school is very like a department store. It has a great plant and a great expense; a great floor and a great stock. It should have a great trade. Why not? But when one department of a great department store fails to show a healthy growth there is immediately a called meeting of the management and the head of the department. New life is shown there at once. A shifting of the furniture, a brightening of the place generally, a new system of advertising, some new experienced help, a more

careful scrutiny of its methods, takes place. They watch it like nurses do a sick king. They place a thermometer plainly in view, and soon there is a shift that means profit to the management, whether it means promotion to the department head or not. Is not the Superintendent under the same obligation to make a Sunday-school succeed that a department store manager is to make a profit for his employers?

It has long ago been found that one of the best methods of increasing the volume of business done by any concern is to draw its men from all over the country at least once a year into some convention for the purpose of a general drill, reunion, educational program and practical training in the best methods and plans. The men know that they are expected to be present and that much depends upon what they get out of that very meeting. Our Sunday-school workers are called together once each year for the very same purpose. Are we not under even greater obligation to go than the man who goes for mercenary interests alone?

"Let good enough alone" is not an authentic motto to hang up in a Sunday-school room. It would be equivalent to "Let God Alone." When you think your school is doing splendidly it is time for you to get very busy. When you stop to contemplate the perfection of the work that the others are doing you are overlooking the messenger boy at your feet with a telegram from Macedonia across the street, crying, "Come over and help us; we perish." The merchant never congratulates himself that he can afford to "let good enough alone." He knows that wear and tear and moths and rust always destroy that sort of treasure that is not continually in motion. The Pharisee at prayer was so full of "let well enough alone" that the publican got the blessing, while down on his face in the dirt crying for mercy—the Pharisee standing in the attitude of one giving a blessing. Christ called the busy fishermen, not the strutting Pharisee. The teacher who asks all the questions in the Quarterly and then sits down in gossip or to read his mail until Sunday-school closes is close kin to "let good enough alone," and most certainly will sooner or later go to the Superintendent and ask to be released, and later to find that few people would want his or her company in the hour of death.

The object of this method of balloting for public officials is to prevent intimidation and bribery, or other mischievous influences at the polls.

The ballots are printed by the authority of the State and at public expense so that no candidate can be under personal obligation for money thus expended. The election room is divided into two compartments. In one section sit the officers holding the election. In the other are voting booths into which the voter, ticket in hand, privately enters to prepare his ballot to his own notion, first having given his name to the officers of the election and proving that his name is on the assessor's list. The ticket has printed on it the names of all the candidates of the different parties, in separate columns, and if the voter wishes to vote for all the candidates of his political party, he simply makes a "X" in a circle printed at the top of that column. If he wishes to vote for only certain candidates, he makes a cross in a circle opposite each name voted for. Or he may write in a blank space left for the purpose the names of all the candidates he wishes to vote for. Then he must fold the ballot so that no one can see how he voted, give it to the election officer having charge of the ballot box, and this officer numbers it and pastes down the part marked with the number so that it cannot be seen without cutting the ballot open, and deposits it into the box in the presence of the voter. Thus the whole procedure of voting is in the hands of the State instead of being exploited by political parties and machines.

#### LEPROSY IN RATS.

For a long time it has been believed that the spread of the bubonic plague was in large measure at least traceable to rats. Dr. George McCoy, formerly with the Marine Hospital Corps, declares that rats have a disease very much like leprosy and that human beings may become victims to it by some method of inoculation. In the study of the question, Dr. McCoy examined 14,000 rats, and more than twenty of these had a leprosy disease. It is a noteworthy fact that the largest per cent of these came from butchershop vicinities, that is, more than from any other specialized locality. Ulceration was present in more than sixty per cent of these cases. The number of bacilli was enormous. If a rat thus affected inhabits the barn or granary, and you should handle the grain while there is any abrasion of the skin on the hands, immediate danger of transmitting the disease would be present. It is well known that rats are very filthy, that they have thick, scaly skins, under or in which may nest billions of bacteria, and that their hair is rough and scaly, affording another excellent nesting place for bacteria. Besides their general destructiveness to crops and harvested grain, chickens and other property, we may consider the rat as a pest to be dreaded even more than the stegomyia fasciata mosquito.

#### THE MOST USEFUL METAL.

Many persons, if asked to name the most useful metal, would answer, "gold." But this is far from correct. Among all human industries iron in some form is the most useful metal. Gold has a value rather because of its scarcity, while iron has value because of its actual utility in every great human enterprise. Many metals cost more than gold. Few metals are cheaper than iron.

#### THE PORTUGUESE EPIC.

The name Camoens is pronounced Kam-on-esh 1. The Portuguese spelling is Camoes, Kam-on-esh 2. He was a distinguished poet of the 16th century in Portugal. There is a strange parallel in his life and Dante's. He, like Dante, loved a woman with unyielding devotion. Like Dante he never enjoyed the companionship of the loved one. Like Dante he was banished. Like Dante he did his best writing while in exile. The name of his great poem in his own language is "Os Lusíades," that is, The Lusitanians, for Lusitania was the ancient name of his country. In this poem he modeled largely after the Iliad of Homer. In purpose his mind was identical with that of Homer, namely, to magnify the heroic deeds of his country's history, and to immortalize the name of his people, to give to them and to the world for them a literary production that would show their ancestral virtues becomingly alongside those of any people. In this he succeeded far more than is usually accredited to him. It was first published in 1572. He had just been readmitted to his country after seventeen years of exile—come home, as it were, to confer honor upon the country that had dishonored him. This poem has

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the distinction of saving his language from final destruction, just as the poems of Robert Burns saved the Scotch. The revocation of the Edict of Nantes occurred about 12 years after the book was first published, which act was doubtless precipitated by the book, and the power of Spain was absolute, and her language would have utterly absorbed or superseded that of Portugal but for this book. The Lusiad is so called from the mythological machinery interwoven into the poem, the mythical Lusius being accredited, at some remote, unknown time, of having founded Lisbon. But the story hinges around the voyage of Vasco da Gama who doubled the Cape of Good Hope in 1497 and indeed made his way to India by a newly discovered route. Like many other men who have served their country eminently, Camoens died in great poverty.

#### NORTH TEXAS CONFERENCE.

- Bonham District—First Round.**
  - Ector Cir., at Ector, Feb. 26, 27.
  - Maxey Mis., at M., Mar. 5, 6.
  - Bailey Cir., Mar. 12, 13.
  - Ravenna Mis., Mar. 19, 20.
  - J. B. GOBER, P. E.
- Bowie District—First Round.**
  - Holliday Mis., Feb. 26, 27.
  - Dandee Mis., Feb. 27, 28.
  - Bowie Mis., Mar. 5, 6.
  - JNO. E. ROACH, P. E.
- Decatur District—First Round.**
  - Justin Cir., at Justin, Feb. 26, 27.
  - L. S. BARTON, P. E.
- Greenville District—First Round.**
  - Fairlie and Wesley Chapel, at F., Feb. 19, 20.
  - Wolfe City, Feb. 20, 21.
  - R. G. MOOD, P. E.
- Paris District—First Round.**
  - Avery Mis., at Avery, Feb. 26, 27.
  - Paris Cir., at Hopewell, Mar. 5, 6.
  - Bonham Street, at B. S., Mar. 6, 7.
  - Lamar Ave., Mar. 12, 13.
  - Centenary, Mar. 13, 14.
  - J. M. SWEETON, P. E.
- Terrell District—First Round.**
  - Chisholm, Feb. 26, 27.
  - Terrell, Feb. 27, 28.
  - M. L. HAMILTON, P. E.
- Decatur District—Second Round.**
  - Alvord, March 5, 6.
  - Decatur Sta., March 6, 7.
  - Greenwood, March 12, 13.
  - Rhome Cir., March 19, 20.
  - Paradise Cir., March 20, 21.
  - Boyd and Garvin, March 26, 27.
  - Decatur Cir., April 2, 3.
  - Bryson Cir., April 9, 10.
  - District Conference, April 13-15.
  - Jacksboro, April 14, 15.
  - Willow Point Cir., April 16, 17.
  - Chico Cir., April 23, 24.
  - Chico Sta., April 24, 25.
  - Oakdale Cir., April 30, May 1.
  - Mexican Mission, May 7, 8.
  - Bridgport, May 8, 9.
  - Ponder and Krum, May 14, 15.
  - Justin Cir., May 21, 22.
  - L. S. BARTON, P. E.
- Sulphur Springs Dist.—Second Round.**
  - Pecan Gap and Ben Franklin, at B. F., March 5, 6.
  - Klondike Cir., at Foster's Chapel, March 12, 13.
  - Cooper Sta., March 13, 14.
  - Reilly Springs, at Parks Chapel, March 19, 20.
  - McVernon, at Creasy's Chapel, March 26, 27.
  - Lake Creek Cir., at Brushy Mound, April 2, 3.
  - Cumby Cir., at Gafford's Chapel, April 9, 10.
  - Sulphur Springs Sta., April 10, 11.
  - Hagansport Mis., at Hagansport, April 15, 17.
  - Yowell Cir., April 23, 24.
  - Sulphur Bluff, April 30, May 1.
  - Winnsboro Sta., May 7, 8.
  - Brashear Cir., at Shirley, May 14, 15.
  - Purley Cir., May 21, 22.
  - Weaver and Saffilio, May 28, 29.
  - W. D. MOUNTCASTLE, P. E.
- Dallas District—Second Round.**
  - Lewisville Sta., March 2-6.
  - Fairland, 7:30 p. m., March 6.
  - Trinity, 11 a. m., March 12.
  - Grace, 8 p. m., March 13.
  - Lancaster Sta., March 17-20.
  - Hutchins and Wilmer, at H., Mar. 24-27.
  - Forest Ave., 7:30 p. m., March 27.
  - Oak Lawn, 11 a. m., April 3.
  - Erway, 8 p. m., April 3.
  - Cedar Hill and Duncanville, at D., Apr. 7-10.
  - Wesley Chapel, 8 p. m., April 10.
  - First Church, 11 a. m., April 17.
  - Oak Cliff, 8 p. m., April 17.
  - West Dallas Cir., at Irving, April 21-24.
  - District Conference, at Grand Prairie, April 25-27.
  - Grand Prairie, at G. P., April 30, May 1.
  - Forest Ave., 8 p. m., May 1.
  - Cochran and Maple Ave., at C., May 7, 8.
  - Wheatland, May 14, 15.
  - Grace, 11 a. m., May 29.

- Trinity, 8 p. m., May 29.
- Erway, 11 a. m., June 5.
- Oak Lawn, 8 p. m., June 5.
- Oak Cliff, 11 a. m., June 12.
- First Church, 8 p. m., June 12.
- J. M. PETERSON, P. E.
- Guinnessville District—Second Round.**
  - Valley View, March 4-8.
  - Wesley and Bethel, at Friendship, March 11-13.
  - Pilot Point, March 13, 14.
  - Aubrey, at Oak Grove, March 18-20.
  - Woodbine, at Whaley's Chapel, March 26, 27.
  - Broadway, March 27.
  - Quarterly Conference, March 30.
  - Denton Sta., April 2, 4.
  - Collinsville and Tioga, April 5.
  - St. Jo, at Illinois Bend, April 9-11.
  - Denton Street, April 17.
  - Quarterly Conference, April 20.
  - Marysville, April 23, 24.
  - Myra and Hood, at Myra, April 24, 25.
  - Dexter, April 25, 27.
  - Era and Spring Creek, at S. C., May 7, 8.
  - Rosston, May 14, 15.
  - Sanger and Bolivar, May 21, 22.
  - District Conference will convene at Valley View, 3:30 p. m., June 3.
  - D. H. ASTON, P. E.
- Bowie District—Second Round.**
  - Bellevue Sta., March 12, 13.
  - Montague Mis., at Woodland, Mar. 19, 20.
  - Bonita, at Prairie V., April 2, 3.
  - District Conference, at A. City, April 7-10.
  - Archer City, at A. City, April 11.
  - Archer Mis., at Longley, April 11, 12.
  - Wichita Falls, April 13.
  - Sunset, at Sunset, April 16, 17.
  - Montague and D. M., April 22.
  - Nocona Cir., at Morris, April 23, 24.
  - Nocona Sta., April 24, 25.
  - Petrolia, at Charlie, April 30.
  - Byers Sta., May 1, 2.
  - Iowa Park, at B. E., May 7, 8.
  - Bowie Sta., May 11.
  - Electra Mis., at Barwise, May 14, 15.
  - Henrietta Mis., at Dean, May 21, 22.
  - Henrietta Sta., 8 p. m., May 23.
  - Crafton, at Cundiff, May 28, 29.
  - Holliday, at —, June 5, 6.
  - Dundee, June 5, 6.
  - Bowie Mis., June 11, 12.
  - JNO. E. ROACH, P. E.
- Greenville District—Second Round.**
  - Kavanaugh Sta., March 5, 6.
  - Celeste and Lane, at Mt. Carmel, March 6, 7.
  - Wesley Sta., March 12, 13.
  - Commerce Sta., March 13, 14.
  - Leonard and Orange Grove, at O. G., March 19, 20.
  - Loneoak Sta., March 20, 21.
  - Floyd and Caddo Mills, at C. M., March 26, 27.
  - Quinlan Cir., at Q., March 27, 28.
  - Merit Cir., at Harrel's Chapel, Apr. 2, 3.
  - Kingston Mis., at White Rock, April 3, 4.
  - Greenville Mis., at Cash, April 9, 10.
  - Campbell Cir., at Shady Grove, April 10, 11.
  - Fairlie and Wesley Chapel, at W. C., April 16, 17.
  - Commerce Mis., at Center Chapel, April 17, 18.
  - Wolfe City Sta., April 23, 24.
  - Lee Street and Jones-Bethel, at J.-B., May 1, 2.
  - Loneoak Mis., at —, May 7, 8.
  - R. G. MOOD, P. E.
- McKinney District—Second Round.**
  - Prosper Cir., at Wesley Ch., Feb. 26, 27.
  - Frisco Sta., March 5, 6.
  - Farmers' Branch and Carrollton, at F. B., March 12, 13.
  - Renit Cir., at Frankfort, March 19, 20.
  - Plano Sta., March 26, 27.
  - Nevada Sta., April 2, 3.
  - Wylie Cir., at St. Paul's, April 9, 10.
  - Princeton Cir., at Blythe's Ch., April 16, 17.
  - Blue Ridge Cir., at Henslee's Ch., April 2, 3.
  - Farmersville Sta., April 24, 25.
  - S. McKinney and White's Grove, at W. G., April 20.
  - Anna Cir., at Melissa, May 1, 2.
  - Josephine Cir., at Sabine, May 7, 8.
  - Allen Cir., at Lebanon, May 14, 15.
  - Weston Cir., at Roseland, May 21, 22.
  - Celina Sta., May 28, 29.
  - J. F. PIERCE, P. E.
- Sherman District—Second Round.**
  - Van Alstyne Sta., Feb. 26, 27.
  - Sherman Cir., at Cedar, March 4-8.
  - Whitewright Sta., March 13.
  - Bells Cir., at Everhart Memorial, March 18-20.
  - Pilot Grove Cir., at Blackman's Chapel, March 26, 27.
  - Howe Cir., at Gunter, March 31-April 3.
  - Trinity Mis., at Harless Chapel, April 10.
  - Cook Springs, at 3 p. m., April 10.
  - Pottsboro and Preston, at View Point, April 15, 17.
  - Sadler and Gordonville, at G., April 23, 24.
  - Waples Memorial Sta., May 1.
  - Southmayd Cir., at S., May 29.
  - Whitesboro Sta., June 5, 6.
  - C. M. HARLESS, P. E.

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

Conducted By H. L. PINER, Denison, Texas

#### DECISIVE BATTLES.—DEFEAT OF VARUS.

One of the most important battles in all the world's history was the defeat of Varus, the Roman General by the German Prince of the Cherusci, and liberator of Germany from Roman Thraldom, A. D. 9. This battle occurred in the swamps of the Rhine just across on the German side. Augustus was Emperor, the first in the Empire. Jesus was then a little boy. The Roman sway had been absolute—so absolute that externally, universal peace had reigned. But through luxury the Roman power was declining. A small disturbance across the Rhine caused the Emperor to send Varus with an army to quell the insurrection under Arminius. He had three legions, or

about 14,000 soldiers, and also about 1600 horsemen. Germany was a loyal Roman province. Hence Arminius could rally but a small army. He had been a Roman citizen and a student of Roman methods. By stratagem he led the Roman army into the swamps and attacked them and defeated them utterly, destroying them without quarter. This victory broke forever the power of Rome over the German people. Thus was changed the future history of Northern Europe and much of the world elsewhere.

#### THE AUSTRALIAN BALLOT SYSTEM.

In more or less modified form many of the States have adopted what is known as the Australian ballot system.

**RIDER AGENTS WANTED**

In each town to ride and exhibit sample new bicycle. Write for special offer. We ship on approval without a cent deposit, allow 10 DAYS FREE TRIAL and freight prepaid on every bicycle. FACTORY PRICES on bicycles, and 25% discount. Do nothing until you receive our circular letter our enclosed price and catalogue. Free, counter broke rear wheels, lamps, handlebars, bell, fenders. READ CYCLE CO., Dept. M201 Chicago, Ill.







## 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 ROCHESTER CONVENTION AS SEEN BY ONE WHO IS NOT AN AMERICAN.

The picture of the convention has made such a deep impression on my mind and heart that sometimes it seems to me that I am again there among that great number of happy volunteers, hearing the messages which men like Mott, Speer and Zwermer had for us. Many and many a time my heart and mind fly to the convention hall where I received the visions which God, through those men, sent us.

Some one has said that words are not true interpreters of our feelings, and it is true. It is almost impossible for me to tell by the poor medium of words the impressions I received in the convention. But I will try to tell you about three or four of them.

First—The wonderful vision of God's love for the non-Christian world. I never before had realized as I did then the love of God for the heathen world. No matter whether one is a Korean, a Japanese, a Chinaman, a Hindu, a Negro or a Mexican, God loves that soul. John 3:16 rang in my ears all the time. It seemed that some one was constantly whispering, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Why such a great movement? Why so many men and women gathered together with the same spirit? Because of the love of God for the world. He is calling them to go and help, to go and rescue, to go and save.

Second—The flags made a great impression on me. Stretching from the front of the auditorium to the gallery were flags from all the countries of the world, and as I sat there and listened to the beautiful songs, the inspiring talks and the earnest appeals made by the missionaries from the various mission fields, I thought, "There is still another appeal made in every meeting during all the convention—a plea and appeal made not by a missionary, but by each country itself. It seemed to me that the heathen world in miniature was there. I could see every mission field begging and pleading for salvation—the non-Christian world saying to the Christian world: 'Give us an opportunity to know Christ. Give us an opportunity to know of the beauty and happiness of the Christian life.' It was a silent but an eloquent and earnest appeal."

Third—The United States as the chosen country to take the gospel of Jesus Christ to the non-Christian world. At the front on each side of the platform, and covering the whole space between the platform and the gallery, was a flag of the United States. I had the vision of God's love for the non-Christian world, the vision of the heathen world pleading for salvation; then I said: "Who is going to respond? Who is the chosen country to take the glad tidings of peace? Whom has God chosen to evangelize the world?" And the answer came from the two flags: "The United States, this wonderful country, so richly blessed, is the country chosen by God to send soldiers of the cross to fight the battle in the mission field." The "flag of the stars and stripes" responding to the appeal made by the flags of the heathen world.

Fourth—The great number of volunteers responding to the call. Is the United States responding to the call? Are her people heeding the appeal? Are they willing to fight the battle in the mission field? Yes. The missionaries from the various fields were a vivid answer to this question. "Yes" was the answer given by the volunteers ready to sail this year, willing to be messengers of Jesus Christ to the non-Christian world, and "Yes" was the answer of the numbers of volunteers who are yet preparing to go. These prove that the United States is obedient to the call and willing to respond and make known the Savior to the non-Christian world. And, oh, how happy I feel when I think that through them Mexico is having the opportunity to hear the gospel.

This vision of the response made by the volunteers came to me most vividly when the whole body of the convention sang this beautiful song:

"O Jesus, I have promised  
To serve thee to the end;  
Be thou for ever near me,  
My Master and my friend.  
I shall not fear the battle  
If thou art by my side,  
Nor wander from the pathway,  
If thou wilt be my guide.

O let me see thy footmarks,  
And in them plant mine own.

My hope to follow duly  
Is in thy strength alone.  
Oh, guide me, call me, draw me,  
Uphold me to the end;  
And then in heaven receive me,  
My Savior and my friend."

Fifth—I should not do justice to myself if I did not say that one of the deepest impressions was that Mexico was not mentioned at all during the convention. As I sat there and heard the appeals made by the missionaries of the various mission fields, oh, I longed and longed for somebody to make one for my country. But I was happy for one thing—her flag was there. It was the first flag I saw when I entered convention hall. My country itself was making its plea. But at the same time I feel the great responsibility we have in having the opportunity to hear the gospel of Jesus Christ. I feel more the burden of souls in my heart, and I pray God that this inspiration and this vision and those messages may linger with me, that I may be able to pass them to some one else in Mexico—to many more. I pray God that I may so live that he may trust me and use me in winning souls for him.

So many times I have thought of what a privilege it must be to say: "I am a Christian and my country is a Christian country." You are citizens of a Christian country; I am a citizen of a non-Christian country. But we are all citizens of the Christian world, because we have surrendered our lives to our Master and Lord, and we shall all be citizens of the New Jerusalem if we are faithful to the end and true to the visions we receive.

REBECCA M. TEJEDA,  
Guadalajara, Mexico.

Now student in Scarritt Bible and Training School, in Kansas City, Mo.

(The foregoing letter from one who is the beneficiary of the scholarship of the Woman's Foreign Missionary Society of the North Texas Conference in the Scarritt Bible and Training School, is full of interest for our readers, and especially so to those of the W. F. M. Society of the North Texas Conference.—Editor Woman's Department.)

### A MESSAGE TO THE NORTHWEST TEXAS HOME MISSION SOCIETY FROM THE CORRESPONDING SECRETARY.

The Home Mission Society is almost gone. I wonder how the results will look when the records are made public? There have not been as many auxiliaries organized this year as last. Have we used all our territory, or have we been less zealous this year for the cause of home missions than formerly?

How much has been paid on the Deaconess Scholarship assessment? Will the Treasurer's books show that each woman who is a member of the Northwest Texas Home Mission Society has paid her extra \$1 for the support of our connectional work?

Will not each woman read and answer these questions, then ask herself: "Have I been true to the work committed to my hands?" These are not idle questions. The prosperity of our work as an organization depends on the answers that can be given to them.

The Wesley house at Thurber has been duly opened, and to the company there is due great praise for the noble generosity they have ever manifested toward our work.

Dr. Macune and Miss Smith both write that the need of a housekeeper is imperative. Miss Smith and Miss Norburn are so much in demand for other things that they have no time to attend to household duties; for them to do so means many lost opportunities of presenting Christ to the people who need him so much.

Now is the time for some noble Christian woman, who has no home responsibilities, to come to our help in this, the time of great need. I sincerely trust that some one will respond to this call and at once communicate with Dr. Macune, Miss Smith or myself in regard to this work.

New officers have been elected in the auxiliaries. They should be impressed with the importance of their positions as leaders, and use every means to bring their auxiliaries up to the ideal standard.

Many complaints reach me concerning the leaflets. In a letter received today, in answer to one of inquiry concerning this matter, Mrs. McDonnell says that last quarter the leaflets went direct to auxiliaries, and that the lit-

erature is not yet out, but that it will be sent to Conference Secretaries. As soon as it reaches me I will distribute it at once.

The annual meeting will be held early in June at Waxahachie. Let us be much in prayer, that this may be the greatest meeting our conference has ever known.

MRS. NAT G. ROLLINS,  
Aspermont, Texas.

The annual district meeting of the Home and Foreign Mission Societies of the Corsicana District will be held in the Haynie Memorial Church at Rice, Texas, Feb. 24 to 26, inclusive.

Program of W. H. M. Society:  
Thursday, 7:30 p. m., devotional exercises by pastor of Rice M. E. Church; address of welcome; response, Mrs. O. E. Kirvin, Corsicana; paper, "The Duty of the Women of the Church to the Home Mission Society," Mrs. Cull Sanders, Groesbeck; discussion; closing exercises.

Friday, 9 a. m., devotional; report of District Secretary; enrollment of delegates; appointment of committees; reports from auxiliaries; paper, "What is the Home Mission Society Doing in City Missions?" Mrs. W. R. Tyler, Blooming Grove; devotional.

Friday, 2 p. m., devotional, Mrs. Mimms, Mexia; paper; song, Mrs. Boggs, Corsicana; "Connectional Work of W. H. M. Society," Mrs. J. E. Blair, Corsicana; subject, "How Can the W. H. M. Society Help the Pastor?" Mrs. Ell. Hill, Cooldidge; discussion; paper, "What Constitutes a Good Corresponding Secretary?" Mrs. Julien Wood, Mexia; closing exercises.

Foreign Missions Program,  
held at Rice, Northwest Texas Conference:

Friday, Feb. 25, 7:30 p. m., devotional, Rev. Rogers, Rice; sermon, Rev. M. S. Hotchkiss.

Saturday, Feb. 26, 9:30 a. m., devotional, pastor; enrollment of delegates; appointment of committees; reports from auxiliaries and Sunday schools; discussion; noon hour devotion, Rev. Rogers, Rice.

Friday, Feb. 26, 2 p. m., devotional, Mrs. John Callicutt, Corsicana; workers' conference, Mrs. M. Y. Beeson; topics, "Has the Woman's Foreign Missionary Society Proved to Be a Permanent Good in the Church? If So, Mention in What Way?" Mrs. J. C. Mimms, Mexia; "Why Is There So Little in Spirit in the Average Missionary Society to Distinguish from the Secular Clubs?" Mrs. F. A. Parsons, Corsicana; "How Can We Develop the Liberality of Our Women?" Mrs. John Callicutt, Corsicana; "Where Is the Young Woman's Place in Mission Work of the Church, and How May They Be Enabled to Find Their Place and Fill it Right?" Mrs. Newt Bell, Rice; "What Benefit Has Been Received by the Societies That Have Taken the Course of United Study?" Miss Rosa Nowlin, Rice; "The Annuity Fund," Mrs. J. D. Whitcomb, Groesbeck; "Membership Crusade, Object and Benefit," Kerens; "The Sense of Personal Obligation," Mrs. T. E. Triplett, Corsicana; paper, Mrs. W. R. Tyler, Blooming Grove; music, Miss Mary S. Sanders, Mexia, Chihuahua, Corsicana; music; missionary talk, Mrs. J. C. Mimms; adjournment.

MRS. M. Y. BEESON,  
Dist. Sec. W. F. M. Society, Corsicana District.

MRS. L. B. COBB,  
Dist. Sec. H. M. Society, Corsicana District.

AN IMPORTANT MEETING OF W. H. M. SOCIETY, WAXAHACHIE.

The Woman's Home Mission Society held an important business meeting Monday at the church, with an attendance of thirty. Mrs. Ed Hawkins conducted the devotional exercises. The official reports followed.

First Vice-President Mrs. J. B. Dunaway announced that a play would be given by Mrs. Peters under the auspices of the society on the 18th inst.; also a bazaar and market in connection with a tea would be given on the Saturday before Easter.

Special mention was made of the success of the reception given in honor of Rev. and Mrs. Porter and Rev. and Mrs. Armstrong at the elegant and hospitable home of Judge and Mrs. Lee Hawkins. Every feature of it contributed to making it one of the most delightful affairs the Home Mission Society has been interested in.

In response to a plea for help, \$1 was contributed to the parsonage fund at Sanderson; also \$1 was sent to Bovina to add to a church fund.

Mrs. J. H. Harrison, Mrs. J. S. Mehar and Mrs. Bivings were welcomed into the society as active members.

Mrs. Lee Hawkins then took the chair and conducted the election of officers, which resulted as follows: President, Mrs. Ed Hawkins; First Vice-President, Mrs. Will Fears; Second Vice-President, Mrs. Rogers; Third Vice-President, Mrs. Holland; Recording Secretary, Mrs. Tidwell;

Corresponding Secretary, Mrs. Lasswell; Local Treasurer, Miss Mollie Phillips; Connectional Treasurer, Mrs. Hill Harbin; agent for Our Homes, Mrs. Tom Hunter; Director of Music, Mrs. W. D. Boyd; Press Reporter, Mrs. T. H. Cheatham.

PRESS REPORTER.  
W. H. M. SOCIETY, HUBBARD CITY.

Our Home Mission Society met Feb. 7. This was the time for the annual election of officers. Those elected were: President, Mrs. Sallie Thompson; First Vice-President, Mrs. E. L. Condon; Second Vice-President, Miss Lizzie Barrett; Third Vice-President, Mrs. Jim Barrett; Recording Secretary, Mrs. O. E. Taulman; Corresponding Secretary, Mrs. B. D. Hodges; Treasurer, Mrs. A. E. Carraway; Press Reporter, Mrs. E. L. Rhodes; Local Treasurer, Mrs. J. W. Cates; agent for Our Homes, Mrs. H. Sanders.

Our good pastor, Bro. Carraway, was present to advise and help us. We have twelve new members and we feel very much encouraged in our coming year's work. Our ladies all seem enthused and are planning to do a sure enough good work in 1910.

MRS. E. L. RHODES,  
Press Reporter,  
Hubbard City, Texas.

W. F. M. S., GROESBECK, TEXAS.

The Groesbeck Foreign Missionary Auxiliary at the February meeting elected officers for the year as follows: President, Mrs. Cull Sanders; Vice-President, Mrs. Lulu Chambers; Recording Secretary, Mrs. Ella Saunders; Corresponding Secretary, Mrs. Elizabeth Jackson; Treasurer, Mrs. J. M. Thurmond; Press Reporter, Mrs. J. B. Dodson; agent for Woman's Missionary Advocate, Mrs. J. D. Whitcomb.

Delegates elected to district meeting to be held at Rice were Mrs. Lulu Chambers and Mrs. B. J. Williams.

Our society has met all of its obligations for the past year, including the \$50 pledge toward the support of Miss Trullie Richmond in Brazil. We want to begin the new conference year with renewed interest and zeal.

MRS. J. B. DODSON,  
Press Reporter.

FROM STEPHENVILLE, TEXAS.

The Woman's Home Mission Society of Stephenville elected its officers for the ensuing year on last Monday afternoon. They are as follows: President, Mrs. M. J. Thompson; First Vice-President, Mrs. Henry Cole; Second Vice-President, Mrs. C. O. Blaney; Third Vice-President, Mrs. Mamie Chambers; Corresponding and Recording Secretary, Mrs. Ballbridge; Treasurer, Mrs. Julia Moores; Press Reporter, Mrs. C. L. Cartwright; Superintendent of Reading Course, Mrs. Ben Basil.

This is Bro. and Sister Cartwright's first year with us. We feel much encouraged along all lines of Church work.

The parsonage has been thrown open in a social way on several occasions.

Mrs. Cole and Mrs. Caver entertained the Home Mission Society on the last fifth Monday.

The work of the society has been very pleasant and prosperous the last year, and we enter the new year more determined than ever to use the talents the Lord has given us to the upbuilding of his cause.

MRS. M. J. THOMPSON,  
Press Reporter.

FROM MERIDIAN.

The Woman's Home Mission Society held its annual bazaar and valentine party on Feb. 12, 1910, at the home of Mrs. Robert Robertson. Our hostess welcomed most graciously the guests and added much pleasure to the occasion by her modest but friendly reception.

This was the finest display of the bazaar department we have ever had. The tea given was most enjoyable. The valentine department, presided over by Mrs. L. F. Rice, with Miss Kathleen Alexander as postmistress, was quite a money-making idea, and offered amusement to all present. Our Treasurer reports about \$40 above all expenses.

MRS. KATE B. WINSTON,  
Press Reporter.

FROM BARTON'S CHAPEL AUXILIARY, DECATUR DISTRICT, OAKDALE CIRCUIT.

I want to say a word as to what our W. H. M. Society is doing. We organized last March with eight members enrolled. We now have on the roll fifteen members. We meet twice a month, once in devotional and once in business session. During the year we have collected \$226.85, and paid out for different causes \$218.35. But we do not count just the good being done in dollars and cents, but in the great spiritual uplift in our own hearts

## HER DUTY

"I feel it my duty," writes Mrs. Martha Dings, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? Get Cardui at once. All reliable druggists sell it.

and lives and the wider awakening to the fact of what a great work this is and the great harvest yet to be garnered. Our attendance is good, considering we are in the country and it is quite a distance for all to go.

Our presiding elder, Rev. L. S. Barton, is a great inspiration to us and ever gives us great encouragement. We feel safe in saying no one has a wider awake presiding elder than our beloved Rev. L. S. Barton, for whom our Church was named. We have a new pastor, and feel sure he, too, shall be a great strength to our auxiliary.

We met Feb. 14 and elected officers for the coming year's work. Some mistake was made in our reports in the minutes. Probably it was in fault of our officers in failing to send in their reports in time.

Let us at the beginning of the coming year's work start out with greater determination to do more good. Our hearts are with every auxiliary in this great work. We rejoice in the work and desire your prayers.

MINNIE GREEN,  
Corresponding Secretary.

Inward and Outward.  
The inward effects of humors are worse than the outward. They weaken all the organs, inflame the mucous membrane, cause catarrhal troubles, and endanger the whole system. Hood's Sarsaparilla eradicates all humors and cures all their effects. It's the great alternative and tonic medicine whose merit has been everywhere established. Accept no substitute.

## DISTRICT CONFERENCE NOTICES.

Bowie District.

The Bowie District Conference will meet at Archer City, April 7-10. Rev. T. N. Weeks will preach the opening sermon April 7, 8 p. m.

Committees of examination:  
License—J. R. Wages, J. P. Humphreys, E. H. Coburn.  
Admission—W. T. Morrow, L. P. Smith, R. L. Patterson.  
Deacons' Orders—W. A. Thomas, M. R. T. Smith, J. A. Kerr.  
Elders' Orders—T. N. Weeks, C. P. Martin, E. S. Williams.  
JOHN E. ROACH, P. E.

Stamford District.

License—Jerome Duncan, C. D. West, C. B. Meador.  
Admission—R. E. Goodrich, M. S. Leveridge, R. A. Clements.  
Orders, Deacons—W. H. Terry, W. M. Pope, J. L. Hollers. Elders—Comer M. Woodward, J. D. May, J. H. Watts.  
J. T. GRISWOLD, P. E.

San Marcos District.

District Conference committees:  
For License and Admission—Sterling Fisher, J. D. Dorsey, J. A. Pledger.  
For Deacons' Orders—Dr. John Anderson, Gaston Hartsfield, W. A. Youngman.  
For Elders' Orders—J. M. Alexander, Geo. M. Boyd, N. E. Bragg.  
W. H. H. BIGGS, P. E.

## CORRECTION.

There were two mistakes made I wish corrected in my article on Clarendon College which appeared in Advocate of February 17. In paragraph 8 it reads, "He raised bonus of \$6000." It should read, "We raised a bonus," etc.—the citizens of Clarendon. The charter was issued by J. W. Maden, Secretary of State, September 10, 1898 instead of 1908. J. M. SHERMAN.



IS THERE ANYTHING IN A NAME?  
By E. H. Mowre.

The time has come for the Methodist Episcopal Church, South, to place herself in line with events and discard that which does no good, but is a positive source of harm. Some tell us that it is too late to think of changing the name of the Methodist Episcopal Church, South. When I was a child I was taught that it was never too late to correct a mistake or to do good.

Many have written opposing the contemplated change, not one of which has given a single logical reason for the retention of the word "South;" even the Bishops who have written so elaborately never got beyond sentiment. Of course, they as well as the entire Church, love the "South;" it is the "homeland;" it has had a wonderful history; it has one of the best races of people who has ever blessed the earth, but is that a reason for retaining a name which adds nothing to the Church, but does detract from its usefulness?

Every member of our Church who lives west of the Mississippi River, preacher or layman, has had to take valuable time to explain why we call ourselves "Southern Methodists." The people to whom we must explain are not fools, but good, reliable, intelligent citizens from the Eastern, Middle West and Western States. No honest man can explain to these prospective Church members without referring to the causes which brought about the Civil War. The very moment we do that, we arouse a latent prejudice which can be found in all, whether they come from the North, South, East or West. Our fathers settled that question, and we, as a Church, had absolutely nothing to do with it. We are now, and have always been, free from politics. Then why a name which continually subjects us to a charge of "politics in the Church?"

There are literally thousands who are converted at our altars west of the great river who identify themselves with other Churches, simply because they have a horror of anything which smacks of politics mixed with Church membership. Now, I submit that, while to one acquainted with our Church history and the Church at the

present time knows no ecclesiastical body was ever so free of anything which resembles politics as the M. E. Church, South, way have a name, which to one not familiar with our history, yet the very one we hope to help, and from whom we expect aid continually suggests something geographical, provincial and political?

It is not worth while to keep on repeating "they should know better." They do not, and Methodist preachers have work of more importance than to teach history and cater to sentiment. The writer was twenty-one years old before he ever heard of an ecclesiastical body named Methodist Episcopal Church, South, not being a Christian or a Church member, yet from our standpoint, we were worth saving and getting into the Church. There are millions of people who are no better informed than was I. When these people are converted they are valuable in any Church, but do not want to identify themselves with an organization which needs a historian to continually explain.

Bishop Hoss furnished us some amusement in his efforts to answer the arguments of C. L. McCausland. After writing one short paragraph he discovered he had nothing more to say, so jumped from his subject of "Why Change the Name?" to a defense of the official administration of the Bishops. I did not know such a defense was needed. My brethren here in the West have brought no charge against them; I have not seen anything in any of the Church papers derogatory to our Bishops. Perhaps our good Superintendent knows better than I whether or not they need defending. The facts are, Bishop Hoss is too good a logician to struggle long with an argument when there is nothing to be brought forward as proof, so concluded by defending his brethren in the College of Bishops. His conclusion was much better, and very much longer, than the body of his discourse.

What name would I give the Church? Simply "Methodist Church." If there is a Methodist Church on earth, it is ours. We are more nearly the original than any other body. To the name suggested by some I earnestly object on the ground that it may

become necessary to change it again. "Episcopal Methodist Church" might be a misnomer, if even a small part of the things suggested by Bishop Hoss Bishop Hoss declares are not true I feel sure the Bishop is unduly alarmed; the Church need have no fear; our Bishops are not apt to abuse their authority until the Church will be compelled to do away with that order. I hope it will never come to that, but I am not among those who think the Episcopacy is the main and only essential in the Church. "Episcopal Methodist Church" would indicate that the Episcopacy was the most important element in the whole body. Then suppose some of the things which Bishop Hoss declares are not true, prove to be actual facts? It does not require a seer to tell what our American people will do; they will simply lift the hand of power and say, "Thus far and no farther;" then we would have to look about for another name. Let it be simply "Methodist Church." That will be the truth, will need no explanation, nor excuse; it will be a name any man, woman or child can understand. If we rename our Church and make it that, in a very short time no one will ever think of, or repeat the many questions of today, such as "what does 'South' mean? What is the difference between the M. E. Church and the M. E. Church, South? How does it come you are up here in the North? Why are you out West? Why don't you unite with the M. E.'s?" and a thousand others which the word "South" suggests. Verily there is something in a name.

A WOMAN'S DEFENSE.

Some time ago there was an article in the Advocate on 'Woman's Rights Movement,' written by one of our good brothers, Rev. John M. Barcus. Since reading that article I have been thinking much about the woman's work, and also praying that the Lord will direct in this very important question. Now I am not asking for women to have official position in the Church, but I think the reasons that our brother mentions are not justifiable. "What it best for our Church as a whole?" is a question well worth praying over. What one would think best perhaps another would think not best, but the Lord has been leading on from victory to victory, and will still lead, and the women ought not be kept back from this great work of helping to evangelize the world just because the men do not have the time and enthusiasm you find in the working women of the Church. Perhaps the men would never have known that our Lord arose from the tomb had it not been for the women. They arose very early in the morning when it was yet dark and went to the sepulcher, and finding it empty, ran and told the disciples and they came and looked in and saw he was not there then went away. But the woman (Mary Magdalene) tarried and wept until she saw her Lord, and He spoke to her and called her by name, and told her to go and tell my brethren (the men) that she had seen him, and that I ascend unto my Father and your Father; my God and your God.

The Lord saw fit to use a woman as a message bearer to the apostles, and they are still bearing his messages to those who know him not. "What can we give our men to do that will cause them to take more interest in the Church?" I would say give them more religion, a deeper consecration will show them that there is just as broad a field of labor for the laymen as there is for the women, if they will but open their eyes and look. The field is white unto the harvest and the laborers are few. "The women have their weekly meetings and their missionary conferences." Why can not the men if they want to take up the work of going into the slums of the cities, and in fact any part of or all the women are doing. But you say they have not the time, they have their banks, their stores, their business to attend to. Then why do anything that will hinder the women in their onward move, or deprive them of any position or place that would help the religious work along? Asking for equal rights with the laymen of the Church is not asking for all or even a part of the offices the men should hold. Our brethren seem to think that is the issue. Now, men, don't be alarmed, or cross the bridge before you get to it. You might be elected delegate or even hold an office once in awhile if the women should happen to gain their "pre-eminence." But again our brother seems to think the men will be glad to shirk their responsibilities and give them to their wives. God has said to both man and woman go and do, and heaven was not made for women alone, neither was it made for man alone. So we have no time in this busy, thoughtless world to stop and question one another's duty, but rather may it be said of man as well as woman, "The love of Christ con-

straineth me." No man has any right to have his wife elected to do his duty. And "what a woman knows and cares about Church affairs" will never save her husband. I say let the men arise in the strength of their manhood and do all they can for the evangelization of the world of which I think they will and are doing in this great Laymen's Movement. "For the men we have few offices, and to divide these with the women, will leave the men nothing to do," and oh, when there is so much to do! No man cares for my soul, and say there is nothing for men to do. The women are not saying to the men "go away back and sit down," but the call has come to them, too, and they have a mind to work, and want to help the men in this great cause. What is the Church? Why have men in these offices, and why all these conferences? Is it not for the saving of the world? Then why be afraid of the women doing too much? Are the men of to-day greater than our Lord? He had much to do with the women after he entered into his ministry. In many instances they carried his messages to the people. The Samaritan woman at the well, after talking with Jesus left her water pot and went into the city and told the men, and they came unto him.

The men objected to Mary washing the Lord's feet with her tears, drying them with her hair and anointing them with the precious ointment, but Jesus said let her alone. Many times the men would have rebuked the women, but I love to think how kind our Lord was to them. And in reference to the "sneer of the men of the world that the Church is run by the preachers and the women" I think is absurd. I should like to ask who has a better right? Surely not the men of the world; and if the Church takes notice of the sneer of wicked men it will soon lose its power and influence in the world, and again these things have been ever since the beginning of the Church. They sneered at Noah for building the Ark, but that did not stop the flood. They sneered at Christ on the cross, but that did not stop the plan of redemption. Christ said, "Father, forgive them, for they know not what they do;" and again he said, "If they repent not there is a day coming when I will laugh at their calamity and mock when their fear cometh." Surely men and brethren, the women are not wanting to take any part of man's responsibility in the Church; they are only asking for the same rights with the laymen, and the one great crying need has been send forth more laborers into the vineyard. And do you say if the women are going to help in this work, let the men sit down. Oh, men, I think the crown is worth the toil and labor and the more we do the more stars we will have in our crown. And then it is not a question of shall we or shall we not, but we must do the work the Master has left for us to do if we gain eternal life. The Master said go ye. MRS. A. P. HIGHTOWER.

A BEAR STORY AND ELSE.

I am to do evangelistic work in the West this year. Winter has been hard, consequently I have remained at home and preached occasionally for the brethren, and now have a fine Sunday-school class in Bro. Long's Church, and our Bible study seems to be very helpful to us all. I will be ready for engagements with the brethren March 1 and on until conference. I have booked some meetings already for summer work. I am praying for the greatest revival year in the history of Texas Methodism. I am especially glad to go into the West again. I held the first camp-meeting, as far as I know, in the Panhandle, which was on McLelland Creek, between old Clarendon and Mobeetie, in the month of July, 1886. That was a great meeting, and held under a cottonwood tree, and that tree will ever be green in my memory. I formed a mission, going from Mobeetie across the plains to Tascosa, thence south to the old Teanker ranch, near the growing town now of Canyon City, thence down the Palodura Canyon, and on my trip down on north side of this canyon I stopped over night with Mr. Goodnight's cow hands, and next morning killed a fine bear. I saw seven in one bunch, and this is no fish story, either. Some one will read this and say, "Do you suppose he is telling the truth?" etc. "Maybe he got mortally scared and made seven out of one." I tell you I saw seven years in one bunch, and I ran them out of the brush, but I must admit I rather led them out, but anyway we all got out. I was not the only preacher who ever got in and got out of the "brush." Now, I have run off after a bear, but the object of this squib is to let the brethren know I can assist them if they need me. They must settle that question for themselves.

J. T. BLOODWORTH.  
Fort Worth, Texas.

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In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

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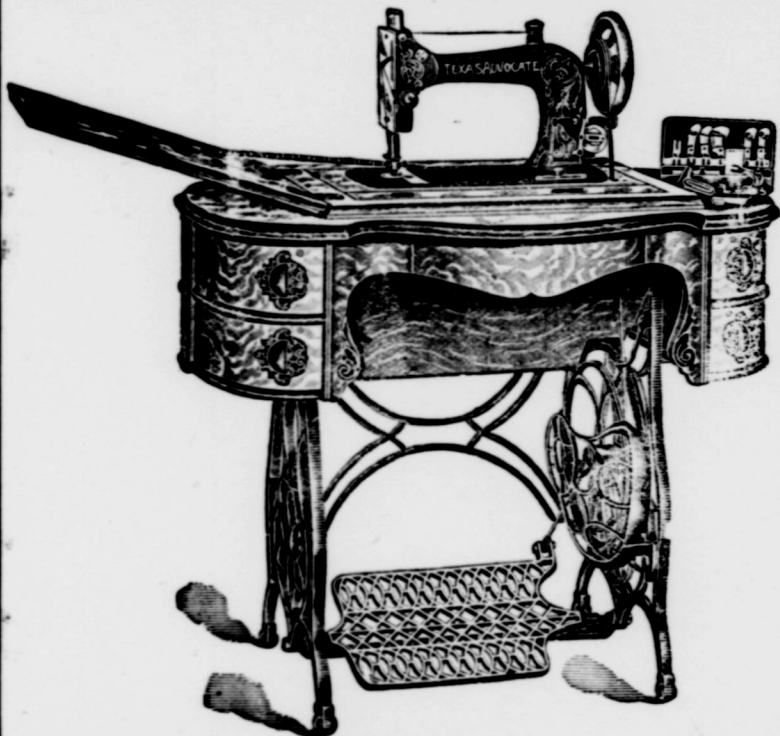
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Dr. A. C. Dixon tells a story of a taxidermist walking down the streets of Chicago, who, he said, passed by a window and criticised an owl on a pedestal. "If I could not make a better job of stuffing an owl than that fellow," said the critic, "I would quit the business." For he was a taxidermist himself. When he got through criticising, the owl turned around and winked at him. And then he felt like the biggest fool in Chicago, for he had criticised a live owl. "Everything he said was true," said Mr. Dixon, "until the owl winked. But when he showed life, he was beyond criticism. The Word of God is alive, and when it gets in you and lives in you, you'll be beyond the scalpel of criticism of anybody on earth."

Some think that faith is trusting God to croud the moon when they go after chickens.

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## 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.

**TRIGG.**—Mrs. Fannie A. Trigg, born February 13, 1846, at Washington, Arkansas, died at Caruthersville, Mo., while visiting her daughter, Mrs. E. D. Gillen, on December 21, 1909. Sister Trigg professed religion and joined the Cumberland Presbyterian Church at Mineral Springs, Ark., in 1868. She was married to James T. Trigg at Rondo, Ark., November 3, 1870. She joined the Methodist Church with her husband in Texarkana, Texas, and they were charter members of the first Church ever organized in this city. Her husband gave the lot upon which this first church was built, on the corner of Sixth and Olive Streets. She has ever since lived a faithful member of this Church, taking full part in every change which has at last resulted in the beautiful Central Church, on State Line Avenue. Her life partner passed away to his reward April 15, 1884, and now, after more than a quarter of a century, they have met in that land where parting never comes. She was the mother of eight children, seven of whom remain to mourn her loss. She brought them up to love the Church second only to the Church of the Lord, and though they miss her much, they know where to find her. Her home was always the home of her orphan nieces and nephews, and "Aunt Fannie" was dear to them—almost as much so as to her own children. They will rise up in that day to call her blessed. She was ever at her post in the Church. The Missionary Societies of the Church never had a more faithful member and leader. She will be missed because her seat will be empty. She loved her pastor, and was true to him as the needle to the pole. It was the intention of the family to assemble at the old home on Christmas Day and dedicate some little ones to the Lord in baptism, but when Christmas Day came she was in the summer land of day and song. We had the services anyhow; sad, but I felt, somehow, as I sprinkled the crystal sacramental drops upon the head of her eldest boy—the only child not in the Church—and the three little grandchildren, that Sister Trigg was looking upon the scene and was glad. God help her children to live as their mother taught them. They will not go wrong if they do this. Rest, faithful friend. We will meet you again some day. J. B. TURRENTINE, Pastor.

**JOHNSON.**—Mrs. Carrie Johnson, daughter of Thomas and Elizabeth Price, was born in Missouri April 6, 1839, and died in Oak Cliff January 7, 1910. She was converted and joined the M. E. Church, South, in her girlhood at Duncean's Chapel, Logan County, Ky. Her father was for many years a class leader in the Church. In 1866 she married James Johnson, who died in Oak Cliff in May, 1904. She is survived by three children—Van T. and Luther P. Johnson, and Mrs. Tina Kavanaugh. After the death of her husband she took up the broken threads of life and bravely faced the new responsibilities. She never forgot to call her children about her in the evening time for family prayer. She was raised in the very atmosphere of faith. Her brother, Rev. J. W. Price, is now a member of the North Mississippi Conference. The writer conducted her funeral services Sunday morning, January 8, and in the beautiful cemetery at Oak Cliff she awaits the coming of Him who hath promised that the graves shall give up their dead. E. L. EGGER, Dallas, Texas.

**CASE.**—Sister Sallie Case, one of the oldest daughters of Brother and Sister John P. Case, of Wheatland, Texas, died suddenly at her parents' home Friday evening, February 4, 1910, and was buried in Wheatland Cemetery on Saturday afternoon. She was a bright and sweet young woman of some sixteen summers, being born near De Soto, in Dallas County, Texas, November 23, 1894. Her death was a shock to the community because of its suddenness. She was loved and liked by all, and leaves a host of sorrowing friends. Our earnest prayers are for the family, whom we hope will bear up bravely under this affliction, ever believing that God knoweth best. May we cease to mourn her as lost, and endeavor to meet her in heaven. LAWRENCE L. COHEN, Pastor.

**HARLAN.**—Thomas D. Harlan, the son of James and Margaret Langston Harlan, was born in Laurens County, S. C., June 1, 1831. His parents moved to Tallapoosa County, Ala., in 1837. He was married to Miss Rebecca Jackson July 31, 1853. He left Alabama for Texas in November, 1856, but stopped in Arkansas and was provisionally detained there for nine years, during which time he enlisted in the Confederate Army, but was not permitted to enter active service on account of a wounded hand that had been injured in a gin. He came to Texas in the fall of 1867, and the following spring moved to the place on which he died. He was converted at a Methodist camp-meeting in 1857 and joined the M. E. Church, South, at Pine Chapel, Sevier County, Ark., in 1862. He brought his Church certificates with him to Stranger, and united with that Church immediately after moving to Texas, and remained a faithful member of the same until his death. His father was a Primitive Baptist preacher of the more liberal type, and it was in deference to his feelings that he remained out of the Church so long after his conversion, for Brother Harlan could not bring himself to believe in the doctrine of a limited atonement, and early learned to love the broader faith and more liberal spirit of Methodism. He was a firm believer in the doctrines of his Church, with which he was thoroughly acquainted, and loved often to discuss them, but never in a spirit of bitterness. He had many friends among the adherents of other faiths. Even those who differed with him most loved for his magnanimity and generosity of spirit. Bro. Harlan was a good singer, and dearly loved the old hymns of Methodism. He was fond of singing them both at home and in the public service. He was very faithful in attendance upon the services of his Church until about two years before his death, when his feeble health kept him much at home. During this time he enjoyed very much the visits of his pastor and Christian brethren. He was a fine host, and seemed to forget his physical infirmities in his concern for the comfort and pleasure of his guest. He left the Church militant for the Church triumphant February 5, 1910. He will be greatly missed by his devoted family and a host of friends, but our loss is heaven's gain. A great throng followed his remains to Stranger Church, from which they were carried to the cemetery after religious services and laid to rest with Masonic honors. He was the father of nine children. Three were buried in Arkansas, one lies beside him in Stranger Cemetery, and five, with his companion, survive him. Those living are W. L. Harlan, of California; John L., who still lives at the old home; A. L. and J. Lee, of Mart, and Mrs. Alice Lloyd, of Reagan. JNO. W. GOODWIN.

**HOKE.**—Allie Elnora Hoke, infant daughter of Ira and Alice Hoke, was born November 27, 1908, and died December 11, 1909, aged one year and sixteen days. Little did we think, when, on the first of last August, she was dedicated to God by baptism, that she would so soon be called to live with his angels. He had hoped to be permitted to train her for God and his cause, but Jesus said: "Suffer her to come to me." Thus one by one these little buds are taken to bloom and shed forth their fragrance in everlasting spring. Weep not as those who have no hope. Little Allie can no more come to us, but, by God's grace, we can go to where she is sweetly resting in the everlasting arms of Him who said: "Suffer the little ones to come unto me, for of such is the kingdom of heaven." G. W. HENDERSON.

**COGHLAN.**—Ella May Patterson was born near Waxahachie, Texas, February 14, 1870; was converted and joined the M. E. Church, South, before she was fifteen, and lived a devoted Christian life. She was married December 10, 1889, to D. B. Coghlan. To them were born six children—four boys and two girls—five of whom are living. Sister Ella was just two years older than this writer, and so we were children together, and she was perhaps known and understood best by me, because of this early intimacy. How well do I remember in her earliest Christian life the songs she loved and sang so joyously, and the impressions her happy song and exultant joy made upon my own young life; and how, with her own dear arms around me, she plead with me to give my heart and life to God, and she prevailed. She went to her inheritance above November 27, 1909, from her home near Garden City, Texas, where her body sleeps. Her suffering was intense and long continued, but her departure was peaceful; and now methinks she has realized her hopes. The battle is over, and she wears a crown in the New Jerusalem. We shall see her again. Her brother, EVERETT R. PATTERSON, Gilmer, Texas.

**PEARCE.**—Mrs. Mary Speed Pearce was born in Marion, Alabama, February 13, 1880. She graduated at Marion Female Seminary in May, 1898. For a number of years she taught successfully in this school and also in the Edward McGeeher Female College, Woodville, Miss. On January 2, 1908, in Ft. Worth, the writer joined her life with that of J. M. Pearce in the holy bonds of matrimony. On October 10, 1909, in Denver, Colorado, after a long and wasting illness, her spirit went home to God. The above are the bare chronological outlines of a beautiful life. Twenty-nine years filled with all the graces of culture and refinement and religion would need a volume for their full record. In this loving memorial we can only reflect a few beams of the high lights that shone in her life. Sister Pearce was an earnest, consecrated, loyal, working Christian. She sought out every kind of good work to do for God and humanity. In the Sunday-school, in the League, at prayer-meeting, in works of charity, in the social and literary life of the Church she was active and efficient. She said to me, her pastor, "Anything that you want done, call on me. I want to do all I can for Christ and the Church." I owe her a debt of gratitude as one who often cheered my heart with warm and kind words of appreciation in the ministry of the gospel as I gave it to the congregation. Her unusually cultured mind lent all the graces of intellect to the charms of her good heart. No wonder that in all the relations of life, as friend, sister and wife she filled full the cup of her dear ones joy. She stood before me under the fleecy whiteness of a bridal veil and after just a few months the snowy folds of a shroud took the place of the fair headdress of her day of bliss. Through long months, patiently, lovingly, cheerfully she battled with pain and suffering. In far away South America amidst the tropic palms she sought relief, then amidst the snows of Colorado's mountains, but it was a vain quest. With a smile and words of cheer for her heart-stricken husband, she left the hilltops of this old world for the delectable mountains of a better country. Her sorrowing loved ones are looking forward to a glad reunion after just a little while, and often in the path of the pilgrimage that yet remains will the high courage and Christly spirit of Mary Speed Pearce cheer and inspire them on their way. May God grant us all such success as was hers and victory and glory waving like banners upon both sides of the grave. HUBERT D. KNICKERBOCKER.

**SCOTT.**—Mrs. Chlo Scott, wife of James Scott, of Santa Anna, departed this life February 12, 1910, in Temple, Texas, where she had gone for an operation. She was buried February 13, from her own home church-house in Santa Anna. She was nearly 37 years old and had been an active and conscientious member of the Methodist Episcopal Church, South, since she was nine years old. Her life has been a blessing to all around her. Her hand was always out to help others, to minister to their wants and comforts and her voice always heralded the love message of her Christ. She leaves a husband, two sons and two daughters to mourn their loss. She was a noble and loving wife and a most devoted and affectionate mother. She taught her children to love and serve God and lived the life of her Master daily in their presence. She said to her pastor just a few days before her death: "I am not afraid to die; I am ready if my God needs me." She is now watching and waiting the coming of her husband and children. May she live long in the memory of her dear ones left behind and of all who knew her. HENRY F. BROOKS.

**WHEELER.**—Zora Wheeler (nee Vaughn), daughter of Rev. G. W. and Maggie Vaughn, was born near Edwardsville, Ala., October 19, 1876, and gently fell asleep in Jesus at her home near Winnboro, Texas, January 20, 1910, and was laid to rest in the Hopewell Cemetery near by. In childhood she gave herself to Jesus, joined the Methodist Church in whose communion she lived devotedly until transferred to the Church triumphant. She was married to Mr. E. W. Wheeler, October 21, 1895. To this union were born six children, two of whom preceded her to the glory world, in infancy. Her life was that of a dutiful child, a faithful and devoted wife, an affectionate mother and a loving sister. Hers was a life of devoted service, forgetting self in her desire to do good to others. It was indeed a sad parting, but there is the blessed assurance that it will not be for long as we know where to meet her, and it is possible for all to be with her "in the house of many mansions." God knows best, and his will, not ours, be done. J. A. WHEELER, Gilmer, Texas.

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**DODSON.**—Mary L. Dodson (nee Cleaver) was born July 5, 1836, in Hart County, Ky., and died Jan. 22, 1910, in Fort Worth, Tex. She was converted and joined the M. E. Church, South, in girlhood. In 1854 she was married to W. S. Dodson, and to their home were born four children—J. G. Dodson, of Cordell, Okla.; O. H. Dodson, of Chillicothe, Tex.; S. S. Dodson, of Goodnight, Tex., and Mrs. Mollie E. Davis, who preceded her mother to heaven fourteen years ago. In 1880 the family moved to Texas, settling near Gainesville, and in 1887 moved to Wilbarger County, settling a home near Vernon, where they lived till Grandfather Dodson's death a few years ago. For five or six years Grandmother Dodson made her home with her sons, J. G. and O. H. About two years ago her health became such that the family physician advised special care and treatment in a sanitarium. She suffered long, but was patient and uncomplaining, and when the angels came for her she was ready and went without pain or a murmur. She lived a long, beautiful Christian life; modest, gentle, retiring, yet ever faithful where duty called; always in her place at Church and true to her children and her home. Her worn body rests in East View Cemetery, Vernon, but faithful, beautiful Mother Dodson is with the Lord and the angels. S. H. MANNS.

**JACKSON.**—Miss Clyde Jackson was born January 11, 1894. She was the daughter of Mr. A. E. and Mrs. B. A. Jackson, of Ashland. Brother Jackson is a steward in our Church. Miss Clyde was converted three years ago and joined the Methodist Church. Since that time she was Secretary of the Sunday-school for two years, holding the position at her death. She died February 13, 1910. Her death was a great shock, not only to her loved ones, but to the entire community. Only the Wednesday before she was well and attended school. In all of her duties she was faithful. In her home she was thoroughly devoted to her parents, brothers and sisters. In her Christian life she was wholly consecrated. At the last moment she expressed a truly Christian desire to live better and do more than ever before. But those who knew her knew her but to live her and to trust her. She was quiet, unobtrusive, and, it seems, the most loved of the family. She leaves a mother and father, two brothers and a sister to mourn her departure. May God comfort those remaining. "Weep not dear loved ones, for you know where to find her." IRA F. KEY, P. C.

**YORK.**—Brother Daniel York was born September 12, 1825; came to Texas from Mississippi in 1850 and stopped in Navarro County, where he lived one year. From thence he went to Fayette County, and about the year 1886, he moved to Lee County, near Lexington, and died at the home of his son, Ed York, January 26, 1910, in Lexington, Texas. He was happily married to Miss Mary Moore December 14, 1848, and his wife preceded him to the better land about ten years. He was happily converted when a young man and united with the Cumberland Presbyterian Church soon after conversion. He leaves six sons and one daughter to mourn his departure. Time and again I have heard him say, "I am ready to go just when the Lord calls me. I am just waiting till the Lord wants to take me away," and other expressions like these were often heard from his lips. Farewell, dear Brother York; we hope to meet you in the land of joy and delight, never more to part again. W. W. HORNER.

**COX.**—Brother A. P. Cox was born in Whitney County, Ky., October 3, 1839; moved with his parents to Missouri, then to Texas, settling in Bell County. When a boy he professed faith in Christ and joined the M. E. Church, South. Brother Cox was a very faithful, devoted Christian until his death. He departed this life November 24, 1909, in Lampasas County, Texas. He was married to Miss F. M. Hampton October 7, 1861. To this union ten children were born—five boys and five girls. Four of the children preceded him to glory and six remain to mourn their loss. His dear, Christian wife went to heaven December 29, 1887, and was waiting at the beautiful gate for him. A good man has gone; a devoted Methodist has fallen. Farewell, our sainted brother; we will meet you in heaven. His pastor, G. W. HARRIS, Indian Creek, Texas.

**SHEPHERD.**—Sister Della Shepherd was born in Leon County, Texas, in May, 1860, and departed this life in the same county Feb. 7, 1910. She was married to John W. Shepherd Feb. 6, 1883. Four children came as a result of this union, one son and three daughters. Two of the daughters survive the mother, one of whom is married. Sister Shepherd was the daughter of Rev. L. J. Wright, one of the pioneer Methodist preachers of Texas, the man who led Bishop Ward into the light. Sister Shepherd knew something of the stern realities of life, being left a widow with three little girl children something over nineteen years ago. She put her trust in God when quite young, and as the responsibilities of life became greater she leaned upon him the more. As to how well she met and performed those responsibilities, we only have to point to her life and the lives of her children. She loved the Church and God's servants, and it was a great pleasure to her to be found at his house and taking part in the services. It is with sadness that we part with this good woman, but we know we shall meet her again in the sweet by-and-by. May the Father's choicest blessings rest upon the two daughters left behind, and may they follow in her footsteps. R. C. ANDERSON.

**MIDDLETON.**—Allen Brock Middleton was born October 12, 1895, and died February 11, 1910, aged 14 years, 3 months and 29 days. Life to him was short, but I am sure few have improved it better, considering the length thereof. Brock was an excellent boy, loved and honored by all who knew him. He had a fine mind and was in the tenth grade in school, making good progress in all his studies. But best of all he was a devoted Christian. He had been connected with the Sunday-school and League since he was three years old. Four summers ago he joined the Church under the ministry of Bro. A. D. Porter, and continued faithful to his vows until death took him. It would be difficult to find a more faithful and devout Christian among the young people anywhere. He was buried from the Methodist Church in Abany, February 12, a very large crowd attending the funeral services, showing the high esteem in which he was held. May his brief stay among us be sanctified to the uplifting of his young friends, leading them to a higher and better life. May God comfort his bereaved father and mother in this sad hour. J. H. CHAMBLISS.

**PHARES.**—W. I. Phares was born May 20, 1873, in Hale County, Ala.; was married to Miss Fanny Grimes March 8, 1894; moved to Bowie County, Texas, February 5, 1902; died January 23, 1910. He leaves a wife and five children, father, mother, six brothers and one sister and a host of friends to mourn their loss. Thank God, I am glad to say that Brother Phares joined the M. E. Church, South, in his childhood, and at the time of his death was a devoted Christian. In his death the Church loses a faithful steward, the community a good neighbor, the county a good citizen and the Woodmen a good member. A wife loses a true and devoted husband and the children lose a good father. Let us all bow in humble submission to him who doeth all things well. May God comfort the bereaved ones. A. M. PINKHAM, P. C.

**COBB.**—Mrs. T. P. Cobb was born May 15, 1850; married Dec. 18, 1879; died Jan. 27, 1910. She was converted in childhood and joined the M. E. Church, South, of which she was a consistent and devoted member till the day of her death. Her husband preceded her to the other world several years ago. But now they are reunited to part no more. Two children were born to this union, who are left to get through life the best they can without father or mother. Sister Cobb was a woman with a sweet disposition, and exceedingly optimistic. She loved her Church with an unselfish love, and was always ready to assist in every worthy enterprise. But dear Sister Cobb has gone. This community will miss that cheerful face and kind and generous hands. Blessed are the dead who die in the Lord. Sister Cobb was evidently one of the blessed. May that same Spirit who guided the mother here through life, and ultimately to the haven of rest, continue to guide the son and daughter in paths of righteousness and rectitude, and finally to that better world where sorrow will be no more and partings never come. A. N. JULIEN, Pastor, Lewisville, Texas.



**FINLEY.**—Elizabeth Frances New was born in Wilson County, Tennessee, Sept. 27, 1833. When 12 years of age she gave her pure young heart and life to her Savior, and attached herself to the M. E. Church, South, in which she remained until death. At the age of 16 she was married to Thomas Jesse Finley, with whom for sixty years she journeyed down the pathway of life. The self-sacrificing spirit was perhaps the most prominent of all the virtues adorning this good woman's character. The welfare of those about her seemed always to be uppermost in her mind. Amid the sufferings, trials and troubles of this life her patience, resignation, fidelity and sweet-spiritedness shone forth with matchless splendor. In 1869 Bro. and Sister Finley bade adieu to the home of their youth, with all its tender memories and ties, and moved to Texas, establishing their home in the northwest part of Collin County, where they have ever since resided. This was a home where the weary itinerant preacher was always welcome, and from which these devoted servants of the Master dispensed their bounty to the needy. Sister Finley was the mother of nine children, three daughters and six sons, all of whom lived to manhood and womanhood. One of the sons, Rev. J. F. G. Finley, is a Methodist minister of no mean repute, being the author of some interesting and useful books, having also served very efficiently and faithfully his Church in Texas and California. In 1870 a Methodist Church was organized near the home of Bro. and Sister Finley, and they became charter members of the same. Here, under the blessing of God, this devoted woman lived to enjoy the great pleasure of seeing her children to the second generation brought into the family of her heavenly Father, and they rise up and call her blessed. On the morning of Jan. 26, 1910, the angels paid a visit to this old world, kissed away the sweet, patient spirit of Sister Finley, and bore it to the realms of bliss, there to revel forevermore amid the joys of supernal peace. After appropriate services led by her pastor, Rev. J. F. Holmes, in the new Methodist Church in Celina, her body was laid to rest in the churchyard of old Union Church, where she had worshiped for so many long years. How comforting to her aged companion and loving children to look up amid their tears and know that she is waiting over yonder. May the good Lord bring us all home at last. Amen. A former pastor. L. A. BURK.

**CAMPBELL.**—Mrs. Rufus Campbell, aged 59 years, died at her home in Carrizo Springs Feb. 12, 1910. She is survived by her husband, four sons and six daughters. No woman was ever more universally loved by her neighbors. As of Dorcas of old, everybody had a story to tell of her charity and deeds of love. To her and her husband Methodism owes a debt of gratitude that it can never repay. For several years they made possible its existence as a Church in this community. They have both been loyal members of this Church, and ardent supporters of its institutions, and now that it has been said to her, "Well done, thou good and faithful servant, enter into the joy of thy Lord," many rise up to call her blessed. She can not return to us, but by putting our faith in the God that she trusted in we can go to her. "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." (John 14:1-3.) L. C. LILLY.

**PILCHER.**—Joseph M. Pilcher, son of G. M. and Katy Pilcher, was born May 5, 1888, in Dale County, Alabama; professed religion at Pilgrim Church in his fourteenth year. He was happily married to Miss Fannie Smith, July 4, 1909, and died at his home near Grice, February 13, 1910. He leaves a wife, father and brother and sisters, besides a large circle of relatives and friends to mourn his death. He was a good, obedient son, an affectionate brother, a devoted husband, kind neighbor; loved by all who knew him. From a human standpoint this is a strange, sad dispensation of Providence, but God is too wise to err and too good to be unkind. He doeth all things well. Truly his sun went down while it was yet day, yea, in the morning of his life, but oh, what a glorious setting. His was a triumphant death. He was perfectly resigned to his Master's will. Methinks the heavenly host were present and only waited for the severance of the "silver cords," the breaking of the golden band to escort him through the gates into the city of the New Jerusalem. To the bereaved ones I would say, let us live so that when death calls us we will be ready to go to join our loved ones in the blessed beyond. L. H. MATHISON.

**KELLEY.**—Lewis Franklin Kelley was born in Bell County, Texas, March 26, 1857. He was always a dutiful child, always avoiding anything that would cause worry or trouble to come to his parents. He was converted at Godley, Texas, July, 1901, and joined the M. E. Church, South, and lived a consistent Christian life until the day of his death, February 3, 1910. He was married to Miss Lena Richardson, of Cleburne, Texas, January 14, 1907. They only lived together about two years when death claimed the young wife as a victim, she leaving husband and infant son to battle on through life. All that loving hands and medical aid could do was done, but to no avail. The struggle was brief. Death conquered. We laid him to rest by the side of his wife in Caddo Cemetery. While the home circle is broken and sorrow fills the hearts of those that are left behind, there is the consoling hope of a reunion above, where there will be no partings and no more good-byes. He leaves a son about two years old, a father, mother, three brothers and four sisters and a host of friends who will greatly miss him, indeed. To these we say, love God, do the right, and meet him in the skies. JOHN M. NEAL.

**BOWDEN.**—John Erwin Bowden was born in Milan County, Texas, January 21, 1893; died February 4, 1910, near Bronte, in Coke County, Texas, aged 17 years and 14 days. He was the second child and oldest son of R. S. and F. O. Bowden, with whom he had lived in the vicinity of Bronte for the past seven years. He was not a member of any Church, nor a professor of religion so far as known, but he was a quiet, orderly and peaceable young man and steady worker. His mother, grandmother and a sister are members of the M. E. Church, South, at Bronte, Texas, where his remains were interred in the cemetery, on the afternoon of February 5, 1910, in the presence of a large concourse of sorrowing relatives and friends, this pastor officiating. Peace to his ashes. CHAS. D. SPANN.

**GARRISON.**—Bro. Z. B. Garrison was born April 20, 1829; was married to Miss Elizabeth Lacy, 1850; professed religion and joined the Methodist Church in 1868, and died January 9, 1910, Captain Zed, as he was most familiarly known, was a good man, a true and honest citizen, kind husband and father; always ready to lend a helping hand to the poor and needy. He was loyal to his Church and liberal in his contributions. He loved his Church; was a regular attendant upon all the services. On the beautiful second Sunday of January, 1910, his calm spirit leaped from the frail earthly house to the mansions above. His death was as peaceful and tranquil as the setting of the sun beneath a stormless and cloudless sky. His worn and weary body was laid to rest to wait awhile in solitude till God shall call it forth in its immortalized identity to reign with him in glory. Bro. Garrison was the father of ten children, four of whom, with his grief-stricken wife, remain to mourn his departure, together with a host of relatives. May God bless them all, and may it be their happy lot to meet him in heaven. W. A. MANLY.

**SULLIVAN.**—Mrs. America Anglina Sullivan was born in Kaufman County, Texas, July 12, 1852; was converted and joined the Methodist Episcopal Church, South, about thirty-nine years ago. She moved to Denton County with her parents when one year of age. She was married to B. C. Sullivan in 1870, and died January 22, 1910. Her funeral was preached by the writer in the presence of one of the largest congregations I most ever saw at such a gathering. No greater woman has been among us than Sister Sullivan. She was a loyal Methodist. Her life was filled with charitable deeds. She loved her Church and was always ready to spend and be spent for it. She was a charter member of our Home Mission Society, and in the home life she was gentle, tender, patient, ever ready to sacrifice her own interests for the good of others and make home happy. Her children rise up and call her blessed. May the blessing of heaven richly abound upon her children and eventually bring them an unbroken family where no parting ever comes. Her pastor, T. M. KIRK.

**WADLINGTON.**—Mrs. Ammie Wadlington (nee Barrekman) was born in Navarro County, Texas, August 7, 1870. She was converted in Hill County in 1879 under the ministry of her step-father, Rev. J. J. Davis, of the Northwest Texas Conference. She was married to George G. Wadlington December 12, 1890, Brother Davis performing the ceremony. Sister Wadlington died at her home in Erath County, January 26, 1910. This good

woman grew up in the home of a Methodist preacher, and joined the M. E. Church, South, in childhood, and her whole life was a beautiful exemplification of the principles of our holy religion. As a daughter, sister, wife and mother she was an example of gentleness, fortitude, cheerfulness and fidelity to duty which commanded the love and respect of all who knew her. We shall miss her sorely; but we know where to find her. She was the mother of eight children, two of whom preceded her to the better world. Her husband, six children, mother, brothers and sisters, together with a host of relatives and friends, mourn her death. But we have good reason to anticipate meeting her again. May the comfort of the gospel sustain the bereaved ones.

**C. F. KIKER.**  
**HASKINS.**—Sister Louisa P. Haskins was born Dec. 20, 1878. She was married Dec. 19, 1894. She gave her heart to God in early life, and joined the M. E. Church, South, at the same time. Sister Haskins grew in grace and in the knowledge of her Lord from her conversion on through her short but useful life. We had not a better Christian in our Church than she. She was only 31 years old when she died, but those years were full of kind and Christian deeds. If we live in deeds and not in years, then Sister Haskins truly lived. There was nothing ostentatious about her conduct, but she went about her work in a quiet way. Loved ones and friends, follow her as she followed her Lord. She leaves a host of loved ones and friends to mourn her death. May the Lord bless the six little children and husband, who are bereft of their best and dearest earthly friend. A kind and patient mother, a loving and helpful wife, a devoted and consecrated Christian has gone to her reward in the skies. Blessed are the dead who die in the Lord. A. N. JULIEN, Pastor. Lewisville, Texas.

**WINFREY.**—Little Winnie, the little babe of Mr. and Mrs. Alvin Winfrey, was born Dec. 4, 1908, and on Sunday, Jan. 16, 1910, her little soul was wafted home to God. She was a little darling, the idol of her parents' hearts and a dear little household pet. Little Winnie's body was laid away in its little white casket in Oakland Cemetery in Dallas. Its little soul had gone to heaven to meet her little brother, who was waiting to welcome her. Weep not, dear parents, for little Winnie, for her sufferings are over. How sad the loss, but your loss is heaven's eternal gain. When you cross the river of death she will be waiting at the golden gate to bid you welcome there, to part no more. Farewell, little pet, till we meet again. GRANDMA WINFREY.

**NORTHWEST TEX. CONFERENCE**

- Colorado District—Second Round.**  
Feb. 28: LaMesa Station.  
March 1: Soash, at Soash.  
March 5: Big Springs Mis., at Moore's.  
March 7, a. m., Coahoma, at R. Bur.  
March 7, p. m., Big Springs Station.  
March 8: Colorado Mission.  
March 10: Colorado Station.  
March 12: Hermleigh, at Wastilla.  
March 14: Snyder Mis., at Plainview.  
March 17: Seminole, at Seminole.  
March 19: Stanton Mission.  
March 21: Stanton Station.  
March 23: Dunn and Ira, at Sharon.  
March 25: Snyder Station.  
April 2: Loraine Mis., at Zelner.  
April 4: Roscoe and Loraine, at L.  
April 9: Camp Springs, at Claytonville.  
April 11: Sweetwater Station.  
April 13: Blackwell, at Hylton.  
April 30: Fluvanna, at Elkins.  
May 7: Gall, at Gall.  
May 14: Iatan.  
May 16: Westbrook.  
May 21: Soash.  
May 23: Big Springs Mission.  
May 25: LaMesa Station.  
May 30: LaMesa Station.  
It will be noticed that these dates are for the Quarterly Conferences only. Preaching dates will be arranged specially to suit pastors. SIMEON SHAW, P. E.

- Clarendon District—Second Round.**  
Claude Sta., Feb. 26, 27.  
Newlin Mis., March 4.  
Lakeview Sta., March 5, 6.  
Higgins Sta., March 12, 13.  
Glazier Mis., March 14.  
Canadian Sta., March 15.  
Gem City Mis., March 16.  
Memphis Sta., March 19, 20.  
Hedley Mis., March 23.  
Clarendon Sta., March 26, 27.  
Clarendon Mis., March 29.  
Panhandle and Pampa, April 2, 3.  
McLean Cir., April 6.  
Shamrock Cir., April 7.  
Wheeler Circuit, April 8.  
Miami Cir., April 9, 10.  
Stratford Sta., April 14.  
Textline Sta., April 16, 17.  
Dalhart Sta., April 16, 17.  
Channing, April 18.  
Hansford Mis., April 21.  
Dumas, April 19.  
Ochiltree Mis., April 23, 24.  
Amarillo, Polk Sta., April 29.  
J. G. MILLER, P. E.

- Waxahachie District—Second Round.**  
Waxahachie, Feb. 27, 28.  
Hillsboro, First Church, 11 a. m., Mar. Hillsboro, Line St., 7:30 p. m., March 6.  
Ferris and Bluff Springs, at F., March 12, 13.

- Milford, at Derr's Chapel, March 19, 20. Italy, March 20, 21.  
Venus, at Mt. Peak, March 26, 27.  
Bardwell, at Oak Grove, April 2, 3.  
Palmer, at Garrett, April 3, 4.  
Forrester, at Falls, April 9, 10.  
Ennis, April 10, 11.  
Lovell, at Pleasant Hill, April 16, 17.  
Lillian, at Prairie Grove, April 23, 24.  
Britton, at St. Paul, April 24, 25.  
Midlothian, April 29, May 1.  
Red Oak, at Boyce, May 7, 8.  
Ovilla, at Sterrett, May 8, 9.  
Maypearl, at Oak Branch, May 21, 22.  
Bethel, May 22, 23.  
T. S. ARMSTRONG, P. E.

- Corsicana District—Second Round.**  
Mexico Circuit, at Shiloh, Feb. 26, 27.  
Mexia Sta., at Mexia, 7:30 p. m., Feb. 26, 27.  
Groesbeck Sta., 7:30 p. m., March 4-6.  
Corsicana, First Church, at F. C., March 5, 6.  
Thornton, at Locust Grove, March 5, 6.  
Corsicana Cir., at Eureka, March 9.  
Mount Zion Cir., at Post Oak, 11 a. m., March 12, 13.  
Blooming Grove Sta., at B. G., 7:30 p. m., March 12, 13.  
Wortham Sta., March 19, 20.  
Barry Cir., at Love's Chapel, 11 a. m., March 19, 20.  
Elyse Ave., at E. A., 7:30 p. m., March 19, 20.  
Rice Sta., at R., 11 a. m., March 26, 27.  
Chatfield and Alma, at A., 7:30 p. m., March 27, 28.  
Datura Cir., at Central Institute, 11 a. m., April 2.  
Kirk Cir., at Prairie Hill, April 3, 4.  
Horn Hill, April 5.  
Munger Cir., at M., 11 a. m., April 9, 10.  
Coolidge Sta., at C., 7:30 p. m., April 9, 10.  
Richland, April 16, 17.  
Brandon, April 17, 18.  
Irene, at Salem, April 17, 18.  
Frost Cir., at Slay, April 19.  
Kerens Cir., April 23, 24.  
Dawson Cir., at D., April 30, May 1.  
Don't worry about conflicts.  
HORACE BISHOP, P. E.

- Gatesville District—Second Round.**  
Crawford, at Osage, Feb. 26, 27.  
Valley Mills, at V. M., Feb. 27, 28.  
China Springs Mis., at Smith Bend, March 5, 6.  
China Springs Cir., same time and place.  
Gatesville Mis., at Coryell City, March 12, 13.  
Gatesville Sta., March 13, 14.  
Oglesby, at Hackney, March 19, 20.  
Hamilton Cir., at Lund, March 26, 27.  
Hamilton Sta., March 27, 28.  
Fairly and Lanham, at L., April 2, 3.  
Copperas Cove Cir., at Reece's Creek, April 9, 10.  
Killeen Sta., April 10, 11.  
Copperas Cove Mis., at Brown's Creek, April 16, 17.  
Nolanville, at Sugar Loaf, April 23, 24.  
Turnersville, at —, April 30, May 1.  
Pearl, at —, May 7, 8.  
Jonesboro, at J., May 16, 17.  
S. J. VAUGHAN, P. E.

- Ahliene District—Second Round.**  
Ovalo, at O., Feb. 26, 27.  
First Church, Feb. 27, 28.  
Ahliene Mis., at N. H., March 5, 6.  
St. Paul, March 6, 7.  
Anson, March 12, 13.  
Hawley, at Truby, March 13, 14.  
Escota, at N., March 19, 20.  
Tye, at 8th, March 20, 21.  
Trent, at C. E., March 26, 27.  
Merkel, March 27, 28.  
Buffalo Gap, at B. G., April 2, 3.  
Caps, at Wiley, April 3, 4.  
Albany, April 7.  
Cross Plains, at C. W., April 9, 10.  
Nuzent, at N., April 16, 17.  
GUS BARNES, P. E.

- Dublin District—Second Round.**  
Iredell Mis., Feb. 26, 27.  
Stephenville Sta., March 6.  
Stephenville Cir., 11 a. m., March 7.  
Hico Sta., 7:30 p. m., March 11.  
Carlton Cir., March 12, 13.  
Tolan and Lipan, 11 a. m., March 16.  
Bluffdale Mis., March 19, 20.  
Gorman Sta., March 27.  
Carbon Cir., 11 a. m., March 29.  
Desdemona Cir., 11 a. m., March 30.  
Eastland Sta., 7:30 p. m., March 30.  
Huckabay Cir., April 2, 3.  
Trenton Cir., April 3, 4.  
Duffau Cir., 11 a. m., April 6.  
Cisco Mis., April 9, 10.  
Cisco Sta., April 19.  
DeLeon Sta., 7:30 p. m., April 11.  
DeLeon Mis., 11 a. m., April 12.  
Proctor Cir., April 16, 17.  
Bunyan Cir., April 23, 24.  
Dublin Sta., April 23, 24.  
Let all the pastors collect their foreign missionary assessments at once, if possible, and send to the Treasurer. J. G. PUTMAN, P. E.

- Brownwood District—Second Round.**  
Comanche Cir., at Indian Creek, Mar. 5, 6.  
Comanche Sta., March 5, 6.  
Sipe Springs Cir., at Okra, March 13, 14.  
Rising Star Sta., March 13, 14.  
Pioneer Cir., at Pleasant Valley, Mar. 15.  
May Cir., at Holder, March 16.  
Winchell Cir., at Brooksmith, Mar. 19, 20.  
Brownwood Sta., March 21.  
Coleman Cir., at Glen Cove, March 26, 27.  
Valera Cir., at Voss, March 28.  
Zephyr Cir., at Harmony, April 2, 3.  
Gustine Cir., at Hazel Dell, April 4.  
Blanket Sta., April 6.  
Talpa Cir., at Talpa, April 10, 11.  
Norton Cir., at Valley Creek, Apr. 16, 17.  
Ballinger Sta., April 15-17.  
Robert Lee Cir., at Hayrick, Apr. 23, 24.  
Bronte, at Chadburn, April 24, 25.  
Wingate Ch., at Baldwin, April 30, May 1.  
Winters Sta., April 30, May 1.  
Santa Anna Sta., May 7, 8.  
Coleman Sta., May 7, 8.  
Indian Creek Cir., at Chappell H., May 20.  
Bangs Cir., at Fairview, May 21, 22.  
J. A. WHITEHURST, P. E.

- Stamford District—Second Round.**  
McCauley and Silvester, at Mc., March 4.  
Hamlin Cir., at Neider, March 5, 6.  
Hamlin Sta., March 6, 7.  
Aspermont Mis., at Mt. Pleasant, March 12, 13.  
Aspermont Sta., March 13, 14.  
Royston, at Pleasant Valley, March 18.  
Rotan Mis., at Grady, March 19, 20.  
Rotan Sta., March 18-20.  
Tuxedo, at Anderson's Chapel, March 24.  
Stamford Mis., at Corinth, March 25.  
Ward Memorial, at Sunny Side, March 26, 27.  
St. John's March 27, 28.  
McConnell, at Plainview, April 2, 3.  
Sagerton, April 3, 4.  
Pink, April 4.  
Pinkerton, at Jud, April 5.

- Haskell Mis., at Rose Chapel, April 9, 10.  
Haskell Sta., April 10, 11.  
Avoca, at A., April 23, 24.  
Rochester and Carney, at R., April 30, May 1.  
Thorp, at Cliff, May 6.  
Knox City, May 7, 8.  
Weinert, at Pleasant Valley, May 14, 15.  
Munday, May 20.  
Bomarton, at Shady, May 21, 22.  
Goree, at Hood, May 28, 29.  
J. T. GRISWOLD, P. E.

- Fort Worth District—Second Round.**  
Mulkey Memorial, 11 a. m., March 6.  
McKinley Ave., 7:30 p. m., March 6.  
Arlington, 11 a. m., March 13.  
Handley, 7:30 p. m., March 13.  
Diamond Hill, 11 a. m., March 20.  
Boulevard, 7:30 p. m., March 20.  
Azle, March 26, 27.  
Smithfield, April 2, 3.  
Riverside, 7:30 p. m., April 3.  
Missouri Ave., 7:30 p. m., April 5.  
Grapevine, April 9, 10.  
First Church, 7:30 p. m., April 14.  
Mansfield, April 16, 17.  
Kennedale, April 23, 24.  
Central, 7:30 p. m., April 24.  
R. H. HAY, P. E.

- Georgetown District—Second Round.**  
Troy, at Pendleton, Feb. 26, 27.  
Taylor Sta., March 5, 6.  
Hutto, at Round Rock, March 6, 7.  
Belton Cir., at New Hope, March 12, 13.  
Moody Sta., March 13, 14.  
Temple Sta., March 15.  
Temple, Seventh Street, March 16.  
Corn Hill and Weir, at W., Mar. 19, 20.  
Bartlett Sta., March 20, 21.  
Granger, at Jonah, March 27, 28.  
Georgetown Sta., March 28, 29.  
Florence Cir., at Berry's Ck., April 2, 3.  
Glorietta, at Heidenheimer, April 10, 11.  
Rogers Sta., April 12, 13.  
Holland, at Wilson Valley, April 16, 17.  
Salado Cir., at Salado, April 23, 24.  
Belton Sta., April 24, 25.  
W. H. VAUGHAN, P. E.

- Vernon District—Second Round.**  
Chillicothe Sta., Feb. 25-27.  
Chillicothe Mis., at Big Valley, Feb. 26, 27.  
Kirkland, at Elba, March 5, 6.  
Quanah, March 12, 13.  
Vernon Sta., March 16.  
Vernon Cir., at V., March 17.  
Tolbert, at Fargo, March 19, 20.  
Paducah Sta., March 25, 27.  
Guthrie, at Plainview, March 26.  
Childress Sta., April 1-3.  
Childress Mis., at Carey, April 2, 3.  
Vera, at Vera, April 9, 10.  
Quail, at New Hope, April 15.  
Wellington Mis., at Fresno, April 16, 17.  
Wellington Sta., April 17, 18.  
Crowell Sta., April 22, 24.  
Margaret, at Thalia, April 23, 24.  
Estelina, April 27.  
Oney Sta., April 29.  
Spring Creek, at Bitter Creek, April 30, May 1.  
Seymour Sta., May 6-8.  
Seymour Mis., May 7.  
J. H. STEWART, P. E.

- Cleburne District—Second Round.**  
Covington, at Parker, Feb. 26, 27.  
Cresson, at Long Creek, March 5, 6.  
Godley, at Concord, March 12, 13.  
Cleburne, Brazos Ave., 8 p. m., March 13.  
Grandview Cir., at Watts Ch., March 19, 20.  
Cleburne, Anglin St., 8 p. m., March 20.  
Joshua, at J., March 26, 27.  
Burleson, at Everman, April 2, 3.  
Glenrose Mis., at George Creek, April 9, 10.  
Glenrose Sta., April 10, 11.  
Granbury Mis., at Hill City, April 16, 17.  
Cleburne, Main St., 11 a. m., April 24.  
Blum and Rio Vista, at R. V., April 24, 25.  
Cleburne, Main St., 8 p. m., April 26.  
Cleburne, Anglin St., 8 p. m., April 27.  
Cleburne, Brazos Ave., 8 p. m., April 28.  
Alvarado, May 1, 2.  
Morgan and Kopper, at N., May 8, 9.  
Granbury Sta., May 14, 15.  
Walnut Springs, May 21, 22.  
Grandview Sta., May 28, 29.  
Itasca, May 29, 30.  
E. A. SMITH, P. E.

- Weatherford District—Second Round.**  
Weatherford Cir., at Godfrey, Feb. 26, 27.  
Couts Memorial, Feb. 27, 28.  
Garner, at Willow Pond, March 1.  
Aledo, at Bethel, March 3.  
Springtown, at Agnes, March 5, 6.  
Santo, at Elm Grove, March 10.  
Millsap, at Brock, March 12, 13.  
Weatherford, First Church, Mar. 13, 14.  
Strawn, at Mings, March 15.  
Caddo, at Cedar Springs, March 16.  
Thurber, March 17.  
Gordon, at Mt. Zion, March 18.  
Ranger, at R., March 19, 20.  
Grafton, at Oran, March 24.  
Mineral Wells, March 26, 27.  
Crystal Falls, at Ivan, March 31.  
Breckenridge, at Eolian, April 1.  
Wayland, at W., April 2, 3.  
Whitt, at Poolville, April 13.  
Eliasville, at South Bend, April 16, 17.  
Graham Sta., April 17, 18.  
Loving, at Markley, April 19.  
Newcastle, at True, April 20.  
Graham Mis., at B. B., April 21.  
Throckmorton, April 23, 24.  
Davis Mis., at Sibley, April 25.  
M. K. LITTLE, P. E.

- Plainview District—First Round.**  
Happy, at H., Feb. 26, 27.  
Emma, at E., Mar. 1.  
Dimmitt, at D., Mar. 4.  
G. S. HARDY, P. E.

**FRESH FROM THE JOKE FOUNDRY.**

On a busy day a woman walked into the offices of the court rooms at Atlanta, Georgia, and addressing Judge Blank, said: "Are you the reprobate judge?" "I am the probate judge." "That is what I was saying," she said, "and I have come to you because I am in trouble. My husband was studying to be a minister at a logical seminary, and he died detested, and left three little infidels, and I have come to be appointed their executioner."

**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 the wind colic, and is the remedy for diarrhoea. Twenty-five cents a bottle.



# DR. PRICE'S Cream Baking Powder

## No alum, no lime phosphates

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

### Read the label. Avoid the alum powders

#### THE MISSION WORK OF SOUTHERN METHODISM.

The sixty-third annual report of the Board of Missions of the Methodist Episcopal Church, South, is a large pamphlet of 229 pages. It is issued by the Board of Missions for the information of the preachers and laymen of the Church. It states that "the missionary spirit in the Church is on the increase." It gives a general review of the missions in China, Japan, Korea, Brazil, Mexico and Cuba in the opening pages.

The Home Mission Department of the General Board of Missions is explained, and the different points to be reached through this branch of the work set forth. This report states that the evangelization of the world in this generation embraces "every creature" in the home land, as well as in the foreign field. "Home problems year by year have become more complex and press for solution." "They have not been solved by local churches and Conference Boards of Missions." "Their solution is 'connectional Methodism.'"

After describing the work on Gulf Coast, German mission, Bohemian mission, Cuban mission, Indian work, work among Italians, and Hebrew mission, the mountain regions of the older conferences are described. The statements under this head, if the writer understands the region of country intended, are simply astounding. Taking the Holston Conference, in East Tennessee and Southwest Virginia, with its sixty-four domestic missions; the Western North Carolina Conference, with eighty-eight mission charges; North Georgia, with eighty-seven missions; Tennessee, with forty-six; the Old Virginia, with ninety-one, and the North Carolina, with sixty-five, then say that Southern Methodism is far from occupying all the territory and in places is on the retrograde, would seem to be preposterous. There are many old charges discontinued, with new ones taking the place; and old places of worship abandoned, with houses on some other ground, but that any one county or considerable parts of counties are without Methodist preaching or without a gospel ministry of any kind in these old States of Southern Methodism, is a remarkable state of things. It ought not to be made a reason for connectionalizing the mission work in these conferences, as the writer sees it. If the Bishop and presiding elders of these charter members of the Southern Methodist Church are not able to arrange the charges so as to include the worn-out places in self-sustaining pastorates, or on well-manned mountain mission circuits, it seems quite certain that a central headquarters for "world-wide work in missions" would not reach these places.

The proposal to send to the mountain mission charges able and experienced men is about as chimerical and impracticable as the proposal of mission money raisers to evangelize the whole of China and the rest of the world in this generation. With millions of money poured out in heathen and anti-Christian lands, great things may be done, but much will not be done in this century.

If Southern Methodism, in its forty-seven Annual Conferences, collecting and expending on the home field \$286,528.97 in one year, for its domestic missions, used and directed by those on the ground and best informed as to the people and their needs, does not reach its destitute places, then the General Board, with all its expert agencies, will not be likely to meet the case. If the home field can not be supplied by nearly \$300,000 per

annum, how much will it require for a "connectional" administration?

This report says of the great West: "The West is the Church's greatest home mission field. In the Northwest Southern Methodism faces a crisis. Strategic centers must be manned by men of ability and adequately supported, or the field will be lost."

For many years the General Board has had in its charge six or eight districts, called Mission Conferences, in this great West, and in 1909 they are all not stronger in Church members and Sunday-school attendance than either the Holston, Memphis or Tennessee Conference.

The great Northwest will continue to be a "crisis" country for Southern Methodism with either conference or connectional administration. No amount of money or string of missionaries can plant the Southern Methodist organization effectively in the large cities of that country. It is a vain act of benevolence to undertake it. The foreign and mixed-up populations of these cities make the task an arduous one.

The twenty-one pages of this report devoted to domestic missions in the several Annual Conferences give the number of districts and pastoral charges receiving aid from the Conference Board of Missions, with the amounts assessed and collected for foreign missions, for domestic missions and for special in each. There is no table showing collections and disbursements of domestic mission funds, or the increase or decrease of the mission charges in each conference.

The report has ninety-one pages devoted to the missions in foreign lands. These pages include the minutes of these Mission Conferences, which are very valuable to all readers and students of the missions under the care of the Church. The same minuteness of detail given to domestic missions would fill more than a hundred pages of this report.

The writer is firmly of the opinion that one General Board of Missions is competent to control the work in foreign fields and at home through the Annual Conference Boards, properly used as the auxiliaries of the General Board. As a large part of the work in the Churches is the collection of the funds, the Annual Conferences should be able to adopt means and agencies for collecting and disbursing the fund for the domestic or home missions without the intervention of a connectional Secretary or Treasurer. Our mission as a Church may be to all the world, and it may be our calling to go into all nations and to all tribes of people, but we should keep the supply-producing portion of our domain in a growing condition, or we shall lose our power to go abroad. If we squeeze all the fat out of the home charges to send out preachers to the heathen, there will soon be more heathen at home than can be cared for by these charges. If we collect missionary money from the weak country circuits and spend the larger part of it on strategic centers in towns and cities, we will require still more money to evangelize anew the waste places, the abandoned portions among the native people of the hills and mountains of Appalachian America. Among these people the fathers served on circuits without any mission funds and gathered into small classes or societies a Church membership, which has been the wonder of the outside Christian world. The present-day preachers ought to emulate their example by self-denying labor. If these conferences, long established and spending annually tens of thousands of money, can not hold the

country, there must be something wrong with the workers and not a lack of money and expert methods. Less board machinery and more mixing of the pastors with the people will solve many of the questions now vexing the connectional leaders and the chief dispensers of all ecclesiastical wisdom.

May the Lord of the harvest commit to our hands that which we can do, and with the divine blessing may we go out to labor as ministers, and then return with joy, while bringing many sheaves with us.

J. R. PAYNE.  
Washington College, Tenn.

#### NOTE FROM A SUPERANNUATE.

I am now to make my first report to the Advocate as a superannuate. We have given fifteen years' faithful service to the Church and had hoped to make it fifteen more, but we can only bow to the inevitable and accept the results whatever they may be. Were it not for taking too much valuable space I would like to try to answer that question, "After Superannuation, What?" But while this question is being answered, if indeed it ever should be, we will try to accept our lot as of divine appointment. We have heretofore believed that the heroic spirit that characterizes the life-work of an itinerant is still invincible and will find an opening or opportunity some way, somewhere, even though we can serve the Church no longer. I like good neighbors and if there are any retired ministers who are without a home I should be pleased to find them one here in this exceptional climate, where land is cheap and homes are easily secured; not only preachers, but any one else who may wish to come this way. In the mean time, if anybody should bring the charge that I have been transformed into a land agent, tell them I am still Methodist, true to my principles and loyal to my calling, for I am going to establish a chicken ranch. Come around, brethren. S. E. WILSON.  
Toyah, Tex.

#### AN IRENIC ON THE ORDER OF WORSHIP.

By J. E. Harrison.

When I was pastor of West End Church, Nashville, Tennessee, I preached a sermon on "Christian Perfection." Bishop McTyeire sat in the pulpit and concluded for me. The first words of his exhortation were, "Brother Harrison has given us an irenic sermon on a controverted subject." So let this be.

Some days ago I began the big task of sending to each pastor of the M. E. Church, South, a letter of inquiry concerning the Order of Worship for which I sought to get his opinion without arguing the question.

Before I have mailed letters to all the brethren a large number have responded on both sides of the question. In reading these replies to my enquiry I have been impressed with the brotherliness of spirit manifested.

A large majority, 3 to 1, of those answering, desire to restore the order of worship as it was in the Discipline of 1902, while many of our best men feel that it is for the good of particular Churches to use the new order, but all admit that the new order can not be used generally in our Church. Men in the highest positions, editors, presiding elders of city districts and pastors in important city charges, wish the old order, while men in equally important positions wish the new. The difficulty in the case lies here.

The "creed" and the "gloria patri" having a place in the Order of Worship in our Book of Discipline, although in brackets with a foot note giving permission to omit, "carry a moral authority and command" which embarrass those pastors who do not think it helpful to Methodism to put them into the regular Sunday worship.

Many of the brethren on the other side indicate that the main feature of the new order, as they see it, is "the liberty allowed the pastor." It seems to me, therefore, that we may get together on this question and give to each party what is desired without harm to any interests of our beloved Church, by agreeing

(1) That the Discipline shall give each pastor the liberty of adjusting the Order of Worship to the needs of his Church.

(2) That the Apostle's Creed and the gloria patri shall not appear in the Order of Worship set forth in the Discipline.

Agreement number one allows any pastor to use the creed or the gloria, or both, when he sees proper to do so; and agreement number two relieves the embarrassment of the pastor who has the very laudable desire to do whatever his Church suggests and yet is unwilling to use the creed and the gloria in the regular preaching service.

Don't you think these two agreements constitute an irenic settlement of the question?  
San Antonio, Texas.

#### SAN ANTONIO FEMALE COLLEGE.

Dr. J. T. Curry, Associate President.

Rev. J. T. Curry, D. D., has accepted the position of Associate President of San Antonio Female College, and, with the approval of the Bishops holding jurisdiction, will enter upon the duties of his office March 31, 1910.

Doctor Curry was trained in the famous Webb School of Tennessee, and is an alumnus of Vanderbilt University. He is not inexperienced in school work and has made a distinguished success as a minister of the gospel, having filled charges in country towns and in cities. He has been eminently successful in the office of presiding elder. He is a wise counselor, a prudent leader, a perfect gentleman and a practical business man. With his assistance it becomes possible to enlarge the capacity of the boarding department of the college. Plans have, therefore, been laid for providing room for 200 boarding pupils for the scholastic year 1910-11. By dividing labors and management with so efficient a collaborator I feel safe in guaranteeing that San Antonio Female College will maintain on a larger scale the same high standard of excellence that has marked it in the past.

J. E. HARRISON.

#### NEW MEXICO CONFERENCE.

##### El Paso District—Second Round.

Carrizozo, Feb. 26, 27.  
Clint, March 1.  
Malaga, March 5, 6.  
Carlsbad, March 9.  
Dayton and Lakewood, March 12, 13.  
Artesia, March 15.  
Hope, March 19, 20.  
Hagerman, March 23.  
Dexter, March 26, 27.  
Roswell, April 2, 3.  
District Conference will convene in Carlsbad April 13, at 9.00 a. m.

J. B. COCHRAN, P. E.

##### Albuquerque District—Second Round.

Cimarron, Feb. 26, 27.  
Tucumcari, Mar. 19, 20.  
Logan, Mar. 22, 23.  
San Jon, Mar. 26, 27.  
Cuervo, April 5, 6.  
Ricardo, April 2, 3.  
Star, April 9, 10.  
Puerto, April 16, 17.

J. H. MESSER, P. E.

##### Chavis District—Second Round.

Blacktower, Feb. 28, 29.  
Cantara, March 5, 6.  
Tolar, March 12, 13.  
Taiban, March 19, 20.  
Roosevelt, March 26, 27.  
Grady, April 2, 3.  
Knowles, April 9, 10.  
Melrose, April 16, 17.

H. T. JAMES, P. E.

#### WEST TEXAS CONFERENCE.

##### Cuero District—Second Round.

Pandora, at Dewville, Feb. 26, 27.  
Stockdale, at Caddo, March 5, 6.  
Palacios, March 12, 13.  
Markham, at Ashby, March 14.  
Cuero, March 16.  
Port Lavaca, at Traylor, March 19, 20.  
Nixon, at Seal's Chapel, March 26, 27.  
District Conference, at Nixon, March 30-April 4.  
Nursery, at Fordran, April 9, 10.  
Port O'Connor, April 11.  
El Campo, April 16, 17.  
Canado, April 18.  
Leeville, at Wrightsboro, April 23, 24.  
Yoakum, April 25.  
Shiner, at Moulton, April 26.  
Hope, at Providence City, April 30, May 1.  
Lavonia, May 7, 8.  
Smiley, May 14, 15.

R. A. ROWLAND, P. E.

##### Beeville District—Second Round.

Feb. 25-27, Cal Allen.  
March 2, 3, Premont.  
March 4, Mathis.  
March 6, 7, Alice.  
March 9-13, Floresville.  
March 13-17, Beeville.  
March 19, 20, Couch.  
March 26-27, Oakville.  
March 30-April 3, Goliad.  
April 8-10, Runge.  
April 15-17, Aransas Pass.  
April 16, 17, Rockport.  
April 23, 24, Sinton Circuit.  
April 25, 8:00 p. m., Kingsville.  
April 26, 8:00 p. m., Corpus Christi.  
April 30, Jourdanton.

A. L. SCARBOROUGH, P. E.

##### Llano District—Second Round.

Boerne, at Salado, Feb. 26, 27.  
Missionary Institute, Center Point, Mar. 1-3.  
Bandera, at Medina, Mar. 5, 6.  
Cherokee, at Valley Springs, Mar. 12, 13.  
San Saba Sta., Mar. 15, 16.  
San Saba Cir., at Colony, Mar. 19, 20.  
Blanco, Mar. 26, 27.  
Johnson City, Mar. 28.  
Willow City, Mar. 30, 31.

J. D. SCOTT, P. E.

##### San Marcos District—Second Round.

Seguin, at Seguin, Feb. 26, 27.  
Martindale, at Prairie Lea, March 5, 6.  
Staples, at Harris Ch., March 6, 7.  
Kyle and Maxwell, at K., March 12, 13.  
Waelder and Thompsonville, at T., Mar. 19, 20.  
Buda, at Lytton Springs, March 26, 27.  
Dripping Springs, at Fitzhugh, April 2, 3.  
Harwood, at Harrison's Ch., April 9, 10.  
Lockhart, April 10, 11.  
San Marcos, April 15, 17.  
Belmont, at Oak Forest, April 23, 24.

W. H. H. BIGGS, P. E.

##### Austin District—Second Round.

Manhaca, at Pleasant Hill, Feb. 26, 27.  
Hatch Park and Walnut, at H. P., Feb. 27, 28.  
Liberty Hill and Leander, at L. H., March 5, 6.  
Bertram, at Mount Horeb, March 12, 13.  
Smithville, at S., March 19, 20.  
LaGrange, at LaGrange, March 26, 27.  
Columbus, at Columbus, April 9, 10.

"SAVINGS is the keynote to SUCCESS, the foundation stone of every fortune."

#### HOW TO SAVE MONEY TO GET HOMES.

ARE YOU RENTING?

If So, Consider the Following Figures:

RENT a home for ten years and six months at \$12.50 per month and you will pay....\$1,575.00

RESULTS—

LOSS .....\$1,575.00

BUY a \$1,000 home under our plan and in the same time you will have paid out....\$1,292.22  
Difference between rent and purchase .....\$ 282.78

RESULTS

Home paid for.....\$1,292.22  
Saving over rent plan.. 282.78  
25 per cent increase in ten years' time..... 323.06  
Total SAVING ..... 1,898.06

WHICH IS BEST PLAN?

Rent a home and lose.....\$1,575.00  
or Buy a home and save.. 1,898.06

OUR PLAN

Furnishes money to buy or build HOMES, or pay off mortgages, on monthly payments.

Write for particulars.

### The Standard Real Estate Loan Co.

(INCORPORATED)

607-8-9 Scollard Bldg. Dallas, Texas

Welmar, at Oakland, April 16, 17.  
Eagle Lake, at Chesterville, April 23, 24.  
Cedar Park, at Merrittown, April 30, May 1.  
West Point, at Winchester, May 7, 8.  
Ward Memorial, at Austin, 11 a. m., May 15.  
South Austin, at Austin, 7:30 p. m., May 15.  
First Church, at Austin, 11 a. m., May 22.  
University Church, at Austin, 7:30 p. m., May 22. NAT B. READ, P. E.

#### TEXAS CONFERENCE.

Beaumont District—First Round.  
Baton and Saratoga, at S., Feb. 26, 27.  
First Church, Beaumont, March 2.  
Port Arthur, March 5, 6.  
D. H. HOTCHKISS, P. E.

Houston District—First Round.  
Houston Heights, Feb. 27.  
Brunner, Feb. 27.  
First Church, Houston, March 6.  
St. Paul's, Houston, March 6.  
ELLIS SMITH, P. E.

Jacksonville District—First Round.  
Keltys, at Keltys, Feb. 26, 27.  
Rush Sta., Feb. 27, 28.  
Eustice, at Elm Grove, March 2.  
J. T. SMITH, P. E.

Pittsburg District—First Round.  
Pittsburg Cir., at Union Ridge, Feb. 26, 27.  
Pittsburg Sta., Feb. 27, 28.  
JOS. B. SEARS, P. E.

Tyler District—First Round.  
Alba, at Alba, Feb. 26, 27.  
Emory, at Emory, Feb. 27, 28.  
Marvin Church, Mar. 2.  
Mt. Sylvan, at Red Spring, Mar. 5, 6.  
Lindale, Mar. 6, 7.  
C. B. GARRETT, P. E.

Brenham District—Second Round.  
Chappell Hill, March 5, 6.  
Giddings, at Ledbetter, March 10-15.  
Bellville, at Buckhorn, March 19, 20.  
Lexington, at Tanglewood, March 23-28.  
Waller, at Lin Grove, March 30-April 4.  
Hempstead, April 5.  
Sealy, April 7, 8.  
Wharton, April 16, 17.  
Lane City, at Glenfola, April 17, 18.  
Richmond, April 19.  
Rosenberg, at Wallis, April 23, 24.  
Caldwell Mis., April 23, 24.  
Caldwell Sta., April 25.  
Somerville, April 26.  
Thorndale, May 1.  
Rockdale, May 2.  
Bay City, May 8, 9.  
Fulshear, May 14, 15.  
A. A. WAGNON, P. E.

Jacksonville District—Second Round.  
Alto Cir., at Atoy, March 12, 13.  
Caro and Cushing, at Cushing, March 19, 20.  
Cushing Circuit, at Pine Grove, March 26, 27.  
Troup and Overton, at Arp, April 3, 4.  
Malakoff, at Walnut Creek, April 9, 10.  
Athens, April 19, 11.  
Elkhart, at O'Neal's Chapel, April 16.  
Grace Church, April 17.  
Larue, at New York, April 23, 24.  
Jacksonville Station, April 27.  
Jacksonville Cir., at Dialville, April 28.  
Bulard Sta., April 29, May 1.  
Centenary, May 7, 8.  
Mount Selman, at M. S., May 10.  
Brushy Creek, at —, May 14, 15.  
Neches, at Shade's Chapel, May 17.  
Eustice, at —, May 21, 22.  
Keltys, at —, May 27.  
Alto Sta., May 28.  
Rusk Sta., May 29, 30.

I earnestly entreat every member of the Quarterly Conference to be in attendance. This meeting should be a great blessing to your charge. Pray that it may be. Come expecting it to be. Let those who are to make reports then be ready. Pastors with well-digested reports of the quarter's work. The stewards who pay by the month report each month full. Those who pay if at all possible, one-half of the amount assessed for the support of the ministry. This course would insure full payments in the end and leave the stewards and people feeling good. Let us all work and pray for great revivals. The time is far off when the Methodist Church can dispense with revivals.  
J. T. SMITH, P. E.