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EQUIPMENT FOR SERVICE

A Sermon By Bishop Seth Ward in Behalf of the Department
Of Theology at Southwestern University, Georgetown, Texas

"I ask no greater privilege than to have some part in giving to Texas Methodism for the years to come a ministry that will lead in all the great movements for the uplift of the race and the evangelization of the world."—Bishop Seth Ward, D. D.

Romans 13:12: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

The text is a statement of the changing order of the world and the progressive character of Christianity. It is an epitome of the life of faith in the soul and of the growth of God's kingdom in the world. The world changes because it is in God's hands. Christianity is progressive because it is vital; it grows because the life of God is within it. We are prone to forget or at least to miss the meaning of those great words of the Master: "My Father worketh until now, and I work." The foundations of the earth were laid and the orbits of the stars were fixed in the long ago, but the processes begun in creation and continued in redemption are yet unfinished. They will not be complete until God's purposes are wrought out in the world's history, and the divine ideal is realized in human life. God still works, and we must be workers—workers one with another and workers together with him.

We are living in an unusual age—an age unlike any through which the world has passed. It is an age of great progress and of great peril, an age of great responsibilities and of splendid opportunities. Today a great Church—a Church great in her resources, material and spiritual—stands face to face with great tasks, tasks beset with stupendous difficulties, but from which may issue the very greatest results. The world is changing. Christianity is progressing and must progress. The night is passing; the day is coming. It is time to put off works of darkness and to gird ourselves with the armor of light.

We are accustomed to recite and to glory in the advancement of our civilization, especially of our achievements in the material world, our discovery of nature's secrets, our mastery of nature's forces, the subjection of nature's sleepless and well-nigh limitless powers to the service of man. It is a marvelous record; it is a brilliant record. But I seriously doubt if we ordinarily appreciate the magnitude or the significance of the religious movements of the past century.

One hundred and thirty years ago there was not a Sunday-school in the world; today twenty-five million men, women and children are enrolled in the Sunday-schools of Prot-

estant Christianity. One hundred and twenty years ago there was not a missionary society in the world, nor one regularly appointed missionary working among non-Christian nations. Today more than four hundred boards and societies are engaged in the promotion of the work of missions. They have an annual income of more than twenty million dollars and employ an army of fifteen thousand trained men and women as missionaries in the foreign field. One hundred years ago there was not a Bible Society in the world; today the great societies are producing and distributing millions of copies of God's Word annually. Sixty-five years ago there was not a Y. M. C. A. in the world; today at least a half million of the strongest young men of the world are banded together for work and worship in connection with this one organization. The Christian Endeavor, the Epworth League, the Laymen's Movement are further evidences of the spiritual forces that have been working in the heart of the Church. Consider for a moment the growth of the Church from another point of view: In 1850 there were in the United States 3,529,998 members of the various Protestant communions. Since 1850 the population of the country has increased a little less than fourfold, but in the same period the membership of Protestant Churches has increased a little more than sixfold.

The past half century was signalized, not only by scientific discoveries, material advancement, but by great religious movements. God works in "the fullness of time." Great spiritual movements are timed to meet great providential opportunities. So it is today. We know, but probably do not fully appreciate, the extent to which the environment of the Church has been changed. Consider the phenomenal growth of our cities. In 1800 there was not one large city in the Western world. There were only six having a population of 8000 or more. Now we have five hundred and forty cities having 8000 or more inhabitants, and with an aggregation of more than 28,000,000 population. Our urban population has increased from less than five to more than thirty per cent of the whole. And what is true of our Western world is measurably true of the whole world. Everywhere the cities are growing. The application of steam and electric power to machinery for purposes of manufacture and transportation has made possible this manifestation of the social impulses—the gregarious tendencies of mankind. The influx of a large body of foreign immigration is significant. Ten million, four hundred and

sixty thousand, thirteen per cent of our population, is foreign born, and more than 26,000,000 are born of foreign parents. This gives us a population diverse in language, in social ideals, in moral standards. A million and a half of our population ten years of age can not speak the English language. The fact that less than ten per cent of our foreign population is in the South may encourage us now, but we may be sure that it will not continue so.

The vast increase in wealth must be considered. In 1850 the wealth of the United States was estimated at \$7,135,780,000 or \$307.69 per capita. In 1908 it was \$107,104,211,000 or \$1310.11 per capita. Individuals now have a monthly income greater than the total fortune of the richest man in the nation one hundred years ago. We must minister to tramps and multi-millionaires. We must also take account of the well-nigh universal diffusion of intelligence and the growth of the spirit of democracy. These facts suggest some of the changed conditions in the midst of which the Church must work today.

The Church is confronted by intellectual problems different in character from any with which she has been called to deal in the past. The forms of unbelief that troubled our fathers have almost entirely passed away. The arguments of Butler and Paley and Watson are against phases of infidelity of which we rarely hear. Their books were great in their day, but they are almost obsolete now. The questions with which we must deal, the doubts with which we must grapple, the forms of unbelief that we must combat, are almost entirely the outgrowth of the last half century. Research in the realm of physical science, the study of comparative religions, the application of the historical method to biblical study, have made it necessary to rewrite Christian apologetics and to write from a different point of view. I do not doubt the ability of the Church to give a reason strong and satisfying for the faith she holds. Indeed, I believe her position is stronger today than ever before, but she must give the grounds of her faith to the world today, in forms and terms that will commend themselves to twentieth century thought.

The Church has come to an age of larger opportunity and of more urgent demands for service than she has known before. We now read our commission in world terms, and at the same time are beginning to understand the social teaching of Christ's gospel as it has not been understood before. Our message of salvation and our gift of service are for the lowest of the fallen and the furthest of the wanderers. The field for our sowing and the field for our reaping is the world of mankind. The work of missions, the work of Christian education, the great modern crusade for civic righteousness—temperance, social purity, clean politics—these are matters about which a Christian Church can not be indifferent; and these lay upon Christian men and women a weight of obligation and give a sphere of opportunity

such as the Church has never known before.

It is to the Church of today—the Church standing face to face with a new age, confronted by grave responsibilities and magnificent opportunities—it is to the Church of today that the apostolic appeal rings out: "The night is far spent." We are in the dawning of a new day; it is time to be aroused and ready for work. "Let us cast off the works of darkness, and let us put on the armor of light." Let us equip ourselves for the work that is before us.

What is the equipment needed by the Church as she undertakes to meet the responsibilities that come to her with the changing order of the world?

Lest I should be misunderstood in what shall follow, let me insist that the Church must derive her power from and depend for all her success upon the living and eternal God. The gospel of Jesus Christ is the power of God unto salvation, and nothing less than that, nothing other than that, can meet the needs of a sinful world. It is only as the custodian of a divine gospel, the servant of a divine Lord and the organ of a divine Spirit, that the Church can accomplish the work to which she is called. But with the supernatural and all-sufficient endowment she must wisely use the ordinary means that God makes possible, in order to fulfill her mission in the world.

It is of these ordinary conditions of successful work that I speak today.

There must be a wider distribution of the sense of responsibility and a larger enlistment of the latent forces of the Church. It will require all the membership of the Church and all the resources of the Church to do all the work of the Church. It will take the whole Church to reach the whole world. There is work enough for all, but when all are enlisted Christ's work in the earth will be done.

There must be a wise adaptation of methods to conditions. It is the glory of Methodism that she developed the best system the world ever saw for reaching a rural population and building up the Church on the frontiers of our rapidly-developing country. Now she must devise and operate plans for successful work under changed conditions. Innovation for the sake of innovation is folly. To cling to old methods of work simply because they are old is none the less foolish. We must do the work of today in the best possible way whether it be old or new.

There must be a stronger and better equipped ministry. Upon this statement I wish to place special emphasis. Not for one moment do I depreciate men who now occupy our pulpits. Many of them are strong men. Some of them have overcome grave difficulties in their earlier life and are now rendering brilliant and successful service to the Church and the world. All honor to such men. But it is only the sober truth to say that the number of such men is utterly inadequate to the demand for them. The greatest need of the Church is a wise and strong leadership, and that leadership must be found in a divinely-called and properly-

equipped ministry. I hail the advent of the Laymen's Movement. I trust the day may soon come when many of the burdens now borne by the preachers may be carried by the strong laymen of the Church. But the day will never come when the preacher can abdicate his place of leadership in the great moral and spiritual movements of the Church without being recreant to his commission from the Almighty God. A stronger and better equipped pulpit is the Church's greatest need today. No men recognize this more fully, or deplore it more sincerely, than our more intelligent and devout preachers themselves. Take our own Church. Only a small per cent of our men are college trained, seventeen per cent college graduates, only thirty-four per cent college trained at all. Less than ten per cent have had any special theological training. Our pulpit is as strong as that of any other Church, but we must do

far better than we are doing. Our need is not only for a much higher standard of general education, but for more special training—theological training. A man to practice law must study law. A man to practice medicine must study medicine. So of all the professions. And now a man who would preach, must prepare for the ministry. If he would teach the truth, he must know the truth and know how to teach. One has said his knowledge must be experimental, exegetical, historical, systematic and practical. There must be special training for special work. A theological school can not make a preacher, but a preacher can not be made without theological training. The Church is demanding such training. Our strong congregations are saying, "Give us men who can do the work required and we will provide the needed support." Our young men must recognize this demand and respond to it, or fail in their

ministry. But this situation places an obligation upon the Church. We have no right to say to the young men who are entering our ministry today, "You must take special training for your work or be barred from our best pulpits," unless we make it possible for them to take the training we demand. I do not mean that we should help the young men directly; that should rarely be done. But we must provide the schools where such training can be had. Southern Methodism has only one such institution in all her borders, our Vanderbilt University. We have in our schools in Texas today between 175 and 200 students who are young preachers or avowed candidates for the ministry. If these young men get the training they need—the training we require—they must go outside of our State to get it. If all should complete their course, and enter our conferences, they would not supply the demand for men. We have

a good school at Georgetown. Our recent movement for endowment has helped it greatly. Now we must provide and equip a *biblical department for the training of the ministry of our Church in Texas and the Southwest*. We are doing some work there. Two men are employed to teach, but Texas Methodism must endow that department with at least one hundred thousand dollars. I believe that we will do it. That is our greatest need. That is the wisest investment that can be made of the Lord's money. I have no more connection with Southwestern University than you have. This is no more my work than it is yours. But this is *my Church and my State*; here I expect to live and die. I ask no greater privilege than to have some part in giving to Texas Methodism, for the years to come a ministry that will lead in all the great movements for the uplift of the race and the evangelization of the world.

Quick Steps Along the Mediterranean

B. Rev. W. F. Bryan.

Seville, Spain.

We went by rail from Cadiz to Seville, a distance of ninety-five miles, so we got some idea of the interior of Spain. Every mile teemed with interest. For some miles we went along the old road constructed by the Romans when they held sway in this country. This road was built of stone and was about seventy feet wide, with a fancy stone wall about two feet high on either side. Wherever the common highway crosses the railroad a house is built and a watchman, or rather watchwoman, stationed and a chain drawn across the highway by the woman until the train passes, thereby preventing accidents.

The trains are very different from ours. A freight car will hold about four large wagon loads of freight, and the cars are lightly constructed. The passenger coach is made to accommodate twenty-four persons. The coach is divided into compartments, two booths holding eight persons each and two vestibules holding four each. You enter at the side of the coach, there being two doors to each booth. The usual speed is about fifteen miles an hour. The fences through the country are made of cactus and the century plant and grow very high. The soil for the most part seems to be poor; occasionally you see a fairly fertile field. The principal farming industries are grapes, olives and oranges. The farmers use very primitive methods, using the old wooden plow, to which is usually hitched a yoke of oxen. Some few use mules. The usual riding animal is the donkey, and you often see a man and woman both riding one of these very small donkeys. It is very evident that the rural population are exceedingly poor. The fact is, Spain is fast going down the scale as a nation. The country is priest-ridden, and Catholicism prospers most where ignorance and poverty abound, hence the Church will continue to keep the people in intellectual bondage. Another thing that curses Spain, the people are wine bibbers and cigarette fiends. A wine shop is connected with almost every store, and nine-tenths of the men smoke cigarettes.

Seville is a very old city. It was conquered by Caesar 45 B. C. It afterward fell into the hands of the Moors, then the French, and now, of course, under Spain. It is a prosperous and interesting city. Columbus was born here and his body now lies here in the great cathedral. As I stood by the sarcophagus, supported by four great figures of bronze, which contains the mortal remains of the great discoverer, there was a peculiar feeling that crept over me, and I thanked God for raising up a man brave enough to dare cross the unknown seas and give to the world the greatest country under the heavens.

The cathedral is the center of attraction at Seville. It is the second largest in the world. It was begun in 1402 and finished in 1506. It contains many rich and massive pillars of marble and granite. Some of the great stained glass windows are the most beautiful specimens known. Upon the walls are some very fine paintings, some so valuable that they are kept behind steel bars. It was in this cathedral that one of the fine pictures was cut out of the frame in 1874 and found in New York a few years ago. It now occupies its original place in the cathedral. We also saw within this building the tomb of Alphonso the Learned, who died 1284. Here also is a shrine containing the body of King Ferdinand. We saw the crown of gold that he wore. I reached over the bounds of propriety and placed it upon my head.

In the museum we saw many very

fine paintings, chiefly those of Murillo and Zurbaran. This was the birthplace of Murillo. Here he lived and here he met his tragic death by falling from a scaffold while painting a picture in one of the chapels.

Algiers, Africa.

Algiers is 410 miles southeast of Gibraltar. This is the most prosperous city we have seen since leaving New York. It has a population of about 150,000, with all the modern conveniences. The houses, both business and dwellings, will surpass those found in Dallas, and we were surprised at the push and go seen here. The country was originally under the Moors, but now under French control, and its prosperity is due to the French.

The city has a very fine harbor, many ships making this port, and it seems to be the center for shipping for this section of the world. We took a three hours' drive around the city in as fine carriages and horses as could be found in any American city. The streets are well paved, for the most part with asphalt. There is a drive around the city, which winds through the mountains, and here we saw some of the grandest scenery that eye ever beheld. Flowers were blooming (Feb. 21) and the air was filled with their fragrance. Trees were loaded with ripe oranges. Bananas and dates were seen everywhere. Palm trees more than forty feet high, and the high cliffs overhanging with flowers and foliage; it certainly looked like the home of the gods.

The city is built on the side of a mountain, and when you view it from the bay, with its terraces of stone walls, with the mountains in the background, it makes an impression not soon forgotten. The city is composed of two distinct sections, the one French, gay and prosperous; the other Arab, morose and degraded. Here you see the Orient in all its primitive condition. Dogs, goats and people all occupy the same floor. Liberty has no bounds here. In the same room you can see one group of men praying, another gambling, another drinking, and another sleeping. In this section the streets are not more than twelve feet wide, very crowded, and it is with difficulty that the timid tourist makes his way through the motley throng.

Of course we went to some of the mosques. In the courtyard is a fountain where the Mohammedan worshippers are required to wash their feet before entering the temple. There are no seats in the building. The floors are carpeted and the faithful kneel on the floor while worshipping, and when through saying their prayers many of them lay down squarely on the floor and go to sleep.

Malta.

This place is of special interest to all Christians, because it was here that St. Paul was shipwrecked and remained on this small island for three months. An account of it is found in Acts 27, and while the exact spot is not definitely known, yet by the expression of St. Luke, "a certain bay with a beach," and the "place where two seas met," a place has been located that answers to this description and a statue of St. Paul has been erected on this spot. Our souls were thrilled as we looked upon the waters where St. Paul battled with the storm for fourteen days, and the place upon which he landed. From that time to this St. Paul has been regarded by the natives as the tutelary saint of the island.

The Knights of St. John have made Malta largely what it is. The island was given to them as a permanent

possession by Charles V in the fifteenth century. I saw the original copy, signed by Charles V, granting them the island. Also saw an original bull by Pope Pascal, dated 1113, by which he took the Knights under his protection, before they went to Malta. In the church of the monks there are 2000 skeletons, all in plain view, and with these bones the chapel is artistically decorated, both walls and ceiling. These were Knights slain by the Turks.

In the Governor's palace we saw the council chamber in which Napoleon held his council when he took possession of the island. Also the old carriage in which he rode. We saw several hundred of the old armors worn by the Knights.

The Church of St. John, while not

so large as some of the cathedrals we have seen, yet the interior is the finest. More than 400 dead are buried beneath its floor, made of the finest marble. The walls and ceiling are decorated with fine paintings and statuary. The magnificently carved high altar, with its silver and gold accessories, represents the most lavish expense. In this church we saw the gates to one of the chapels, made of pure silver. The gates were about ten feet high and thirty feet wide. Here there is an immense statue of John the Baptist, baptizing Jesus. The entire statue is carved out of one piece of marble. John is pouring the water on the head of Christ, with a shell held in his hand. We also saw here the original keys of Jerusalem and Rhodes.

WORK FOR THE GENERAL CONFERENCE

ARE WOMEN ENTITLED TO THE RIGHTS OF THE LAITY.

By Mrs. R. W. Baird.

This article is written with a hope that the Delegates to General Conference, the ministers and laymen of our Church and the timid, shrinking women who are somewhat dominated by the powers that be, may know that all of the women in the two Church societies do not see the subject in the same light. And incidentally to try and show the women so radically in favor of the memorial adopted at the Savannah Conference that there are some arguments on the other side. I have three reasons for writing; 1st, I love more than all else my home. 2nd, I love the Church. 3rd, I love the women's work. Can the women of the Southland fail in the duties more sacred and binding than any duty a Church society may place upon them? God will make good every promise he ever made in His Word. He has promised to give us strength to carry on our work, but he never did promise to give us strength to carry on another's work. From the beginning of time the only hope of the human race has been and is the Christian home. If that influence be destroyed then our hope of the salvation of the world is destroyed. But some will say a woman will not neglect her home. Then if she has some cares she is a woman of extremely good nerve power and a superabundance of strength and ability to stretch the hours of each day to more than twenty-four. The women have so much more now than they can or ought to do, why do they want more? There are a few women who are free from all home responsibility who might do such things, but they are few, while the mothers in our societies are legion. And this memorial affects every woman in the Church, not only the members of the society. Much has been written in our Church papers about women clubs and the necessary neglect of the home from an over-dose of clubitis. I am not a club woman, never had time to belong to one in my life, but pray tell me the difference so far as the neglect of the home is concerned between an over-dose of clubs and an over-dose of Church work? It is a physical impossibility for a woman to attend to household cares, that the Allwise one has so eminently fitted her for, and at the same time manage the Church affairs that the Lord has so eminently fitted the men for. In the recent literature gotten out by our good women who framed the memorial they take something like five pages trying to prove to the brethren that they are mentally able to do their work. Who ever doubted it? Is there a man in our whole Church who would argue that a woman is intellectually inferior to himself or any other man? That would be a piece of egotism I would not accuse the brethren of. I

do not believe there is one of them who even secretly thinks of it. According to Dr. Lyman Abbott in the February number of the Home Journal they are vastly their intellectual superiors. I have no patience with the hackneyed complaint, "My child, or my husband, is disgusted with the Church and religion and I have tried so hard to do the right thing." Maybe you have, but perhaps you have been misguided. I tell you now, our husbands and children are not so apt to be disgusted, if the training and duties in the home are conducted wisely. When the boy or girl comes home from school and bursts into the door the first question is, "Where is mother?" Of all the lonesome woe-begone humans in this world it is the man who comes home and asks where is mother and finds he gone. Women, which will you choose? You can't do both.

The child who gets the admonition, "Get your lessons, children; be good and sweet, get to sleep early, mother is going to steward's meeting," is pretty apt to hate that steward's meeting and will have a right to. Solomon knew what he was doing when he said "train up a child." When the Lord gave women the care and responsibility of the home and children he gave them a much more difficult task and one requiring more intellectual ability than it takes to run a bank or practice medicine. Did your husband ever say to you "I wish I could never hear the name Home Mission again?" Are we Mrs. Jellybys? As home loving women, instead of making the thing worse, and our husbands and children more miserable, let us leave off a little rather than add anything. The husband or child who always finds the mother at home to comfort and cheer, who lives her religion each day in her own life, is apt to be influenced by that mother in the right direction. I have worked actively in both societies and the Sunday-school and I declare to you the work of all three combined does not compare with the mother in moulding of the child's character for responsibility and genuine blessing, and I will not be called on to give so strict account for the results either. I truly believe this is the only thing for a mother, and most of us are mothers that is worth while.

Don't any of you think that I am not in hearty sympathy with the women's work. I am, and love the work, but I believe I see the danger line. The amount of work now required to make an efficient home or foreign mission worker almost steps over that line. If we undertake any more meetings what will become of our husbands and children? But some will say, "Did you ever see a woman neglect her children for the Home Mission Society?" Yes, I have, and you have too. I have done it. The work of the women must go on. It cannot stop. It is developing women in a way that nothing else can. It is absolutely necessary that the mothers of our country be informed

in order to be true home-makers. Our woman's work does that in a way that nothing else has. Our women need the influence and intercourse with godly women that our work is sure to give them. Our woman's work is carried on in a manner that is attractive to a woman who is seeking either literary or social pleasure, and all of us love that to a certain extent. "Tis our nature to."

The woman's work is an inspiration and guide to the timid and often discouraged mother. Frequently I have had women tell me they had learned from the Home Mission Society how to teach the Bible to their children. God bless the women in their work. But they are not physically, mentally or spiritually equal to any more. It would make this article too long to go into the details of these things. But do you know most of the women of today are nervous wrecks, and the care of the home is not responsible for it. Our mothers who had more of that than we have are not in this condition. What is doing it? I tell you it is our work away from home. God has not given the women the physical nature to stand it. Mentally we are not able. Why? Because a woman is so intense in all she does. She does not slowly reason like men.

I can see now a picture of the women and men in a discussion on the conference floor and they have failed to agree. I hear them saying, "If you don't do it we will disband. We will have our just deserts. We won't stand it. Subordination? We won't have it." Women will make threats. The smartest ones do. There is one in the recent literature gotten out by the Women's Board of Home Missions (top of page six). The hobby of the women is "they want to rule us and we won't submit." Is all this thing in the right spirit? Are we manifesting the spirit of the Master in such utterances? The very tone of the article is vindictive.

Spiritually why not? Is it conducive to a woman's welfare to be constantly in a contention for her rights in public? She goes home cross, irritable and unstrung. Is she apt to be in a perfectly normal and peaceful spirit? Ladies, when we meet the men in a cold business proposition with our own right to fight a measure with their weapons, we may expect them to treat us as they do each other. We can't expect them to lift their hats to us. We may expect to stand in street cars, we may expect no more courtesy, consideration and respectful reverence that has characterized the chivalrous Southern gentlemen for a century. And will the women be satisfied without such respect? I think not. And I am afraid they will resent it in a way not conducive to spiritual development.

I love the Church, but if the women do the men's work, what will the men do? They have only waked up to their duty in the past few years. Samantha can do Josia's work, but Samantha's would not be done, and she would have to answer for hers, because it is hers; for his, because she has taken it out of his hands, and for him because she kept him from doing his part. If we try to do it they will let us; of course they will, and glad of the chance. They care neither for the honor nor the responsibility. With all due respect for the men in our Church, I affirm that so sure as the women are given equal rights they will let them have unequal rights and run the whole thing. It is something they are inclined to do anyway. Few women serve the societies for any motive save a love for it. Few men serve the Church for any motive save a consciousness of duty.

In the name of the home, of the women of the Church, I beg you look at the memorial from this viewpoint before acting. Before we consider the memorial in detail let's mention the literature on finance. The women say the men spent sixty-three thou-

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sand dollars (in round numbers) to finance seven hundred and three thousand raised by their three boards. The women only expended fifteen thousand in financing four hundred and three thousand. Well, that does look like the women are better financiers, as they claim. But on investigation the women will find that the amount expended in financing the men's work supported five times as many people as the women's money did. A woman missionary gets a salary of seven hundred and fifty dollars. A man, his wife and children get one thousand. Maybe the men do better than we give them credit for. But as to the memorial in detail: 1st, we do not deny that women are doing the work of stewardship without the legal right, but only in cases where there are no men to do it, and who has ever questioned the legal right of a woman's work under any circumstances. Besides this, some contend they don't want the office so much. Then what do they want, if they are doing the work and allowed to do it without interference? And just as sure as it is made a legal right, our pastors will find they make the best stewards even if they are poorer housewives, and for the good of the Church will convince women who have no business taking any time from their home, that their duty is to their Church. Steward's meetings are always held at night, and unless her husband or chaperone goes with her she can't be there to raise her voice; besides stewards don't do anything but raise money, and they let us do that now. Then this is the only office that has been distinctively man's since the time of Stephen. Please don't interfere with that. 2nd, women are ineligible to the office of trustee, but the fewest number of our Southern women have had any experience of managing finances of any organization or business, and the trustees of our property are elected with the idea of their financial ability, well demonstrated, solely. It seems to me the very inexperience of the women could settle this question, and then if they are allowed to hold such an office it may be thrown open to women of no creed whose business ability has been demonstrated. We might not get the job after all. 3rd, it is true that we have no legal voice in the Quarterly, District or Annual Conferences while they are in session, but we do to the men if they do anything in that Quarterly Conference to displease us. I was born in the Methodist Church. My highest boast is, I am the daughter of an itinerant Methodist minister. I have never been excused from active service, never had a furlough in my life, and I ought to know something of Church workings. I have yet to see a body of our official members fail to listen to the voice of the women and act accordingly, and I have yet to see the women fail to make their wants known. The men are afraid not to do what we say; they depend on us for too many things. They can't and won't do it. 4th, the majority of Epworth League members are women and girls and whatever the policies are, and however they are shaped, they run them mostly according to their will. They vote in each local League, the local League runs the district League, the district the conference, and the conferences make up the General Board. Haven't they a voice? It has been stated that our Church is the only one now following the advice of St. Paul. Is this a disparagement to our Church? This may appear as first glance to be strange, but there is no other Church run like ours. All other denominations are managed by a vote of their entire membership, and every Church is a law unto itself, so far as Church government is concerned. They are all conducted by popular vote. If there ever was an absolute monarchy that monarchy is the Methodist Church. We are surely a wheel within a wheel, and finally subject to the final authority; so the plan used by the other Churches would not suit us, unless we change our entire government, but the memorial states that the Northern Methodist Church has adopted the plan "and the Lord still loves them." Certainly he does. He loves everybody, saints and sinners, for that matter, and certainly he still prospers them, but that does not signify that their policy is the only one to be adopted, and since the adoption of the policy in the Northern Methodist Church they have women preachers; not that they are appointed to fill stations, district and circuits, but they do recognize women evangelists in that Church, and yet some say this move does not lead to that. It surely has done it in this instance. 5th, Women constitute more than half of the membership of the local Church; that is very true, but I think the memorial went too far when it stated that they paid their pro rata of all conference collections. In our own local Church, and after investigating I find it is true in eleven others, the only women who pay through any medium except the societies, are unmarried women, widows, or women

whose husbands are not members of the Church. A large majority of the women have not any money to give any way. I am an enthusiastic tither, and have always had my own money to spend and give, but I have never given one cent in the ten years of my married life except through the women's societies or the Sunday-school, and I think I am a fair sample. 6th, women do largely make up the Sunday-schools, but the local schools through our great Methodist policy control the situation, and their wish is law in every local school. 7th, if women are superintendents of Sunday-schools it is another case similar to the stewards—there is no man there. Besides, article 653 of the Discipline distinctly states they may be superintendents, but have no voice in the Quarterly Conference. Ay! there is the rub! 8th, is it possible that the women of our Southland, the mothers, the wives, the home-makers, want to be members of the Annual and General Conferences? Poor children! I shudder for them. What will they be doing while their mothers are gone that week or month? Where will they be? Echo answers, where? And what will the poor men do? How helpless they will feel when the babies call them five hundred times a day to sew on a button, make some tea cakes, fix my lunch, where is my cap, I can't work this example, I'll be kept in and many other things. The trend of the whole thing can lead to but one thing, woman's suffrage. If the women had been told thirty-two years ago that the organization of the W. M. F. S. was only a step toward this memorial for rights of the laity they would have been shocked, and yet they say this does not lead to woman's suffrage. This step is not so far "Taxation without representation." The Methodist Church has never levied a tax. It is not supported by a tax, but by a free will offering. Is this taxation without representation? They are not satisfied with the rights of the laity. It is a matter of record that our women missionaries in the foreign fields changed their station appointments made by the Bishop before that Bishop was one hundred miles away. They seem to want more than the rights of the clergy. Do you want a Methodist preacher on earth who would have done this? I don't. And I know a heap of them, and some that have appointments that they could have changed to a better advantage to all parties concerned, they think. If we care to vote in all of our conferences we won't be satisfied with that, we will think the nation needs our wise counsel as well as the Church, and our Church women will fight for their voice at the polls. Let's take the symptoms and doctor them before this incurable and contagious disease comes on us.

The General Conference did subordinate our work to the Parent Board, but are the brethren such cruel taskmasters? When did they ever interfere with any forward move we wanted to make? When did they put the restricting rod on our work? Whenever we are able to own more than five thousand dollars worth of property in the foreign field they will change the law and let us own all we can pay for. Let's not be too hard on the brethren for something they are going to do, but haven't done. I believe we need their advice and that their hearts are with us in their work. We are their wives, their children, their mothers and their sisters. I believe we are of one mind and one purpose, and may the Lord hasten the day when the world shall come to the knowledge of his power and glory.

OUR SUPERANNUATES.

Number Three.

I believe that the main trouble in the conference claimant fund is in the assessment made by the joint boards. I do not say this as a reflection on them, for I believe that the men who are more interested than any one else are the men who have been serving on these boards.

As the Discipline now stands, and as it has always stood, these boards are authorized to assess a support for these men. Now, the question comes, "How are they to know?" Well, of course, we have a law requiring the preachers in charge to send to the joint board a statement of the condition of each claimant in his charge, and as a rule most of the preachers do it. But from this information the joint board, and even when the joint board sends out to each one of the claimants blanks for them to fill and return, and all this matter comes before the joint board, they still have to depend upon what is on paper for that assessment.

Now, I am sorry to say, by way of parenthesis, that there have been in some conferences, I know, these assessments are made in accordance with other assessments of theirs, and frequently they confer and raise the assessments in proportion to how the other boards raise, for if one is raised and another not raised, when the

preacher gets his budget and begins to prorate, the board that does not raise gets left. This ought not to be, but I have known it to be.

I say, if you will take the minutes of the Annual Conference and see what the stewards assess for the support of the preachers in charge, and what the stewards of the superannuates assess, for the joint boards are stewards for them, you will be amazed. You take the Northwest Texas Conference, and I name that because I have the minutes of last year on my table before me and not of the other conferences, and now let us see. I notice in the report of the Joint Board of Finance they say, "We have assessed for the coming year for conference claims the amount of \$15,000," and in the list of conference claimants they have eighty-nine. There are eighty-nine claimants on that \$15,000. Now, let us see; let us take the assessments of the stewards for the pastors, and I believe a man ought to have a decent support when he is superannuated as when he is effective. He has done the work, has worked well; he has stood at the altar of the conference and said he would do this work, and if he has done it, and a vast number of them do it, he has had no time to accumulate money to support himself and wife in their old age, and therefore he is entitled to the support.

We have in this conference sixteen districts. Now, in the assessment of the stewards in these sixteen districts, they range from \$17,422 down to \$12,772. Now, mind you, these assessments were made by the stewards, and there can not be an average of more than twenty preachers to the district. You see, the Church assessment for the support of twenty men is from \$12,000 up to \$17,000. For what? For the support, and that is all. That is what the Discipline says, and that is what is usually done.

If the stewards of a pastoral charge that is paying \$1600 finds out that that preacher is saving about \$500 of that, does not spend it all on that Church, there will be a committee around to see about reducing their assessment because it is more than a support. So, I say, my plan is this: For the assessment let the stewards of the pastoral charge in whose bounds a superannuated preacher is living make the assessment. Make the amount necessary for his support and send it to the Board of Conference Claimants, to be distributed out in the Church at the annual meeting of the Conference Claimant Board. They live in his neighborhood, they know something about what it costs to live and what expense that man is at in order to have a comfortable living. I believe that a board of stewards on the ground can make the assessment more correctly than a joint board 100 miles away, and sometimes more than that from where the old brother lives, and very often he is not at conference and the information which the stewards will get will not go to the joint board.

Think of a board of stewards, if you may so call them, some of them preachers, too, assessing only \$15,000 for the support of eighty-nine of the men and women who have been as faithful as any Confederate soldier ever was to his gun, and knowing at the time when they made the assessment that that is to be distributed among eighty-nine claimants. Now, I say the Northwest Texas Conference is no worse than the North Georgia Conference or any other conference. But give us a Board of Conference Claimants, and some of these mistakes will be corrected.

Then how many people in our Church are accumulating funds, some of them by the thousands. If we had a live Secretary to go among the charges and present the claims of these brethren, I believe in a few years bequests from \$1000 to \$50,000 would be coming in to this board.

I have some more to say in behalf of this, the greatest work now before us as a Church. I. Z. T. MORRIS.

THE TIME LIMIT.

H. G. H.

Really the issue raised by V. A. Godbey is the ultimate abolition of the time-limit, for the modification of it proposed by him will so result. It is true we have that policy now with reference to missionaries—a case of necessity—but that does not affect the general itinerancy, nor does it necessarily create class appointments. With the abolition of the time limit goes the itinerancy, and with the itinerancy passes out the glory and efficiency of Methodism. The Bishops getting information without the presence of the presiding elders at their May meeting prior to session of conferences is as absurd as taking tentative appointments up from the conferences for confirmation. The Bishops would be hampered, the presiding elders ignored, and everything in the dark. The Bishop who has been here the year preceding might throw a little light on the matter—but unless the Lord specially inspires the new Bishop

for his work it will be "confusion worse confounded." Let the Bishops continue to make the appointments at the sessions of the conferences with the assistance of the presiding elders. My observation is that the Lord generally inspires the Bishops through the presiding elders.

Bro. Godbey, when you reach the seat of General Conference, let the authority of the Bishops alone, let the presiding elders alone, let the four-year time limit alone, let the present form of worship alone—but be sure you vote for one of our best Texas men for Bishop.

SUNDRIES.

Did you know that there is some very valuable and startling information to be found in the "Church Extension Hand Book," published by the General Board of Church Extension? If you do not, you should without delay proceed to hunt your copy up and give it a close study. It will well repay you and make you, if you are not already one, an enthusiast on the question of church extension, especially on the loan fund department. Just take one example of what the board has been able to do with only a few thousand dollars belonging to this department of church extension. During the years 1884-1896 the Church contributed \$16,071.82 for what is known as the Kavanaugh loan fund. The capital of this fund at the close of the fiscal year, March 31, 1909, amounted to \$32,868.96. But listen. With this fund the board has been able to furnish aid to Churches to the amount of \$127,843.60. It is hard to grasp that statement, yet it is a fact. That money has increased in volume, and hence in power to do good, as the days and the years have gone by. The capital, instead of diminishing or disappearing, has doubled itself and more, and it will be delightful to see at the end of the next thirteen years what that capital will be. Has not the Board of Church Extension in the management of this fund solved the problem of perpetual motion? Is there any better way to make money immortal? Now, as I revolved the wonderful workings of this fund in the hands of the board, the thought occurred to me, Why can't the Mission Board have a similar arrangement? You say, How could such a thing be possible in the handling of the mission money of the Church? Let this example show you how. I have known, in a number of instances in our conference, where a new Church just starting was hardly strong enough to command the class of preacher necessary to meet the requirements, but which the Mission Board made strong enough by a missionary appropriation of from \$250 to \$500. I do not recall now a single instance where such an appropriation was made that the Church is not self-supporting, and in most instances are what we call rich Churches. Now, suppose that the Board of Missions, instead of having donated these amounts, had loaned them to the congregation at a low rate of interest, say 4 per cent per annum, the rate charged by the Board of Church Extension. There would have been no harm done, but a great deal of good. The Church to which the donation was made could well afford to pay the interest up to the time it became self-supporting, when it could have begun to pay back the principal. The congregations thus dealt with would not have been hurt, and the cause of missions would have been greatly helped. Would it not be possible to use such a fund even in our foreign work, where the congregations are partly self-supporting? I believe it is, and if our Missionary Secretaries and Presidents of our conference boards will put their heads together and inaugurate a missionary loan fund, in the next fifty years the missionary treasury will have enough money to put not only a few hundred missionaries in the fields, but to put thousands. There is nothing that appeals to a man with large money, in order to get him to turn a part of it loose, like being able to look him square in the eye and tell him his money thus given will never be spent only to return increased in volume, and that it will go on increasing as time rolls on. Suppose we try it. If any one objects to this plan, let him answer this question: Do not most of the congregations to which missionary money is appropriated become in a few years as well able to pay it back as the congregations who borrow money from the Church Extension Board are able to return it with interest? Of course, let the Mission Board have two funds, just as the Church Extension Board has two, so that they will be able to make the appropriation when it is possible to make the loan.

Have you read the last Bulletin sent out by the State University? If you have not, and you have not received one, you should at once send and get one for your own information and delectation. To those of us who have been in Texas from the time of the founding of our State University it sounds mighty queer. For years and years, from almost every pulpit in the State, the alarm was sounded as to the ungodly and irreligious surroundings of the boys and girls sent to our great State University, and I have no doubt but that many of us have been cursed because of our utterances, and set down as bitter enemies of the university, when, in fact, we were just friends to the boys and girls and desired the State to give them better Christian conditions. Thank God, the desire has come to pass. The Bulletin just out gives itself entirely to the one subject of the religious environments of the students at our State University. It goes into detail, showing the number belonging to the different Churches, and the number that attend the different religious services on the Sabbath, and so on. It even points with pride to what it is pleased to call the University Churches, going so far as to print their pictures for you to look at, so that you may be doubly assured that the facts are not being misrepresented. From many hearts in Texas there will go up a sincere "Thank God." The showing of students who belong to the different Churches and the number that attend religious services is quite creditable. There was one thing that impressed me, perhaps, more than any other. The Bulletin even bragged on the revival. The conclusion that I reached from a close study of the Bulletin was that the authorities in our State University had become altogether persuaded that it was best both for the university and the student body to fully recognize the claims of Christianity. For one, I rejoice, and devoutly pray that the sentiment may grow till all, from the President down to the most insignificant student, may be thoroughly Christianized.

I was very sorry indeed that I was unable to attend the great meeting of the laymen. It must have been a grand occasion. I needed the enthusiasm that comes to one who is mixed up with such a crowd. It does me good through and through to see one layman thoroughly enthused. I do not know what I would do to see at one time twenty-five hundred wonderfully stirred on the great question of missions. The influence of the meeting has touched us in the extreme northern part of the Panhandle, though we were not there. I would have been delighted to look upon the faces of Bishops Wilson, Key, Atkins and Hoss, and to have listened to their words of wisdom. Grand men, they are. I never could listen to Bishop Wilson preach without feeling that my head would burst open, and I always went away determined, by the grace of God, to be a better preacher. It is hard to forecast the gracious and wonderful results of the Laymen's Movement. I devoutly pray that it may consummate its purpose, "the evangelization of the world in this generation." The older I grow the more I appreciate the laymen of our great Church. Many of them are heroes in deed and in truth. There never was a preacher blessed with a finer set of laymen than are to be found in the little Church at Canadian. They are God's own noblemen. They have mixed a great deal in the large gatherings of the Church, but they are as true as steel to the Church and her interests. During the time that I have been the pastor here I have not called on them in vain. They have always responded with a cheerful heart, and they showed their interest in the Laymen's Movement last year by contributing to its demands, and they will do so again this year. You can confidently depend on the laymen at Canadian.

Our new parsonage is now under construction. But more of this at another time, as this article is already too long, but I just had to work the spell off. Did you ever have one? Well, you know how it is.

G. S. WYATT.

Why are we ever overborne with care, Why should we ever weak or heartless be, Anxious or troubled, when with us is prayer, And joy and strength and courage are with thee? —Trench.

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.

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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.

CHILDREN'S DAY—MAY 15.

A large number of our schools are preparing to observe Children's Day, May 15. On our circuits the pastors are planning for the month of May and will take the rounds, closing on May 29, which is the fifth Sunday.

One of our pastors writes: "I have six schools and we will observe Children's Day in each of them. We will go the rounds in May. In June I have other fish to fry."

TO SAN ANTONIO APRIL 6-8.

We trust all our schools are planning for representation at San Antonio. There are some special features of the program to which we call attention:

Program.

The program is devoted wholly to institute work and addresses on practical and timely themes by those who have mastered the several subjects. A competent critic pronounces it the best program offered in Texas in many years. Not a dull or uninteresting moment from start to finish. Every one will want to use a pencil and note book freely, and these will be furnished gratis.

Arrange to arrive early and attend every session.

Special Features.

Mr. Wm. A. Brown, one of the International Secretaries from Chicago, will appear several times instead of Mr. Hugh Cork, who is provisionally kept from coming. Mr. Marion Lawrence, whom we all know and love, writes, "Brown will pick up your convention and walk right off with it. He is a master of assemblies, and every address will make you want to hear more." Then there is Monzon, of Georgetown; Prof. Sutton, of the State University; Prof. Horn, of Houston; Dr. and Mrs. Hamill and Dr. Chappell, of Nashville; Dr. Walkins, of Mississippi, and many others. And the singing will be a great feature. Mind you, we said GREAT.

Pointers.

Every school should be represented by the pastor, superintendent and primary teacher, and any others that can attend. The school should pay the expenses of one or more of these. It is not fair to ask them to work for pure love of it, then require them to equip themselves at their own expense. Reduced rates on all railroads, the regular convention basis. Entertainment for all who attend at reasonable rates. Write Rev. J. H. Groseclose, San Antonio, and ask him to provide for you. Saturday will be devoted to sight-seeing. All should stay over and devote one day to visiting the many points of interest in San Antonio beautiful.

DOTS FROM FRANK REEDY.

There is a wide difference between "doers of words and speakers of deeds" and "doers of deeds and speakers of words." There is no law against the speaking of words, but every one admits that there should be against the speaking without the doing.

The teacher who is all the time trying to put his own personal and peculiar construction of Scriptures is a caricature of the really respectable Pharisee who boasted of the number of times that he could repeat his prayers in an hour. Deliver us from the Sunday-school teacher who tries to teach himself and does not know the enormity of his sin and ignorance.

"To base my expectations of reward on a solid foundation of service rendered; to be willing to pay the price of success in honest effort; to look upon my work as an opportunity; to be seized with joy and made the most of, and not as painful drudgery to be endured."—Salesman's Creed. If such is the creed and the religion of the cold-hearted business man, how much more ought he who serves as a Sunday-school worker to consecrate himself to that business. The Lord never intended that a man should sell goods with any more exercise of common sense than in the teaching of a Sunday-school class. Any man who has the power to negotiate a sale has the power to save a soul and will be held responsible for the use of that power by Him who doeth all things well.

If the Sunday-school workers of the State were anxious to learn of the Master as were those Galileans of the year 34 A. D. San Antonio would not hold the conference next April. In those days they crowded the Master out of the city, past the suburbs, past the fields and into the mountains where they listened to the greatest sermon ever given to human audience. Oh, if our Texas Methodists were half so anxious to do good as they are to receive blessings without seeking them, what would the record at San Antonio be? Is it possible that our people expect to stay at home and make money enough to buy the experiences of those who attend? If so they will find themselves in the same condition as the nine disciples who were not willing to go upon the mountain for the prayer-meeting, preferring to remain at the base and talk and trade with the populace, while the Master and the three chosen ones ascended Hermon for prayer. The result was that the three who went to the prayer-meeting were present at the transfiguration, while those who decided to stay and traffic with the populace of sinners and scoffers found themselves confronted with devils who successfully resisted all their efforts. Let us all go to San Antonio.

A superintendent without initiative is like a sailing vessel's captain upon a becalmed sea. The weeks glide by. Soon there comes dissatisfaction among the crew, and then desertion. But the man who has initiative never

gets becalmed. The man with only one talent and with initiative is never in a rut, never needs help, but is always receiving it and always giving it.

Let us take an inventory of our Sunday-schools—then strike a trial balance. When we try to pay the interest on the capital invested and the resources in hand, we will all be found at the "mourner's bench." Debts must be paid, even Sunday-school debts, and the sooner that we find interest due, we will wake up. And when we wake up we will be making ready to attend the conference. Mark the worker who neither goes nor sends. He is partially paralyzed. He is afflicted with chronic inertia and his place will soon be labeled "vacant."

FORT WORTH SUNDAY-SCHOOL UNION.

The Fort Worth Sunday-school Union of the Methodist Church, held a very interesting meeting at the First Church, Ft. Worth, on March 15.

Mr. Matthews, the efficient superintendent of Grace Church, Dallas, favored us with a splendid address on Sunday-school organization. C. S. Field, of Ft. Worth, followed with an address on the "Study of the Pupil by Grades," claiming that the necessity for grading is based upon the changing demands of the pupil as he advances from one stage of development to another.

The music was inspiring. Mr. H. F. Edsen is a vigorous and live leader of congregational singing. The union will meet again on April 12. A banquet for May is being planned.

WHY THE DELAY IN CHILDREN'S DAY PROGRAM.

I have received a large number of orders for Children's Day programs and brethren are "romping" on me because they are not shipped.

Dear brethren, your orders are all on file at Dallas.

The Discipline makes it the duty of the Sunday-school editor to prepare this program and they are printed at Nashville, Tenn. Everett writes me under date March 23: "I have made all the fuss I can to get those programs. I think they will be here in a few days." So I sincerely hope the programs will reach you early in April and by the time this reaches your eye. As a matter of personal privilege I rise to explain.

C. S. FIELD.

PASTORS AND SUPERINTENDENTS, NORTH TEXAS CONFERENCE.

We are very much gratified to see so many orders being filed for Children's Day programs, but we want every one to file order at once. Please do this without fail. Do it now!

These programs will be mailed out the last week in April. Shall we have the best report on Children's Day in Methodism?

We can and we will make it a great day. If your pastor will not attend General Conference have it May 15. Get busy! A. L. Andrews, 502 Gaston Avenue, Dallas, Texas.

W. E. HAWKINS.

CLEAN YOUR MEMBERSHIP ROLLS.

Rev. Thomas H. Morris.

I desire to exhort the brethren in the pastorate of our Southern Methodistism on the above subject. No duty devolving upon a pastor is at once so easy and so important, and yet so generally neglected. And by "cleaning the rolls" I do not mean for the pastor to call a session of the Church Conference and go to chopping names. The disciplinary provision is plain and proper, and should be obeyed in letter and spirit. A member is not "lost-sight-of" simply because the pastor does not happen to know his postoffice, but does know where he could get the address. Upon entering a new pastorate the pastor ought first of all to try to see face to face every member whose name is on the roll. Under ordinary circumstances a pastor is inexcusable who does not make an honest, persistent effort to see every member in the first ninety days of his stay. Under this method of procedure, only a small percentage will be "lost sight of" in most pastoral charges. But these few are nevertheless a part of the pastor's flock, and nothing can dissolve the pastor from discharging his whole duty toward each of them. They are members of the flock, the pastor is the shepherd, and must do the shepherd's duty in every case. If the member has dropped out of the services or has gone into sin, and is still in the pastor's reach, he ought to set himself patiently and prayerfully to the task of getting the stray back into the fold. Get the officers and members to help make the strays subject of prayer. When the revival comes on work with them. Most of them can be brought back by these means, and this is much better in every way than getting them out of the Church by any means. It is often much easier to get them out than it is to get them back when they learn

that you have hastily dropped their names. When a member moves from the bounds of one pastoral charge to another, he ought by all means take his certificate of membership. But he does not always do so. What then? Drop the name? By no means! Try to get his membership transferred as promptly and pleasantly as possible to the new pastoral charge. In failing to do this we have as pastors sinned grievously against God, the Church and the individual member, and have gained nothing for ourselves. Nine members out of ten who live in one community and hold membership in another are worth nothing to the Church in either place. The tenth member is worth very little—not half what he would be if his membership was with the Church where he lived. And the Church is worth nothing to him. Most folks who move without certificates will backslide in a short while, if they are not backslidden when they start. Others are in danger of drifting to other Churches. The result is: The denomination will lose in spirituality, in numbers and in influence. And all because a pastor was lazy to do his duty; or was afraid to do his duty for fear his report would sound bad at conference or look bad in the minutes. Such a pastor may make reports that sound and look well, but they are essentially false reports.

Where the certificate is not asked for promptly there are two ways of managing the case:

1. Let the pastor at the old place of residence write to the pastor of the new place of residence about the member. Let this letter be followed by another to the member asking for a contribution to the conference collection. Let this be followed by still another letter from a steward to the member asking for the assessment for the support of the ministry. Unless there is a good reason to the contrary, the member in question will soon authorize a request for a certificate.

2. When the first plan seems ineffective, or fails, send the certificate on your own motion, at the same time writing the member a nice letter, assuming that he wanted you as pastor to do what was best under the circumstances. A little labor just here would prevent large losses in our membership, do great good to the spiritual life of the Church, help the finances, save many souls and in all glorify God!

Bryan, Texas.

THE REVIVAL AT SOUTHWESTERN UNIVERSITY.

We wish to report to the hundreds of homes represented by the student-body of Southwestern University that a glorious revival has been in progress during the past two weeks. Bro. W. B. Andrews came down from Waco to assist Pastor J. M. Barcus and the faculty arranged that the students might enter into the meeting without embarrassing them in the coming examinations. The young men of the Y. M. C. A. and the young women in the Y. W. C. A., the Mission Band, the Young Preachers' Association, and the local Church organization all combined forces and in the hands of Providence brought a blessing to hundreds that will last forever. There is always a wonderful inspiration in the life of a large body of active young people, but it is doubtful if there exists anywhere such a spirit of continuous revival as we always have here. On the first Sunday of each month, when the call is made for the young preachers to partake of the Lord's Supper, there is a response of noble young manhood such as is not seen elsewhere in the South. More than one hundred young preachers and missionaries come to the altar and renew their consecration. They are followed by hundreds of the very finest of our Methodist young people, and the spirit is such that no young man or young woman can fail to be influenced strongly for good. No man can view it without a prophecy that the days to come will far exceed the best days of the past and present. Of course these young people rally strongly to the call for service. The regular Y. M. C. A. meetings are always evangelistic, but they at once become strongly aggressive. The same statement might be made of the mission bands, and the Y. W. C. A. as well as the Sunday-school and the Epworth League. That means crowded house for every service; eager and intent listeners to every sermon; prompt response to calls for special service, and Bro. Andrews responded by putting his whole soul into the greatest work to which a man was ever called.

The meeting became one continual round of organized meetings. There was a meeting of workers each morning at 6:30; service in the chapels of both Fitting School and University at 9:45; general revival service in the church at 11:00; a prayer-meeting of the ladies of the Church during the afternoon, and an evangelistic meeting among the men down town during the afternoon; at 6:45 there were held each day during the week prayer-meetings by the Annex girls, by the city pupils at the Fitting School; by the city boys at the Fitting School and by the Mood Hall boys at the

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Main Building. These all adjourned for the general evangelistic services and preaching at the church at 7:15. On Sundays there were added to these services the Epworth League meetings.

It is useless to state that there was a great meeting. Anything else was impossible. Young preachers, preachers' children and the sons and daughters of the best families in Texas were to be found at the altar day after day expressing a desire for help for self or friend, and often were there conversions there. The greatest harvests however were reaped at the prayer-meetings where boys exhorted and plead without having taken out the regular license and where timid girls begged and plead with their friends for better lives.

It is impossible for us to state in figures the result of the meeting. The measure is not by figures and estimates. No one man could have counted the responses at times. There were conversions that were never reported at the Church, and there were reclamations that were as valuable results as any of the conversions. One significant fact was the number of Church letters "dug up" by others than University students. It was not only a meeting of the students, but of the town people as well, and Bro. Andrews may well consider that the Lord has used his ministry as a public and private blessing to many such as is rarely known. We only regret that some fathers and mothers could not have been with their sons and daughters and rejoiced with them.

FRANK REEDY.

WESLEY COLLEGE REVIVAL, TERRELL.

Wesley College reaped wonderful results from the revival recently held in Terrell—in fact nearly all of the conversions were students. The best part of our revival is that no other agencies had to be used. The presiding elder and pastor did the preaching, the President of Wesley College led the singing and personal work was done in a specially interesting manner by the students. The atmosphere of the school is now so positively Christian that the unconverted feels lonesome. We are following up this gracious revival with organized Bible study among the students, thirty boys and fourteen girls are studying God's Word daily. To God be all the praise.

J. J. MORGAN.

A CORRECTION.

In my article on "What Do the Women Want?" a slip of the pen caused me to attribute the memorial on the subject of woman's rights in the Church to the W. F. M. S., instead of the W. H. M. Society. Mrs. McTyeire called my attention to this and assures me that the W. F. M. Society is not asking for any such legislation.

JNO. M. BARCUS.

A CORRECTION.

In view of the fact that life is largely made up of little things I trust you will allow me to correct this mistake. The report from the Alto Circuit in our minutes just received is: "Assessed for preacher in charge \$310; paid \$370," which is just \$60 too much. The assessment was paid with a scratch and a close scratch at that; so much so that the elder hesitated to receive his full quota.

W. W. GRAHAM.

Clarksville, Texas.

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No

Channing.

Last night regular month the church, taken by a terrific s taken by su full force of flurry was of en and the was noted. blessings on ed and ask l measure up t these and m under to th Howell, Mar

Bryan.

Our great held last nig duct of the L ment and our rink, where t used. Cove laid, and fift needed. Th two vocal so a layman, by by Messrs. I Davis, A W O. Allen, all scott, of F Wolfe, of D was toastma and Messrs. Waldrop des their hard a paring the b are hoping t cause of Chr Thomas H. I

Peoria.

We are on the Lord is l This is our t and when m place it see more than l the grace o nicely. Hav pie here, an way. We n schools, all which we h come on th members ar charge of t an assistanc a good year coming up n improvement church at t building to t and the hous repair throu of this plac thirty-five d organ for th we preached eight presen three month commodat for the incr able to lead of God!—E.

Grandview.

A very in stonary Ech at the 11 March 6. C for this Ch teresting an pastor made gard to th Hayden an mittee to b J. E. Walke Shirley and mittee held pastor's st March 13, was elected ed plans an every man him, and th this work f rance is in inspiration. Nothing mo been said, subject in p of it. This by the ren thusiasm of are looking new work. peal to the large must Maude Ake

Port Lavaca.

We are r having som We were ki people of L Not long s good pound be no seri Chapel we day-school thoroughly fine work. growing in At this pla preceded b or-meetings

Notes From the Field

Channing.

Last night while I was attending the regular monthly stewards' meeting at the church, the parsonage was visited by a terrific storm. The good wife was taken by surprise, and received the full force of the impact. After the flurry was over an inventory was taken and the best pounding of our lives was noted. We pray God's choicest blessings on one and all who contributed and ask his grace to enable us to measure up to the responsibility which these and many other favors place us under to this splendid people.—J. T. Howell, March 2.

Bryan.

Our great laymen's banquet was held last night. It was the joint product of the Laymen's Missionary Movement and our recent great revival. The rink, where the revival was held, was used. Covers for 250 or 300 were laid, and fifteen or twenty more were needed. The program consisted of two vocal solos by Prof. G. K. Sines, a layman, by the hostess, and speeches by Messrs. Robert Armstrong, W. C. Davis, A. W. Buchanan and Prof. R. O. Allen, all of Bryan; District Judge Scott, of Franklin, and Mr. M. H. Wolfe, of Dallas. Prof. R. O. Allen was toastmaster. Prof. R. O. Allen and Messrs. E. F. Parks and A. M. Waldrop deserve especial credit for their hard and efficient service in preparing the banquet and program. We are hoping for great results to the cause of Christ from the gathering.—Thomas H. Morris, March 25.

Peoria.

We are on the Peoria charge and the Lord is blessing us in many ways. This is our first year in the ministry, and when my name was read for this place it seemed that the task was more than I could shoulder, but, by the grace of God, I am getting on nicely. Have found lots of good people here, and ready to help in any way. We now have four Sunday-schools, all doing fairly well, two of which we have organized since we come on the charge. Our official members are all faithful in the discharge of their duties, which is quite an assistance to me. Our outlook for a good year is fine, collections are coming up nicely and quite a deal of improvement is being made on our church at Bethel. Have moved the building to a more desirable location, and the house has undergone a general repair throughout. The young ladies of this place have raised thirty or thirty-five dollars towards buying an organ for the church. The first time we preached here we only had six or eight present, but for the last two or three months the house would not accommodate the people. Thank God for the increase. Oh, that I may be able to lead these people to the love of God!—E. M. Daily.

Grandview.

A very interesting "Laymen's Missionary Echo" service was held here at the 11 o'clock hour on Sunday, March 6. C. C. Hayden, lay leader for this church, gave a very full, interesting and instructive report. The pastor made many explanations in regard to this great movement. Mr. Hayden announced his layman's committee to be as follows: I. M. Usry, J. E. Walker, W. R. Woodruff, L. P. Shirley and R. F. Hodge. The committee held its first meeting in the pastor's study Sunday afternoon, March 13, at 3 o'clock. I. M. Usry was elected Secretary. They discussed plans and ways in which to reach every man of the church and interest him, and thus cause him to take up this work for the glory of God. "Ignorance is indifference; information is inspiration under another name." Nothing more genuinely true has ever been said. We are interested in any subject in proportion to our knowledge of it. This fact is being demonstrated by the renewed interest and the enthusiasm of this body of workers. We are looking for great results from this new work. It seems that their appeal to the church and membership at large must bear abundant fruit.—Miss Maude Akers.

Port Lavaca.

We are moving on very nicely and having some prosperity on this charge. We were kindly received by the good people of Lavaca and Traylor's Chapel. Not long since they gave us a real good pounding, but I hope there will be no serious results. At Traylor's Chapel we have the best country Sunday-school I have ever seen. It is thoroughly organized and is doing a fine work. Our school at Lavaca is growing in numbers and in interest. At this place we have just closed a gracious revival. The meeting was preceded by a series of cottage prayer-meetings and the interest was good

from the beginning. The members of other Churches co-operated with us, and the harmony which prevailed had a good effect on the community. The preaching was done by Rev. W. M. McIntosh, one of the most effective men in the evangelistic work. He preaches the old-time gospel with power and telling effect. This community was stirred as it has never been for years and years. Christians have been revived and strengthened, backsliders reclaimed and sinners converted. It is hard to tabulate the results of such a meeting. Some children professed conversion whose parents are unwilling for them to unite with the Church. I have received twelve members, and expect to receive others on Easter Sunday. A number will join other Churches. Only those acquainted with conditions here can fully appreciate these results. We have money in hand to paint both the church and parsonage. The foreign and domestic missionary assessment has been paid in full; also the assessment for Bible cause, Orphanage and Rescue Home. For the Seth Ward Memorial Endowment fund this charge reports \$1161, and if they only had a live man for pastor and preacher there is no telling what might be done.—R. A. Holloway.

Marshall.

Never in the history of this part of the country—East Texas—was there such a deep desire and daring determination to drive the saloons out of these parts as is manifested at this time. Marshall has always been a whiskey town, but home-lovers, home-builders and God-fearing people—young, old, rich, poor, colored and "plain" (yes, by far the majority of white people)—are working day and night for a clean sweep and victory for prohibition on the fifth day of April. "Marshall is going dry" is the watchword and is becoming the song on hundreds of lips. The long aching and broken hearts are striving for freedom, the bow of hope is in the clouds and sad and ruined homes are praying God for a resting place. The whole scene and move is most pathetic. The eight pastors have been leading in the fight with hundreds of as brave and noble men, women and children as ever lived, right to the front with them. When you read this won't you please pray for victory in old Marshall, a beautiful city of 16,000 people, now cursed by eighteen saloons. Remember the day, April 5, 1910!—Irvin B. Manly.

Augusta Circuit.

As a whole, everything on Augusta Circuit is in fine shape. My people are a loyal people, and stand for every institution of our beloved Methodism. There was never a people truer than these good people have been to me for the past two years. I never make a call that they do not respond liberally. We are planning for the best year of our lives, and to this end we are praying and preparing for great things. The time for all our revival meetings has been set and able help has been secured at nearly every place. With a class of people like these, much may be expected. My people take the Texas Christian Advocate and they read it. I am also glad to say that they approve every step our editor, Dr. Rankin, has taken for civic righteousness, and as a result the circulation of our church paper will be increased. From my short experience as a Methodist preacher, I am busy all the time preparing sermons, preparing my course of study, pastoral visiting, and taking the conference collections, but soon I shall try to have all conference collections paid in full, and complete my course of study for the second year at the Summer School of Theology. With love to all, I sincerely ask the prayers of all that God's people may have great victory.—S. W. Stokely, March 25.

Rosalie.

In March we began a meeting at Gainesville, and on the next day Brother and Sister Hursley, the evangelists for the Paris District, came to me. Brother Hursley did the preaching from that time to close of meeting. He preaches the Bible plain, and with telling effect. He presents the Scriptures so plain that children can understand. Sister Hursley did some fine singing, as well as a great work among the people. She is very fine in a meeting to sing and work, and stands ready to do all she can. Brother Hursley is not one to tie the people to him and go off and leave them, but he keeps the pastor in the front and leaves everything in good shape. The meeting lasted about a week, and despite the difficulties we had some thirty conversions and nineteen additions to the church, with the entire membership wonderfully revived and with both old and new members praying in public and talking for the Lord.

The Sunday-school was reorganized and the young man organized into a Baraca, and a class of Busy Bees of the girls. We organized an Epworth League with thirty-two members, who are all anxious to do League work, and are undertaking great things for the Lord. Last, but not least by any means, we organized a Woman's Home Missionary Society with eleven wide-awake members, and they have taken in two new members. They mean to do great things for God. So you can see what the meeting stands for. Of course they had to finish up on the pastor with a pounding, including \$18 in money; so it was a time of rejoicing with all of us. We are praying and working to make this a great year, and the good people are assisting. The Leaguers at Rosalie are doing fine work and the Sunday-school is doing well. Among other things we are planning for a camp meeting at Rosalie to begin the first Sunday in July, in which Brother and Sister Hursley have promised to be with us.—G. W. Conly, March 26.

New Prospect.

This is the leading appointment on the Center Circuit, located in Shelby County, about seven miles southwest from Timpson and in the midst of a most prosperous and flourishing farming community. The people are intelligent, industrious and religious. Rev. M. I. Brown is the popular and happy pastor and grips the situation with strong, steady hands and has results. Wednesday, March 23, was the occasion of the second Quarterly Conference. The presiding elder, Rev. C. A. Tower, invited me to go with him and preach for him, both of which I was glad to do. When we arrived at the church we found a large number of people on the ground, and still they came till when the service began there were more than three hundred persons present who had left their farms and their domestic affairs to attend church in the middle of the week at 11 o'clock. At the conclusion of the sermon we joined in the celebration of the Lord's Supper. It was a most precious and helpful service. Our hearts burned within as we talked Him by way and each communicant felt that it was good to be there. "The dinner on the ground!" who could describe it? What a burdened board was that! All did justice to that feature of the occasion and there was more—doubtless enough for as many more. At 2 p. m. Bro. Tower called the Quarterly Conference to order. Every interest of the Church was looked into by this careful and painstaking elder. This is Bro. Tower's seventh year on this district. The end of his present quadrennium and his popularity and usefulness is apparent everywhere he goes. A strong preacher, a conscientious and efficient officer, a devoted and consecrated Christian gentleman. With such a man as this in charge of the San Augustine District we may be able to understand why there has no appeal gone from these parts for any change in the law regarding the eldership. It is not so much a question of the office, as of the officer after all. I found the people in this fine community greatly interested in the Texas Christian Advocate and anxious to see what its brilliant editor would say on prohibition and other live issues next.—S. W. Thomas.

Meridian Station.

We are endeavoring to make a new record in Meridian this year, and if we can just keep up the lick we shall be successful in the attempt. First, our Board of Stewards has been organized, a Chairman and Secretary-Treasurer were elected, and a plan of work decided upon. They hold monthly meetings and have made a monthly assessment on the membership of the church. Our presiding elder is paid in full to date, and the pastor one month behind. At the beginning of the year the church was in debt to the extent of about \$225. The most of this has been raised and the balance has been provided for. We have raised \$54 for choir chairs, \$40 for choir platform, \$40 on incidentals, \$85 on Ward memorial endowment, \$12.50 on our orphanage assessment, \$16 on F. M., making a total for all purposes so far of about \$500. One thing which this pastor is proud of is the fact that we have an unusually well informed Methodist congregation. They read the literature of the church and keep well up with her proceedings. For instance, I have taken five subscriptions for the Methodist Review, which gives us eight regular readers of this periodical. This is the first pastorate I have ever served where there was a single reader of this magazine. We have twenty subscribers to the Texas Christian Advocate, four to the Christian Advocate, fourteen to Our Homes, and about eight to the Texas Methodist Historical Quarterly; and already the pastor has secured a good list of subscribers for the Daily Advocate. There are two splendid characteristics of these people which I feel like commending: First, they read and keep up; second, they are liberal in the support of the church. We have quite

a number of tithers. Our Sunday-school has made a remarkable record in contributions, having paid already \$13 on F. M. and their literature paid for one year in advance. Our greatest need just now is a new parsonage, but we are not rushing that matter, for we know that with such liberal people it will be no trouble to build a nice parsonage when the proper time comes. This is indeed a busy pastorate, but we never find time for idleness in the Kingdom of our Lord. Thank God for a place to labor in his kingdom.—Neal W. Turner.

Tye.

We have just closed a successful meeting at Tye. This Church is not satisfied to have one meeting, but she has wisely adopted the plan of both a spring and summer revival, which is a wise plan. So, on the 6th inst., without any announcement the pastor began a meeting, which lasted for twelve days and nights, the pastor doing all the preaching except two sermons, which were preached by Bros. Morris and Knight, our local preachers. Conditions were not favorable, but we forged ahead, and the Lord gave us great success. The revival spread into many hearts and homes. The results were thirty conversions in and out of the church, and twenty-five additions to our church, all by profession of faith, except two. We have added fifty new members this year to date. Our church is in the lead here, and we are forging forward splendidly. Last Saturday and Sunday was the occasion of our second Quarterly Conference, and in some respects it was a great one. Bro. Barnes, our presiding elder, was on hand and in fine trim for the work. The conference was held at Mulberry, a small class of Methodists, twenty-one in number, but they are by no means a small folk, if they are measured by the way they do things. At 10:30 on Saturday morning the people were coming from every quarter, and by 11 a. m. there was, by actual count, fifty-three vehicles on the ground, and the house filled with people. There was enough on the grounds to have filled three such houses. Barnes preached a fine sermon, as he always does on such occasions, and who would not give the people the best under like conditions? After the service dinner was announced, and such a spread it was! A table formed of benches fully seventy feet long, and filled with everything good to eat. Such a dinner spread this writer never saw on a like occasion. The interest thus manifested in the progress of the church of God means something. Let our church make the Quarterly Conference great occasions, and the people will quit saying the church is losing its power and force, and the presiding eldership will regain whatsoever of lost prestige may have gone from us. We have a fine class of big-souled people here who will bring things to pass in this country. Our great Methodism is to the front in this country, and, by the grace of our God, we will keep her there. God has worked wonders in this world in the last one hundred and twenty-five years through the agency of Methodism, and this writer does not believe that her day of usefulness is done. May God help us to press onward and upward.—C. S. Cameron.

Hardy Memorial, Texarkana.

We spent four very pleasant years on the Naples and Omaha charge. We lived there until it seemed like home to us, but the time came when we had to leave. Bishop Key assigned us to Hardy Memorial Church, Texarkana, Texas; so, soon after conference, we packed our goods and started to our new field. We found a very warm welcome awaiting us, and the people continue to do nice things for us. We went home for a few days during Christmas, and when we returned we found some young ladies in charge of the parsonage, who had prepared a nice warm supper. After supper a goodly number came, each bringing something nice to eat. After the crowd left we looked over our goods and found lots of nice things to eat. We closed a revival meeting about three weeks ago. We had a great meeting. Many were converted and many were reclaimed. Thirty-nine joined the Methodist Church. Some will go to other Churches. We have received fifty-eight members since we came. Bro. Lucius Anderson, of Greenville was with us for about ten days. He had charge of the choir. Bro. Lucius is one of the best singers I know. Some were led to Christ by the sweet solos he sang. We had a splendid Board of Stewards. They made a liberal assessment for our support and gave us their full cooperation. We have collected and paid all the conference assessments made against our charge. It makes a pastor feel mighty good to pay these claims in the early part of the year. We raised it all in one service, and have a little over. The W. H. M. society is doing fine work. They have put some new furniture in the parsonage, and made some other need-

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ed improvements. They contracted and are paying for the new pews in our Church. Just lately paid one \$75.00 note. Bro. T. N. Graham has charge of the Sunday-school. He manages the school in a way so as to make it one of the strongest departments of the Church. The children all love and respect Bro. Graham. We have organized two Epworth Leagues, with a total membership of about sixty members. Bro. J. B. Turrentine has things in ship-shape at Central Church. He lately closed a very successful revival. He seems to know how to manage the affairs of a great church so as to give all something to do and make them love and respect him. We are praying and working for things to go forward on the west side during the year.—J. E. Morgan, March 24.

McKinley Avenue, Fort Worth.

We had a debt of \$640 on our church, took a public collection and received \$750. Soon after that we decided to buy another lot for a church. We have just made the deed for the most beautiful lot in our part of the city. It faces 200 feet on two streets and 275 feet on the car line. This gives us plenty of room and no other building can get nearer than seventy-five feet of us. This gives us an east and south front. Our good ladies met yesterday and decided to put two more rooms to the parsonage and put in toilets and bath tub. We have just completed 160 feet of cement walk around the church and parsonage. We have one of the best Woman's Home Mission Societies anywhere. They are doing things. Our Sunday-school is alive, with two young men at the helm. Last Sunday we had sixty-five adults present; total 180. I have one of the best Board of Stewards to be found. There are eleven and every one makes his monthly report. We have three Epworth Leagues, and they are all alive. This is our third year and they are still pounding us. They stormed us with many good things last week. I preached a sermon on tithing and had twenty-four to pledge themselves, and three young men for special work. Last Sunday morning Mrs. J. T. Bloodworth spoke to the ladies and installed the officers of the society. Her speech was full of information. At night Rev. W. J. Lemons preached a fine sermon and the people enjoyed it very much. Rev. C. E. Brown has just finished a nice five-room cottage in about two blocks of the church for a supernannate home, and Brother Lemons and family are occupying it. The people love Brother Lemons and family. We are planning for a great revival about the 15th of May. We are praying for at least 100 conversions. Good bless the Advocate.—D. A. McGuire, March 24.

Dexter.

We are moving along very well on the Dexter Mission. Have been having some fine services. Have taken thirteen into the church since conference. We have paid our orphanage and have over half of our collections in cash and good subscriptions, and I think we will collect everything in full. We have a fine people to serve. They gave the pounding in due form, and it seems that it is a continued one. Things are still coming in. Our second Quarterly Conference

Continued on Page 13.

THE HOME CIRCLE

MY OLD SCHOOLMATES.

All is quiet on the Trinity tonight,
And the others are quietly slumbering;
While I sit in my easy chair,
Wondering, silently wondering,
Wondering if my old schoolmates,
My friends of early days,
Recall at times the scenes of old
As they travel o'er life's highways.

One has crossed the ocean wide,
And lives in a foreign land;
The love of music called her hence,
And she obeyed that thrilling command.

She has won great fame in the musical world,
She has performed for royalty;
And yet, methinks, in her pensive moods,
She sometimes thinks of me.

Another labors in the mission field
In a far-off Chinese town;
No longer she stands on her native soil
To see the sun go down,
Her life is devoted to the heathen folk,
She works with them earnestly;
And yet, methinks, in her pensive moods,
She sometimes thinks of me.

Some are scattered o'er the Lone Star State,
In ranches, in cities, in towns;
Friendship must travel for many a mile
Before he makes all the rounds.
Some are surrounded by luxury and wealth,
Others are poor, maybe;

And yet, methinks, in their pensive moods,
They sometimes think of me.

Some still linger in the old home town,
In homes of love and peace;
Their band of friendship, true and sweet,
Must year by year increase.
Their useful lives have been well spent,
They have accomplished much, you see;

Yet, methinks, in their pensive moods,
They sometimes think of me.

Yes, all is quiet on the Trinity tonight,
And the others are quietly slumbering;
And still I sit with pensive brow,
Wondering, silently wondering,
Full well I know that nevermore
Those same dear faces I'll see,
Until we meet again in the great beyond,
In the land of eternity.

MRS. S. J. HENRY,
Texarkana, Texas.

A WORD FITLY SPOKEN.

Some people are naturally kind and sympathetic, tactful in speech and winning in manner. They have the eye to see, the heart to feel, and the ready, helping hand. To them the sorrowful turn for comfort; in them the despairing confide. They scatter seeds of kindness as they pass along life's way, seeds which spring up in other hearts and bear fruit of hope, courage and fortitude, of which the sower does not dream.

Such a man was Father W. After a long life of usefulness in the active ministry he had retired, and was enjoying the evening of life, stepping happily towards the sunset, sure of rest in the homeland beyond.

This particular afternoon he had spent calling at different homes and had dropped in at the parsonage for a few minutes' chat with his minister before returning home. The popular and busy young pastor of the Centre Church had his hands more than full. With a membership of six hundred he found it impossible to keep in touch with each individual member, and he welcomed and was grateful for the help Father W. gave so freely.

The two men chatted almost with the intimacy of father and son, and before leaving Father W. said:

"Do you know Mrs. Hughson, who lives on Pearl Street?"

"Yes," said Mr. Steele; "she is a regular attendant at prayer-meeting, but I have not been to see her for a long time."

"Well, I was there this afternoon, and although she did not make any complaint, if I mistake not, that is a place where a little money from our charitable fund would not be misplaced."

"All right, I will make a note of it and call on her next week."

It was a beautiful Sunday morning in May. Mrs. Hughson was getting breakfast for herself and her husband, who was such a sufferer from rheumatism that for months he had been unable to rise from his bed. The breakfast consisted of a slice of bread from the half loaf in the cupboard, which was the only food in the house.

"Shall you go to church this morning?" Mrs. Hughson's husband asked.

"I don't know. I don't feel much like going." Discouragement and disappointment had come very close to

her spirit that morning and distrust was trying to make its way into his heart.

"Go, my dear; the walk in the sunshine and the change will do you good."

Mrs. Hughson went; but not for the walk or the sunshine, but because she said in her heart:

"I'll go unto the House of Prayer; Perhaps my God will meet me there."

It was the May quarterly meeting at the Centre Church, and Mrs. Hughson went to the love feast. It was held in the lecture-room, and she sat in the third seat from the back. It was what Methodists call "a good meeting." Testimony after testimony, song after song—the enthusiastic young preacher led, and there was no time lost. As one after another rose and spoke of God's goodness, of their trust in Him, of the joy they found in His service, Mrs. Hughson thought, "I wonder if they would talk like that if they had breakfasted on a crust of bread and were going home to no dinner?" and the tears ran down her pale cheeks.

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

Clear and sweet it rang through the room, and through the open windows the message was carried along on the morning breeze.

It was the last hymn; silence for a moment, and then the voice of Father W. was heard pronouncing the benediction.

The people began to adjourn to the auditorium of the church for the morning service. Straight down from the desk came the pastor, and with a smile for one, a word for another, he passed along till he came to the third seat from the back.

"I am glad to see you here, Mrs. Hughson," and his hand clasped hers in hearty greeting. "I hope you are quite well. I am coming to call on you this week." This he said and passed on, but he had left a five-dollar bill in her hand.

When Mrs. Hughson reached her little home on Pearl Street that morning after service (the sermon had been from the text, "The Lord is my Shepherd, I shall not want"), Mr. Hughson said, "My dear, you look better; the walk has done you good; and see, while you were gone Mrs. Brown's little girl brought this meat pie, which her mother thought I might relish; there is enough for us both. Come, have dinner."

Six months after Father W. was at Mrs. Hughson's and she told him the story of that Sunday morning, and how sorry she had been that she had ever doubted her heavenly Father's love. That had been the beginning of better days. Remunerative work which she could do at home was provided for Mrs. Hughson. Her husband grew gradually better, and was able to resume his trade; and out of a night of trouble there dawned a day of peace.—The Christian Guardian.

UNCLE HORACE'S STORY.

"We are glad to have you back again, Uncle Horace," said Will Rogers, as he took a seat at his uncle's side. The three other nephews sat on the floor beside his chair. "We haven't had any one to tell us stories," he added.

"Well, that was very sad," laughed Mr. Graham. "How would you like to hear about this?"—and he took a picture from his coat pocket.

"I know you have found out something interesting to tell. Go ahead! I can hardly wait!" Gerald exclaimed excitedly.

"That building is called the Alamo," their uncle began. "It is on Alamo Plaza, in San Antonio, Texas. It was the scene of one of the most noted battles ever fought by any State for independence. You know, 'Remember the Maine!' was our watchword in the Spanish-American War; 'Victory or death' was the watchword of the Alamo battle. Santa Anna was President of Mexico at that time—"

"I knew that much about Santa Anna," Will interrupted.

"I hope you will know still more when I finish my story," replied Mr. Graham. "The Texans wanted a separate State within the Mexican Republic," he continued, "and they sent Stephen A. Austin with a petition to Santa Anna, asking if they might have it. They were sure the 'high-minded patriot,' as they called Santa Anna, would grant the request. He was busy making plans to further his own ambitions, and had no time to read petitions.

"Austin was greatly disappointed, and wrote to the Texans to form a separate State without consulting Santa Anna. This letter, somehow, fell into

Santa Anna's hands, and poor Austin was put into prison for two years.

"In 1835 Santa Anna ordered that all firearms be taken from the Texans. They refused to submit, and rose in revolt, capturing the city of San Antonio. February 23, of the next year, Santa Anna came to San Antonio and demanded 'unconditional surrender.' He was answered by a shot from the Alamo, where the Texans had taken refuge."

"Good!" exclaimed Harry. "I was afraid they would give up real easy."

"Indeed they didn't," his uncle assured him. "The commander of the Texans was Col. William Travis, only twenty-eight years old, but courageous and patriotic to the core. The second in command was Col. James Bowie, brave like his superior officer. David Crockett, of whom you have read, and his band of Tennesseans were helpers of Travis. At the first one hundred and fifty men took refuge in the Alamo. They had only ninety bushels of corn, and thirty beef cattle for food, and fourteen pees of artillery for their defense. Before them was an army of five thousand men, well-armed, and with plenty of food."

"This sounds like a fairy story," Jerry broke in, "but I like it better 'cause it's real."

"It wasn't much of a fairy story to those poor men," Mr. Graham responded. "Travis sent messages for help, saying: 'I shall never surrender or retreat; victory or death is my motto.' Another message read: 'I answered the command to surrender with a cannon-shot, and our flag still proudly waves over the walls.'"

"Col. Albert Martin read these words, and he was inspired by their patriotism. He quickly secured thirty-one volunteers, and went to aid Travis. These men cut their way through the Mexican lines on the morning of March 1, and entered the Alamo never to leave it."

"Col. Bonham had been sent for aid, and was assured that it would come. His friends urged him to remain with them. 'I will deliver my message to Travis, or die in the attempt,' was the fearless reply. And he did regain the Alamo in safety."

"I wouldn't have thought much of him if he stayed with his friends," Harry remarked.

"Travis saw that the Texans were fighting a losing battle," Mr. Graham went on, "and that all help would come too late. March 4 he called his men together, and calmly told them what their fate would be. 'Now,' said he, drawing a line on the ground with his sword, 'whoever is willing to die like a hero, let him cross this line.'"

"Tapley Holland stepped across the line without a moment's hesitation. The other men followed, silently and bravely."

"Boys," said Colonel Bowie, who was ill with typhoid-pneumonia, "I'm not able to walk, but you may carry my cot across."

"Only one man, Moses Rose, stood outside the line."

"Rose, are you willing to face it?" questioned his commander.

"No," answered Rose, "I am not prepared to die, and will not if I can help it." He then scaled the walls and fled."

"How could he!" Will exclaimed with real distress in his voice. "I wouldn't show the white feather like that if I was nearly scared to death."

"I hope you never will," was his uncle's earnest reply. "Two days later, early on Sunday morning, the Mexicans advanced. They were driven back twice by the shot and shell from the Alamo. The third attempt was successful, and by nine o'clock the men whose motto was 'Victory or death' had met the latter. David Crockett died with his faithful rifle, Betsy, by his side. Colonel Bowie was killed on his cot, fighting as hard as a sick man could. Colonel Travis called, as he fell, 'Don't surrender, boys.' The command was obeyed, and not a man was left to tell of the struggle. A Mrs. Dickinson, her babe, a Mexican woman and a colored servant of Colonel Travis were the only survivors."

"On Monday morning the bodies of the dead were burned in front of the Alamo. This was done by the order of the cruel Santa Anna, whom these very men had once dubbed the 'high-minded patriot.' And that is the story of the Alamo."

"Uncle Horace, those men were just fine," said Will with a sigh. "I intend to write that story up for my next composition—we are writing about men who were heroes."

"Tell one more," urged Gerald, who had been too interested to speak.

"I will tell another to-morrow," promised their uncle, "and it will be just as good as this one."—Herald and Presbyterian.

A VISIT TO THE BLIND HYMN-WRITER, FANNY J. CROSBY.

In the outskirts of the city of Bridgeport, Connecticut, is a plain little house, which is one of the earth's most notable abodes, because it is the home of Fanny Crosby, the greatest living writer of hymns that this world has

ever known. That she has passed in absolute blindness her long life of eighty-nine years gives additional interest to her character and achievements.

As I was a visitor to Bridgeport I took this opportunity to call on her, and the experience will always remain a very blessed and inspiring memory, as I walked up the street, the words, "Well done, thou good and faithful servant," came into my mind. Mrs. Booth, Fanny Crosby's great-niece, ushered me up stairs to a cozy little parlor, and while I waited, my eye fell on a copy of Fanny Crosby's delightful autobiography, "Memories of Eighty Years." Miss Crosby joined the Methodist Church in 1850. Soon Mrs. Booth entered leading a little bent figure. Her face was familiar to me from her photographs, but no picture can give the beautiful light that irradiates it. The big black glasses, the tokens of her sad infirmity, do not sadden a countenance upon which the very sunshine of heaven lingers. Miss Crosby's face is quaint, kindly, and saintly, all in one—a face to fall in love with and hold forever in memory.

Fanny Crosby was born at Southeast, Putnam County, New York, March 24, 1820, and blind when only six weeks old by malpractice of a physician. Her mother's name was also Crosby, and her line traces back to Simon and Anna Crosby who came to Boston in 1635 and settled across the Charles River, three miles from town. Simon Crosby was one of the founders of Harvard College, and his son, Thomas Crosby, graduated from that institution in 1653. Her great-grandfather, Isaac Crosby, was noted for his wit. While in the Revolutionary War, wishing a furlough that he might visit his home to see a child born during his absence, he told his general that he had nineteen children at home and had never seen one of them.

In 1835 she became a pupil in the New York Institution for the Blind, the first school of its kind in America. Her father had died a few years before; she had a mother and two younger sisters; she remained a pupil here twelve years.

From 1847 to 1858 she taught in that school English, grammar, rhetoric, Roman and American history.

In 1858 she married Alexander Van Alstyne, a blind musician, who had been a pupil in the same school. He died June 18, 1902.

Miss Crosby still bears her maiden name at the request of her husband, who knew the world knew and loved her best by this name.

Miss Crosby says she likes to compose her hymns at night when the world is quiet and there is no interruption. She has a splendid memory. "When a child," she said, "I could repeat whole books in the Bible." She told me how at one time she carried forty hymns in mind before one of them was written down. I asked her about the hymns—if she ever revised them. "I revise them over and over; though there is one hymn that I have never touched—'Safe in the Arms of Jesus'—that is my favorite of all my hymns. One day Mr. W. H. Doan came to me hurriedly and exclaimed: 'Fanny, I have just forty minutes in which to catch the cars for Cincinnati. During that time you must write me a hymn and give me a few minutes to reach the train.' I happened to be in a mood for writing. He hummed the melody to which he wanted the words. I went to my room and knelt down and prayed. I always pray over my hymns in writing them—and the hymn came at once. In fifteen minutes I gave them to him and he started away. Upon his arrival home he published them, and I am told on good authority that the hymn is now sung wherever Christian music is known."

This hymn was written in 1868. Miss Crosby dictates to stenographers, and can keep two of them busy.

In 1844 her first volume of poems, "The Blind Girl," was published.

In 1851 she wrote for Geo. F. Root the words for the first American cantata, "The Flower Queen," followed by many popular songs, including "There is Music in the Air," "Hazel Dell," "They Have Sold Me Down the River."

Old as she is, she is a welcome speaker and speaks often for the Epworth Leagues and Christian Endeavor Societies. Her health is wonderful. Her smooth hair and bright face give one the impression of a woman almost twenty years younger. Her hearing is unusually acute.

Though she is a life-long Methodist, and loyal to her Church, Fanny Crosby could hardly be the world's hymn-writer if her sympathies were not as broad as Christendom. I was especially moved by the expression of Miss Crosby's contentment with her lot, shut up in darkness as she has always been. "My blindness," she declared, "has been the greatest blessing God could have sent me. See how many friends I have, and I should never have written all these hymns if I had not been blind."

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All druggists, 50 cents. Write today for a free package.

So let no one suppose that Fanny Crosby has ever regarded her blindness as a misfortune, or that she has been an unhappy child of God. She declares that to her it was intended by the blessed Providence of God that she should be blind, and she thanks Him for it. The hearty enjoyment of life shown by this woman is delightful to see.

Miss Crosby has written about eight thousand hymns, a far proportion of which are likely to be sung by all future generations.

In 1864 she wrote her first Sunday-school hymn—written by request of a friend, William B. Bradbury. The beautiful words—

"We are going, we are going,
To a home beyond the skies"—

were sung four years later at his funeral.

In 1906 she published her autobiography "Memories of Eighty Years."

It is said that Miss Crosby is the only woman who has appeared before the joint session of the Senate and House of Representatives to present a petition.

"Darkness may indeed throw a shadow over the outer vision, but there is no cloud, however dark, that can keep the sunshine of hope from the trustful soul."—Raleigh Christian Advocate.

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BOYS

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NAPOLEON

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BOYS' AND GIRLS' SELF-CULTURE CLUB

Conducted By H. L. PINER, Denison, Texas

THE BAYEUX TAPESTRY.

Imagine a strip of linen 20 inches wide and 231 feet long, and you have the ground-work of the famous Bayeux tapestry. Now, if you can further imagine historical scenes embroidered into or upon this stretch of canvas, you have a mental photograph of the most remarkable work of this kind in all the world.

This famous piece of art represents in pictorial form the history of the Norman Conquest from the visit of Harold to the Norman Court to his death in Senlac Hill in the Battle of Hastings. While the ground is linen the wrought work is wool. The canvas contains every important episode in the Norman Conquest, and above every episode is its Latin title.

It is very elaborate in the details of arms, costumes, standards, etc., and in some particulars it is a far more forcible representation of the scenes than any printed history could portray. Bayeux (bah-yeh 2) is a town of 8,000 people in the department of Calvados, Normandy, France. Inwrought upon the canvas are more than fifteen hundred figures, of which over 500 are horses, birds and ogres; over 600 are men; over forty are ships. This really wonderful output of genius and patience is supposed to have been executed in person by Matilda, wife of William the Conqueror, and certain women whom she associated with her in the work. In the world's history it stands absolutely alone as an art production of its kind, as to its magnitude and ingenuity.

NAPOLEON'S FAVORITE NOVEL.

Whatever may have been the great Corsican's fondness for Anaxagoras and Solon and Lycurgus and Herodotus and Caesar, it is certain that his favorite work of fiction was Saint-Pierre's "Paul and Virginia."

It seems very strange that a sturdy military leader, a conqueror of nations and peoples, a gigantic butcher of empires and races, should give the palm to the fateful pathos of two children, born under shadow, reared in geographical and social solitude, and doomed to every disappointment of heart and head, and finally to death unutterably sad. Yet such is evidenced by his own words: "Give us more 'Paul and Virginias.'"

The story may be briefly outlined thus: Mauritius, an island in the Indian Ocean, is the scene. This island is a British possession, having an area of 700 square miles, and a mixed population of nearly 400,000—Hindus, Europeans and others. It is famous for hurricanes. Thither came Madame de La Tour, a girl of French nobility, just married beneath her station, and outlived by her people. Scarcely had they settled in a cabin when the husband died. In another cabin Madame de La Tour now sought and obtained refuge with its owner Margaret, who had come to the island to rear her baby, Paul, born out of wedlock. Here, too, in due time, little Virginia was born to Madame de La Tour. From the first the mothers devoted their children to each other, and across their cradles anticipated their marriage. They grew up in loving companionship. A letter came from an aunt offering to give Virginia the education of the nobility if she would come to Paris. Paul protested. But she went, promising to return to Paul and be his wife. A year and a half passed and no letter from Virginia. Her letters had been intercepted and destroyed. Then came a letter showing cruel treatment and her absolute refusal to marry a nobleman to whom the mothers and Paul had heard she was already married. One day Paul sights a ship on the horizon. He goes to the shore. A letter is brought in the little light boat. Virginia is on the ship at anchor half a mile out. A hurricane comes, the ship is wrecked. Paul prepares to swim to the

wreck, sailors beg him not to venture out. He goes. He is dashed ashore unconscious after seeing Virginia on the wreck with arms outstretched for help. Her body is found among the debris. Paul dies also soon after.

DECISIVE BATTLES—ARBELA.

It was 331 B. C. that Alexander the Great, at Arbela, a town of Assyria, with not quite 50,000 men overthrew the Persian empire whose army under King Darius numbered approximately a million men. Alexander at this time was only 25 years old. The Persian Empire that stood as the menace to all the known world, was forever crushed. This battle was decisive because wherever Alexander conquered, he conquered with the Greek language as well as with power, and introduced Greek literature and customs. He had founded Alexandria and made possible the Septuagint. He had conquered Palestine and this led to the writing of the New Testament in Greek 350 years later. Within a quarter of a century after his first great conquest the Greek language was spoken from Macedonia to the Indus and from the Indus to the Nile.

THE SIXTH SENSE.

Everybody knows that we have the five senses of taste, touch, smell, hearing and seeing. But these are only five. What is the sixth sense so often vaguely spoken of? It has been demonstrated that man knows many things that do not come to him through any of the five senses. How does he get impressions otherwise and what is the medium or channel of communication? The sixth sense has been named as designating several known powers of the mind. It has sometimes been claimed that the sense of determining the weight of objects by muscular apprehension or tension is the sixth sense. It has been maintained that another sense is the power of balancing or preserving equilibrium. Also that the capacity to measure distance or approximate distances is an independent faculty. Long ago a philosopher laughingly remarked that the sense of duty was the sixth sense. Psychologists have had much to say about the unconscious self. Here they find the powers of intuition, and intuition is often classed as the sixth sense. But intuition is not a physical means of communication, but that faculty that has immediate knowledge of the abstract and the impalpable. Dr. Schofield has written a work entitled "Another World," in which he undertakes to show that the spiritual sense, whatever that may be, is the fourth dimension of which we have heard so much.

THE FOURTH DIMENSION.

For ages men have speculated on the possibility of discovering access to the so-called fourth dimension. We live an existence of three dimensions—length, breadth, thickness. But it is claimed that there are evidences of a fourth dimension. What is this fourth dimension? If a being could have existence in only one dimension it would be impossible for him to have the mental concept of a second dimension. His limit of comprehension would be the straight line. If he were moving he would move in a straight line. If he should meet another being traveling in an opposite direction along that same line neither of the two beings would have sense enough to move aside for the other to pass or to pass himself. The second dimension would be unthinkable. If a being lived in two dimensions, as a plane, he could not conceive of solids or of cubic space. Lateral, broadside movements would be impossible. Mental discussions laterally would also be impossible. Now, can a being living in three dimensions conceive of a fourth dimension or hope to exploit scientific truth involved in such dimension? Dr. Schofield in a treatise on the subject sets up the theory that the spiritual existence is the existence of the fourth dimension.

PASS IT ON.

"If you have a good thing pass it on," is a statement worthy of being often repeated, but more especially should it be enacted. So here we are, passing the news of our great meeting and the methods used, on to the readers of the Advocate. On Feb. 27 we launched the batteries of heaven against the bulwarks of sin. We closed last Sunday night, March 13. Results, between sixty and seventy professions. One peculiarity of our meeting was the character of the persons reached, being nearly all men, and most of these among the business men of the town. Most all of the

children seem to be members of some Church, hence our work so largely among men. As pastor we did the preaching ourselves, except one sermon by Rev. R. L. Paterson, of Bowie, and during the day services of the last week we had one excellent sermon by Brother Dunn, of the Cumberland Church, and two each from Prothers McCullough and Garner, of the Presbyterian and Baptist Churches. These men all stood by us from start to finish and showed themselves to be indeed men of God. The Christian people of the town seemed to lay aside denominationalism and work only for souls. As a result we have succeeded in reaching many of the leaders. We have had about thirty-five additions to the Methodist Church, among them eighteen heads of families. Others have joined other Churches, and some are to be received at our next service. Brotherly love and harmony prevail here as never before.

Now as to the methods employed. First of all we used unsparingly the sword of the Spirit, both before and during the meeting, but we did not neglect other means. For two months every sermon and every prayer-meeting was pointed in the direction of a revival. Then we organized well our forces. We had many good women who conducted two mothers' prayer-meeting each evening, besides a young ladies' prayer-meeting every evening at the Church. But perhaps the greatest force, and that from which came the most permanent good, was a business men's meeting held in some place of business every day at 3 p. m. for fifteen days. Here we had many "upper room experiences," which enabled us to come down to the people prepared to do them good. On the second Monday of the meeting every business house closed at 10 a. m. for one hour. In most cases instead of merely closing the front door and staying in the house, the men and their clerks attended the meeting.

On the second Sunday of the meeting we announced that we would take our regular collection and have that out of the way. We sent out our cards and in ten minutes, notwithstanding the assessment on Olney people was double any former year, we had nearly a hundred dollars in excess of the assessment. Our beautiful new parsonage is paid for and insured, and now our people are becoming hungry for a new Church. We expect in the "not far distant future to see our people worshipping in a twenty thousand dollar Church. Our town is growing by bounds, our county is prosperous, and our people are happy. Why not? We are giving God praise for all he has done for us.

C. M. SHUFFLER.

OLD MEMORIES.

Seeing an account in the Advocate of the death of Sister E. J. Anderson, wife of Bro. A. J. Anderson, wakes up old memories. They were on our circuit two years in the Memphis Conference and did a great work. Many were converted under their ministry. I say "their" because she was a co-worker with her husband. She was one of the Lord's noble women. There will be many stars in her crown, but her work is ended on earth. She has gone to reap her reward in the glory world, and in a nobler, sweeter song she sings his power to save. May the good Lord bless Bro. Anderson in this dark hour of bereavement and pour in the oil of gladness which the bands that are broken may replace. Let us be faithful and one of these days ere long we will join her again on the other shore. I was a local preacher under Bro. Anderson. A better friend no local preacher ever had. May the Lord bless him and bring him to his everlasting reward.

J. W. McCRARY, L. E. Winfield, Texas.

NEW MEXICO CONFERENCE.

When at Waterloo, the remnant of Napoleon's favorite troops were asked to surrender, the answer came back: "The Old Guard dies; it never surrenders."

The drummer boy, captured by the enemy, and in the tent of the opposing General, was commanded to play for the entertainment of the officers. After having played all sorts of martial music, he was asked to "play a retreat," but the lad replied: "Excuse me, sir, I never learned to play a retreat."

Here I take my stand; I can do no other. God helping me I expect to build the Church and a preacher's home.

I will be glad to help any brother in the State in a protracted meeting, the proceeds of which shall go towards the Sanderson church. This would, it seems to me, be a Christ-like way of helping one another. I await your summons. F. G. COX. Sanderson, Texas.

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

THE JOY OF HEAVEN.

When a little child, I remember well
How the beautiful story my mother would tell,
Of a wondrous city that lies beyond
The great blue dome and the golden sun.

How the streets were paved with purest of gold,
And the gates of pearl were made to unfold
And welcome each earthly pilgrim in,
If he was free from all earth's sin.

And in childish innocence I thought the bliss,
The joy of heaven, to me'd be this:
To gather flowers rare and sweet
And lay them daily at my Savior's feet.

But childish dreams can not always last,
And childhood days have drifted past;
And viewing the world as it seems today,
There's one great boon for which I pray:
That I may take with me to my Savior's feet
That flower which he will deem most sweet.

A soul, who, by word or deed of mine,
Was led to seek and know and love the Christ divine;
A wandering soul redeemed and purified
By that most holy crimson tide,
Which from Calvary's heights did flow,
That we all eternal life might know.

ADA GILL.

Oakwood, Texas.

SUNDAY-SCHOOL MISSIONARY.

I desire to set my approval on the action of the Sunday-school Board of the Northwest Texas Conference in the employment of Prof. B. L. Nance as Sunday-school Missionary.

I invited him to come on the Harbin charge and spend a week with us at each of the two appointments. He reached me on March 1, and for five days worked at Green's Creek, closing on Sunday with a local institute. The following week was spent with the Harbin school and again closing with a local institute.

The eleven o'clock hour was given to Bro. Nance. He spoke of general benefits of the Sunday-school in the community, socially, morally and religiously. For the afternoon a well arranged program was rendered, dealing with every phase of the work from the duties of superintendent, teachers' help, methods on down to the latest move—the graded lessons.

The following is a brief summary of his work while with us: Seventy homes visited, 142 books sold, 70 tracts given away, 25 small books given away, two Home Departments started (one member of which is 86 years old), and one cradle roll started.

But the greater good is to follow: 12 new pupils were enrolled yesterday.

Our District and Annual Conferences and State Institutes do great good by touching a few from many localities, but Bro. Nance touches the whole community or school. We had two good school before, but I expect them to be better in the future.

Let me say to the pastors, get Bro. Nance on your work. The books he leaves behind will do your people good. His visits in their homes will do them good. They will not regard him as a mere book agent, but as a man of God. He will put new life in your Sunday-schools.

D. C. ELLIS, P. C.

Harbin, Texas.

WASTED OPPORTUNITIES.

Recently an incident came under my own observation which impressed me so forcibly that I feel I must give it to the ladies, especially of the H. M. S.

There were two sisters. We will call them Mary and Martha. Mary was a frail, feeble woman. A consecrated, devout Christian woman. An active member in her feeble way of the H. M. S. Martha was not irreligious, but was one of the Thomases—one of the doubting Christians. The insincerity of so-called Christians impressed her more than the few saints Mary was taken to her bed very low: suffering and sorrow, yea, even want was in her home. Martha left her home and went to minister unto her, and found that she must have a change in her surroundings before there was any hope of relief, and set to work to arrange to take Mary to her own home where she could care for her. It was winter, cold, wet weather. The care of the invalid sister and her little ones, together with the work which must be done ere she could start for home proved too much for one pair of hands. Mary said, "Martha, I can see that this is too much. You are unable to make it alone and it isn't necessary that you should. We have a H. M. S. of forty members that will be glad to take those little aprons and the boys' waists and make them for me. The last time we met we were discussing if we could only feel that we were doing something, and our president urged each of us that if anything we found was in our line to report it, as the whole band was ready and anxious to do."

Martha said, "Well, you know what I think of aid societies, but it seems that some one will have to help me

NO PERSON SHOULD DIE

of any kidney disease or to be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Palmettona will be sent Free and Prepaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly, to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palmettona.

Any reader of Texas Christian Advocate who needs it may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific.

For sale by all leading druggists.

and I'll do as you say. Yes, they know my condition and they will help." I know she phoned to Mrs. C. and Mrs. D. and "they began with one accord to make excuses." Just couldn't.

Martha went back to her sister's room. "Well what did they say?" "Just what I said they would. Couldn't do it." Sisters, if you could have seen the look of anguish on that poor helpless creature's face as I saw it you'd never forget it. Disappointment and sorrow don't half express it.

Wasted opportunities! By delaying the trip a few days Martha single-handed and alone fought the battle through. O so often in her last illness she spoke of that! She said to me, "If I never live to go home, won't you, for their sakes, tell them for me to oh be careful not to offend one of these that believe in me. 'By their fruits ye shall know them,' so says Christ."

She died as she had lived, full of the Christian faith and went home to her Savior's side, who said, "Inasmuch as ye did it not unto the least of these my little ones, ye did it not unto me."

Sisters of the H. M. S., let's take this home to ourselves. Be careful of wasted opportunities. Think of the influence shed abroad that widens as it goes. I hear someone ask, "Why didn't you lend a hand when you saw the need?"

JULIA GRAHAM.

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If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would inquire yourself for so long delaying to take this effective alterative and tonic medicine for that blood disease from which you are suffering.
It eradicates scrofula and all other humors and cures all their inward and outward effects.
Take Hood's.

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DALLAS, TEXAS.

JUST ONE WORD that word is
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It refers to Dr. Tutt's Liver Pills and
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Troubled with indigestion?
Sick headache?
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Bilious?
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ANY of these symptoms and many others
indicate inaction of the LIVER.
You Need
Tutt's Pills
Take No Substitute.



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TO OUR CORRESPONDENTS.

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

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

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

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

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

DISTRICT CONFERENCE NOTICES.

Table listing district conference dates and locations: Fort Worth, Poly. College, 7:30 p. m., March 29; Austin, Bastrop, March 29; Cuero, Nixon, March 29; Llano, Kerrville, 7:30 p. m., March 31; Abilene, Merkel, 8 p. m., April 1; Bowie, Archer City, April 7; El Paso, Carlsbad, 8 a. m., April 13; Decatur, April 13; Stamford, Rotan, 9 a. m., April 13; San Antonio, Eagle Pass, April 29; Clovis, Melrose, N. M., April 29; Gainesville, Valley View, 2:30 p. m., April 22; Dallas, Grand Prairie, April 25; Georgetown, Belton, April 25; Paris, Clarksville, 7:45 p. m., April 25; San Marcos, Seguin, 2 p. m., April 25; Greenville, Jones-Bethel, April 28; Albuquerque, Tucuman, N. M., May 4; Corsicana, Coolidge, May 4; Brenham, Bay City, May 10; Vernon, Paducah, May 12; San Augustine, Garrison, May 12; Gatesville, China Springs, June 2; Sherman, Sadler, 3 p. m., June 2; Sulphur Springs, Mt. Vernon, 8 p. m., June 7; Marshall, Gilmer, 3 p. m., June 7; Plainview, Lockney, 8 p. m., June 16; Waxahachie, Ennis, 10 a. m., June 22; Weatherford, Weatherford, June 23; Bonham, Petty, 7:30 p. m., June 23; McKinney, Princeton, 3:30 p. m., June 24; Brownwood, Bangs, 8 p. m., June 27; Pittsburg, Hughes Springs, 2:30 p. m., June 28; Cleburne, Blum, June 28; Beeville, Floresville, July 5; Jacksonville, Bullard, August 16.

The splendid address delivered by Bishop Hendrix at the late laymen's conference on the subject, "The Migrating Nations America's Opportunity," has been published in pamphlet form, and it can be had by addressing Rev. J. E. McCollock, of Nashville, and inclosing him one dime. All our laity ought to read and study this masterful presentation of a great theme.

It must be frankly said that many Christians seem to realize but faintly the necessity for the quiet life of study, the silent, inward growth of the soul in grace and knowledge. They live a haphazard, accidental, hand-to-mouth Christian life. They snatch their spiritual food as they go, much as travelers eat hasty lunches in railway stations. In the midst of a thousand affairs of the busy age they give little heed to call to study to be quiet.—Edgar W. Work.

A VOICE FROM THE OTHER WORLD.

On the first page of this issue will be found a sermon from Bishop Seth Ward. It was prepared a short time before he left for his trip to Korea, and its main purpose was to create sentiment in favor of the endowment fund for the Theological Department of Southwestern University, and also to be used in the Bishop's effort to raise the fund. It was his expressed purpose to return from his distant trip at the earliest date possible and then address himself especially to the task of making the undertaking to endow our Theological Department a success. He had already secured one \$25,000 contribution and felt that the task would be an easy one for him. But he never returned in life from far-off Korea. Instead his lifeless body came back and rests in the beautiful cemetery at Houston.

Dr. Mouzon was in Houston recently, and Mrs. Ward gave him a copy of the sermon found on our editorial page, and he placed it in our hands for the use of this issue. No one can read this sermon without seeing, in imagination, the form of our beloved Bishop standing in the pulpit tenderly urging the claim of Southwestern University upon the Church. "He being dead, yet speaketh." His tongue is silent and his form invisible, but his burning words ring out in this discourse in no uncertain sound. "And his works do follow him!" It was his chief concern in life to foster and to make successful this needed enterprise, and in death his influence in favor of it is widening. In this we have another proof of the adage: "God buries his workmen, but carries on his work." So Bishop Ward still abides with us in his words, in his influence as a great factor in the work of endowing our Theological Department at Southwestern University.

That this enterprise will be made a success, no one need doubt; but it will require the continued co-operation of the ministry and the membership of the Church. That this co-operation will be generously given is already demonstrated in the work done on the Sunday recently set apart for this undertaking. The bulk of the amount needed was practically secured, and the work now following it in a supplementary way will push it to a glorious triumph. And it is meet and right that the enterprise take on the name of the "Ward Memorial Endowment Fund." He did not dream of this in life-time; but since he originated the undertaking and put the influences in operation that are now materializing in success, by every token such sacred honor is universally accorded to his name and character. There it will stand as a memorial of him and of his devoted consecration throughout the generations of Methodism in Texas.

And while we are on this subject, permit us to add also that the movement set on foot by the Alumni Association and the present student body of the University to collect a fund of \$250,000 for the erection of other great buildings in the interest of our central school, is entitled to the warmest co-operation and support upon the part of the Church throughout the State. The little flurry now disturbing the educational atmosphere of Texas concerning the location of the University can not and ought not to interfere with this worthy forward movement. Southwestern University belongs to Texas Methodism. It is not the property of any man or set of men, but of the Church; and it matters not whether the board and the conferences take action, or take no action on this question, Southwestern University is as permanent in the progress and activities of Methodism as the everlasting hills. It will endure as long as Methodism endures in Texas. The two will continue to be co-existent throughout the generations. Therefore, let every possible encouragement be given to this new enterprise to further enlarge and equip our University. It will be the best investment that we can make for the Church, and every dollar thus invested will be inviolate

for the purposes it is contributed. The law of the Church and the law of the State make this absolutely secure, and the sentiment of the ministry and membership of the Church will forever sustain these laws. Let no man, then, hesitate a moment to put his money into this enterprise, for the institution is not subject to conditions or contingencies. It will stand the Central University of our Church in this Commonwealth regardless of circumstances or local environments. It is our University, and let us give to it our best thought, our best planning and our best money. On with the contributions!

"THE TEXAS TAR HEEL SPECIAL."

This is the name of the special car that will carry the Texas delegates and visitors to the seat of the General Conference at Asheville, N. C. It will leave Fort Worth about 8 o'clock on Monday morning, May 2, over the T. & P., to Shreveport. All who are going on this special train will take it at Fort Worth or Dallas, or at points along the way. A section of it will leave San Antonio and join us at Longview for the benefit of those who come from that direction and from toward Houston. It will be a sleeper with ample accommodations. A special dining car will be attached and the whole will run through without change of cars. We will reach Asheville at 6 o'clock, Tuesday evening, and we will be ready for the opening of the conference on Wednesday the next day.

The route will take us by Vicksburg, Birmingham, Chattanooga and Knoxville, and from thence up the French Broad River through the most romantic and picturesque section of country in America. And the most interesting part of the journey will be made in day time. Let all delegates from each conference apply to the chairman of their conference delegation for accommodations, and he in turn will send your names and wishes to the committee on transportation, so as to make your berths certain. Let all visitors who wish to accompany the delegation, in the absence of other instruction, apply to B. M. Burgher, of Dallas, and he will make reserves and other arrangements for you. It will be one of the most delightful trips imaginable. The company will be royal and the communion rich. Asheville is properly called "The Land of Sky," and when the "Texas Tar Heel Special" pulls into that city and you look out upon the unrivaled scenery you will see why the city is thus designated. All aboard the Texas Tar Heel Special! Ho, for Asheville!

THE WOMAN QUESTION.

The woman question in Southern Methodism is now whizzing in the papers. In this issue will appear an exhaustive article from the pen of Mrs. Dr. R. W. Baird, of this city. She is a daughter of Dr. Horace Bishop, and, like her father, she knows how to wield a pen. We have others yet to come. Some of them on one side and some on the other. The discussion has now reached even the "poetic stage," and Rev. Jno. E. Green has on file a "poem" which will appear in due time. The sisters seem not to be a unit on the subject; but it is their fight, aided slightly by Dr. Jno. M. Bareus, and we propose to let them "fight it out on this line if it takes all spring." As for this editor, he is "so busy here and there" that he is forced to give his special attention to other matters. But he will umpire the fight among the good women and see that each one has justice, that is in the columns of this paper. We appreciate the work done by the sisters and we have always given to them our co-operation. We are not going to put anything in their way. They are entitled to every consideration accorded to them when they entered the Methodist Episcopal Church, South. Now, since they want to have additional consideration at the hand of the General Conference, that is, some of them, why, we are going to permit them to have their way about it in the Advo-

cate. It is their fight and the best we can do for them at present is to turn them into the Advocate arena and then stand off and watch them grapple with each other. Occasionally, if a venturesome brother wants to shy his castor into the ring and help out either side to the controversy, we will let him have his round also; but our advice to those who have not yet become entangled in the war, is this—better let the women fight it out in the prints if you are not prepared for a loss of cuticle and some of the strands in your hirsute. Nevertheless, it is an interesting contest, and we are finding a great deal more pleasure in it as a looker-on than were we a participant. All we ask is that the good sisters adopt the art of condensation, and they shall have all the space they desire. But under no circumstances will we permit any of them to make any side thrusts at the umpire.

A SUNDAY AT PURVIS AND DUBLIN.

Last Saturday we went to Dublin and from thence to Purvis, seven miles in the country, and on the work served by Rev. J. H. Clark—Proctor Circuit. On the way we had good company part of the time. Rev. M. H. Major, in charge of Cresson work, was aboard the train to that point. Rev. C. V. Oswald, of Tolar, was also with us, and Rev. E. J. Maxwell. We found them good company. They all gave a good account of their charges. Brother Maxwell is now on the supernumerary list. At Dublin we were met by Bro. William Martin, of Purvis, who drove us to that point. He is a member of our Church there, and we enjoyed the hospitality of his good home. He and his excellent wife, and their little daughter make a most happy domestic circle and it was good to be with them. They have spent a part of their lives far out in the western part of the State, and it was interesting to hear their experiences.

Saturday night we lectured to a good congregation on the temperance question. That whole county is dry, but the people keep themselves posted as to the prohibition movement. They are greatly interested on that question.

Sunday morning we had a fine congregation from all over that country and the service was spiritual and helpful. The people are intelligent and deeply interested in the Church. At the close of the service, the building was formally dedicated to the worship of God. It is a substantial framed structure, convenient in its arrangement and a neat piece of architecture. It was built some years ago, but only recently they finished paying it out of debt. It is a commodious place of worship and the people are gratified that it could be turned over to the Lord free of debt. Brother Clark is doing a fine work on that charge. This is his third year and he has everything in good condition. He has several appointments on the charge, with Proctor the chief place. He is an earnest, intelligent and devout minister and his people all like him. At the close of the worship, dinner was served on the ground and the social feature was fine. Purvis is a country village of fifty people, but they are excellent people—moral and law-abiding. It was a great pleasure to be with them.

In the afternoon Dr. Goodner, of Dublin, an earnest member of the Church, drove us back to town, and we preached for the good congregation of Rev. Ernest Lloyd. Dublin is a place of between thirty-five hundred and four thousand population. It is a live town. They have fine school facilities and good railway advantages. Our church is the best building of the sort in the place. It is stone and well finished. It was built under the last pastorate of Dr. Boaz. Brother Lloyd is a young man, son of Dr. W. F. Lloyd, and this is his second year there, having finished out an unexpired term of last year. He is well educated and a most promising young man. His people esteem him very highly. We had a large congregation and good attention to the sermon. It

was helpful to us to minister to them. We enjoyed the communion of the parsonage. Dr. W. F. Lloyd, his good wife and three daughters occupy the parsonage with the young pastor. We have not had greater enjoyment in any parsonage home. Dr. Lloyd is taking absolute rest this year from all ministerial work in order to recover his health. And he is improving. Physically he looks strong and robust, but nervously he has been somewhat shattered for some months. But the rest and quietude out there are having fine effect upon him and he hopes to be well in the course of the year. To meet such a good man and enter into his spiritual fellowship is a treat to this writer. The Dublin Church is in good condition and making progress. We did not get to see the presiding elder, Rev. J. G. Putman. He was off on his district, but we heard fine reports on all hands from his work as a presiding elder and as a consecrated minister.

That country out there is in promising condition generally. If they get rain their crops will be abundant as the land is well prepared and the grain is in the ground. All that western section is making progress and the population is increasing.

McDOUGALD KEENER McLEAN.

McDougald Keener McLean, son of Jno. H. and Mrs. Olivia McDougald McLean, was born in Georgetown, Texas, January 20, 1886. His elementary and collegiate training was received at Georgetown. When in his twelfth year, his father resigned the presidency of the Southwestern University and was placed in charge of the Dallas District as presiding elder. McDougald was placed in the public school of Oak Cliff and three years later in the Hawthorne Institute, of McKinney. In his seventeenth year he was sent to the famous Webb School, of Bell Buckle, Tenn., finishing the course in two years, and was made tutor, serving in this capacity one year. He then took the Freshman year in the Vanderbilt University, returning to the Webb School he taught another year, and then entered the Southwestern University, taking the A. B. degree in two years. He is a young man of social qualities, studious habits, and clean Christian character. His first impression was to preach, but on account of a throat affection that impaired his speech, he was advised by an eminent specialist to desist from public speaking, and in consequence has turned his attention to the study of medicine and is now spending his first year in the Medical Department of the Johns-Hopkins University. We are not surprised that he has won the Rhodes scholarship.

San Antonio Methodism is moving and many things are coming to pass. The membership of our Church all over the city is growing and Church improvements are in evidence. There is no centralizing spirit among our pastors or among our people. They are keeping their eyes on the whole situation. As a result our Church enterprises are projecting their activities at the strategic points. They are looking toward geographical adjustments. No one congregation is encroaching upon the ground of another, and there is nothing like altar against altar. So that the day is not distant when our Church will have strong, self-supporting congregations in every suitable place in the city. Not only are the pastors and the people working toward this end, but in their lead, with his clear vision, quick perception and discriminating judgment is Rev. A. J. Weeks, the live presiding elder. He surveys the whole field and takes a hand in outlining plans of operation. And along with him is Rev. J. E. Harrison, who co-operates in every good word and work. He has been in that city so long that he has a fine idea of what the Church ought to do and he puts his shoulder to the wheel and his hand in his pocket and does his part to further the work. San Antonio Methodism is well manned and working in harmony to plant Methodism firmly in that growing city.

March 31... Is du and cond finer heav It is Ho which but be differ If urge is infer THE PA Below w editors of Church. T ample and made to al the departu to enable t celled pap are doing. tors are no cept our co elected by who receive charge of c below that much bett editors of c terior receive torial help have to gri or beg som er now and they have contributio below it w tage the N Southern b The sala of the Metl fixed as fo school pub Review, \$5 (New York \$4500; Nor cate, \$4500 cate, \$4500 \$4500; Hau dition to t was grante Christian Herald, \$5 Central, \$4 liche Apol Herd, \$12 cations \$9 Western t "correspon contributed all editori rant editori ronicals, s fice and bl PE Our old den, made visit not le truest men Rev. J. at Gilmer Church. T thing like sight, but 000 before Rev. J. lege, Terr week. Thi his way. fine spiritu body of th Brother made us He is taki in prohibi sounds no ject. Rev. R. Worth, dr He is on t ence, but l busy man vice for th mains goo The foll Jacksonv meeting in R. A. Burr favor with been a gr

Spring Debility

Is due to the debilitating weather of the season, and to the impure, impoverished, devitalized condition of the blood caused by too close confinement, too little outdoor air and exercise, too heavy diet during the winter.

It is cured by the great constitutional remedy

Hood's Sarsaparilla

which effects its wonderful cures, not simply because it contains sarsaparilla, but because it combines the utmost remedial values of more than twenty different ingredients. There is no real substitute for Hood's Sarsaparilla. If urged to buy any preparation said to be "just as good," you may be sure it is inferior, costs less to make, and yields the dealer a larger profit. 100 Doses \$1.

THE PAY OF METHODIST EDITORS.

Below we give the pay received by editors of the Methodist Episcopal Church. Their remuneration is quite ample and then the appropriations made to aid in editorial work and in the department of contributions ought to enable those editors to make excellent papers, and that is what they are doing. Southern Methodist editors are not so liberally supported, except our connectional force of editors elected by the General Conference, who receive \$3000 annually. Those in charge of conference organs drop far below that sum. The city pastor is much better remunerated than the editors of conference organs. The latter receive no appropriation for editorial helps or for contributions. They have to grind out their own editorials or beg some charitably disposed brother now and then to help them out; and they have to depend upon voluntary contributions for that department. But below it will be seen what an advantage the Northern editor has over his Southern brother:

The salaries of the various editors of the Methodist Episcopal Church are fixed as follows: Editor of Sunday-school publications, \$5000; Methodist Review, \$5000; Christian Advocate (New York), \$5000; Epworth Herald, \$4500; Northwestern Christian Advocate, \$4500; Central Christian Advocate, \$4500; Christliche Apologete, \$4500; Haus und Herd, \$4500. In addition to this, a correspondence fund was granted each paper as follows: Christian Advocate, \$7000; Epworth Herald, \$5000; Northwestern, \$4000; Central, \$4000; Western, \$4000; Christliche Apologete, \$3000; Haus und Herd, \$1200; Sunday-school publications \$9000. The report of the Western agents shows that the "correspondence fund" pays for contributed articles, half-tone cuts, all editorial assistance, except assistant editors, postage, stationery, periodicals, stenographer in editor's office and his traveling expenses.

PERSONALS

Our old friend, J. S. Morris, of Linden, made the Advocate a brotherly visit not long since. He is one of the truest men to the Church.

Rev. J. A. Stafford and his people at Gilmer are moving for a new Church. They already have something like ten thousand dollars in sight, but they want to make it \$15,000 before they begin the structure.

Rev. J. J. Morgan, of Wesley College, Terrell, called to see us this week. Things are in good shape over his way. The recent meeting had a fine spiritual influence on the student body of the school.

Brother H. H. Halsell, of Decatur, made us a pleasant visit this week. He is taking a great deal of interest in prohibition in his section, and he sounds no uncertain note on that subject.

Rev. R. S. Armstrong, D. D., of Fort Worth, dropped in to see us recently. He is on the retired list of his conference, but he does not retire. He is a busy man and always doing some service for the Church. His health remains good and his spirit cheerful.

The following item taken from a Jacksonville exchange tells of a great meeting in our Church there. Rev. R. A. Burroughs, the pastor, is in great favor with his people: "There has been a great meeting at Jacksonville.

R. A. Burroughs, aided by Rev. D. L. Coale, has been in charge—the latter doing the preaching. He is one of the most successful evangelists in Texas, and his work is having phenomenal success. More than fifty united with the Church and the conversions went way beyond one hundred." A good batch of subscribers to the Advocate is another good result.

Rev. Thomas Barcus, of Anson, aided by Rev. M. S. Hotchkiss, has just closed a great meeting at that point. There were ninety-odd conversions and fifty-odd accessions to the Church. The meeting stirred the entire community, and it has left the Church in most excellent spiritual state.

April 5th there will be a double wedding at Grace Church, this city. Miss Alice Gray will be married to Mr. Jack D. Gillespie, and Miss Grace Gray will be married to Mr. Robert R. Gilbert. These young people are all members of Grace Church and we congratulate them on their approaching nuptials.

Mr. J. S. Swope, of Houston, an aged citizen of that city, and a most excellent gentleman of the old type, died there recently. He was a prominent member of the Tabernacle Church and a true Methodist from early manhood. He lived to a ripe old age, and his life was always on the right side of all questions.

Rev. Allen Tooke passed through Dallas this week and made us a pleasant call. He has what is to most of us a novel enterprise at Dew, Texas. The people have undertaken the building of a church, and have decided that the pastor shall be relieved of all responsibility in the premises. They will therefore undertake the project without calling upon the preacher for any of his time or wear and tear of nerve force. He preached last Sunday a sermon to the Knights Templar at Jacksboro, Texas, and had an uplifting service. In addition to his duties as a pastor he is also an enthusiastic Mason which detracts nothing from his popularity and efficiency as a preacher.

SETH WARD MEMORIAL ENDOWMENT.

The subscriptions toward our Seth Ward Memorial Endowment now total \$76,000. We need \$24,000 to make up the \$100,000. This we must have at once. I spent last Sunday with the historic Church at Marshall, of which Bishop Marvin was pastor when elected Bishop; and the good people there subscribed \$1065. I am to spend Sunday, March 20, at First Church, Fort Worth, and Easter Sunday at Travis Park Church, San Antonio, in behalf of this interest. Wherever the people are given a chance they are glad to contribute to this great cause. I do not hesitate to say that the endowment of our Department of Theology is the most important matter now before the Methodists of Texas. We must have a school of the prophets for the whole Southwest. We must complete this Seth Ward Memorial Endowment at once. In the nature of the case Commissioner Bolton and myself can not go everywhere. Will not the brethren present this matter at once to their congregations? I received a letter recently from a good layman expressing surprise that his pastor had not yet presented the matter; and I learned yesterday of a pastor in whose congregation was a worthy member waiting for an opportunity to subscribe \$200. Brethren, give your people a chance and they will complete this Memorial Endowment at once.

As has been frequently said already, it was Bishop Seth Ward's purpose to raise this endowment when he returned from the East. Among his sermons Sister Ward found one which he had written to be preached in the interest of this great work. At my request she has given it to me for publication.

In the Advocate to-day you may read some of the things which Bishop Ward would have said to the people of Texas had his life been spared to see the consummation of this work. How peculiarly fitting it is that we should call this fund "The Seth Ward Memorial Endowment!" We will all feel this very deeply when we read the last sentence of his sermon: "I ask no greater privilege than to have some part in giving to Texas Methodism for the years to come a ministry that will lead in all the great movements for the uplift of the race and the evangelization of the world."

He has had a great part already; and through the raising of this endowment we shall, in a still more permanent way, realize for him the desire which is here expressed.

E. D. MOUZON.

GENERAL CONFERENCE M. E. CHURCH, SOUTH, ASHEVILLE, N. C., MAY 4.

I have made arrangements for a special train, known as "Texas Tar-heel Special," for delegates and friends to General Conference, to leave Ft. Worth over the Texas & Pacific Railway at 7:30 and Dallas at 8:30 Monday morning, May 2, via Shreveport, over the Queen & Crescent Railway, to Chattanooga and Southern Railway to Asheville, arriving at Asheville at 5 p. m., Tuesday, May 3, thus giving a daylight trip up the beautiful French Broad River. The train contracted for will be elegant throughout, with drawing room and observation sleepers and a full dining car service a la carte. A ten-day stop-over privilege is arranged for Vicksburg and Chattanooga for friends desiring same. A special sleeper will leave San Antonio at 8 p. m., Sunday, over the I. & G. N., connecting with the "special train" at Longview; also connection on trains from Galveston and Houston can be made at Longview and Shreveport. We congratulate ourselves in being able to make such an arrangement.

Those desiring sleeping car reservations will please write me at once, so that ample accommodation can be made for all. B. M. BURGHER, Dallas, Texas.

THE TEXAS SPECIAL.

Let any delegates or visitors to the General Conference at Asheville, N. C., who wish to take the special Pullman cars leaving San Antonio 8 p. m., May 1, write, at an early date, to J. E. Harrison, S. A. Female College, San Antonio, Texas. He has one car already filled.

THE LAST WORD.

Every preacher and superintendent in the State has had programs and literature about the Sunday-school Conference at San Antonio next week. All know of the meeting, its plans and purpose. Nothing now remains but the

Selection of Delegates

and perfecting plans for the trip. Every preacher should announce it to his congregation, and every superintendent should present it to his school and select a good list of delegates. This should be done

Next Sunday, April 3rd.

Present it fully and clearly to the Sunday-schools and congregations and let's have representatives from every part of the State. On arriving at San Antonio please go at once to the Travis Park Methodist Church, where the registration bureau, the committee on homes and all other committees will be located and ready to do business. The registration committee will be in charge of Rev. S. B. Beall and assistants, and the homes committee will be in charge of Rev. J. H. Groseclose. The other committees will also be ably manned, while Rev. J. E. Harrison, one of the Vice-Presidents, and Rev. S. H. C. Burgin, pastor Travis Park Church, and Rev. J. D. Young, Rev. F. B. Buchanan and others will have their share in the work and will be on hand to see it all well done.

So far as is known now every speaker on the program will be there on time. The officers are much encouraged over the prospects of attendance. A large number of interested workers and a great time are in anticipation. Respectfully,

W. C. EVERETT, State President.

NOTICE.

The seventeenth annual commencement of the Scarritt Bible and Training School, Kansas City, Mo., will be held May 9, 1910. Twenty students will graduate, seventeen of whom have already offered themselves as candidates for home or foreign mission work.

The commencement sermon will be preached by Rev. Hoyt M. Dobbs.

The annual address will be delivered by Rev. Louis Albert Banks, D. D., of Kansas City.

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A RARE SATISFACTION.

I spent last Sunday in Ranger, where Bro. Tunnell finished his course. It was a Quarterly Conference occasion, and I went by invitation of the elder. It was a satisfaction, indeed, to be present with a people who loved the pastor as they did Bro. Tunnell, and to be in the family so stricken as this widow and four children and hear them talk of their love for the people, of their kindness and sympathy. The people want them to remain and live with them, and the family are so in love with Ranger and her people that they want to live and die there. The Quarterly Conference unanimously voted that a home be built for them there, and committees were appointed to secure a lot and see what can be raised toward a superannuate home. The wish of the Church was that Sister Tunnell and family should remain in the parsonage until arrangements can be made otherwise, and the presiding elder showed great tact and good judgment in arranging so as to carry out this wish and at the same time supply a first-class man for the place, and one in sympathy with these plans. I must make more mention of this faithful man of God, who has gone from us. He was indeed a man of one work, and such care and system. I, with Bro. Little, examined his ledger, or journal, a large, well-bound book, where in regular order each appointment appears with the work done, a list of each member received, and all the detail work for thirty years. There is the record of near 1400 members received. This book was well and neatly kept, and was posted up to date. So, when the summons came, he was ready. For over thirty years he has labored among us and never defaulted or failed. I feel sure there are hundreds who would esteem it a privilege to put just a little into this home. There must be a thousand people who would be glad to put a dollar into this home, and there are many who would count it a favor to contribute larger sums for this home. And now, brethren, co-laborers for so many years with J. S. Tunnell, give your people an opportunity to help build this home, and don't hesitate or wait, and forward the money to me at Ft. Worth, Route 4, or to Geo. Mulkey, or M. K. Little, Weatherford. This work of getting homes for the superannuates and their widows is a sacred cause, and should appeal to every man who loves the cause of Christ. I have been surprised at the apathy and utter disregard of this most sacred cause by many of the very men who themselves must sooner or later fall into this class of worn out laborers. God forbid that we shall ever see the day when we will be afraid to leave our loved ones in the hands of our brethren.

I was delighted to spend two days with Bro. M. K. Little in his district at Ranger, and more delighted to see the spirit he manifested, and the business tact and energy he exhibited in the management of the charge and the family in this cause. His Quarterly Conference was a large one and full of interest, and everything seemed to suggest growth and enterprise, and I take it that his district is forging to the front, and that he has the work well in hand. I know one thing, the widow and orphans of a dead pastor are safe in his hands and that he is interested in homes for the superannuate. Brethren, respond to this work. CHAS. E. BROWN.

FT. WORTH PREACHERS' MEETING.

Rev. D. A. McGuire lead in an opening prayer. Dr. H. A. Boaz spent Sunday away. He lectured at the North

Texas Teachers' Association and preached three times. All the preachers report very fine Easter services—great Sunday-school and crowds at services. W. B. Wilson spent the week out in the interest of the College, securing about \$2500. W. H. Matthews has been conducting revival services the past week. Rev. S. R. Hay, the presiding elder, did the preaching. The results of the meeting are splendid—about 100 conversions and 50 additions. The Ft. Worth District Conference will meet at Polytechnic College Wednesday night at 7:45. ASHLEY CHAPPELL, Sec.

HOUSTON METHODISM.

McAshan.—C. J. Oxley held a successful Sunday-school Institute of three days. Great interest in this department.

Trinity.—Over 200 at Sunday-school; five children baptized.

First Church.—Sunday-school offering for missions \$198.95. Congregations voluntary Easter offering for same cause \$78. Large congregations; one accession.

Grace.—Largest Sunday-school in history. Large congregations; six accessions by certificate.

Tabernacle.—286 at Sunday-school; large congregations; three children baptized; eight accessions by certificate, four on profession.

St. Paul's.—Thirty-seven accessions on profession of faith as a result of decision day in Sunday-school. Delightful day.

Presiding elder at Brunner Ave. Wednesday evening in Quarterly Conference. At Tabernacle Sunday morning.

Washington Street.—Good day; two additions by certificate; revival in progress, led by W. W. Watts, of Tabernacle Church.

Harrisburg.—Largest Sunday-school known in history of charge; five additions—four by certificate.

H. M. TIMMONS, Sec.

EVANGELISTIC SINGER.

Bro. H. F. Edson is a member of my Church and a very competent evangelistic singer and leader. Address him at once for engagements, at 412 W. Terrell Ave., Ft. Worth, Texas.

H. D. KNICKERBOCKER, Pastor First M. E. Church, South.

Don't worry about the future; but keep your heart and mind fixed upon making the right kind of a present.

There is enough in the Bible to transform this earth into a paradise.

Premature baldness is most frequently due to dandruff. By eradicating dandruff
Glenn's Sulphur Soap
Prevents Baldness
It clears the complexion and is a time-tested remedy for skin diseases. Druggists' Hill's Hair and Whisker Dye, black or brown, 50c.

Earn \$75 to \$250 Per Mo.
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You can qualify in EIGHT WEEKS. Position awaiting you. Full scholarship \$50. This is the largest Automobile School west of N. Y. Twelve instructors. Private garage. Training practical—not theoretical. Full particulars and handsome prospectus upon request.
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Epworth League Department

Gus W. Thomasson, Editor
299 Victor Street, Minger Place, Dallas, Texas.
Address all communications intended for this department to the League Editor.

In making remittances, the following order should be observed, viz.: Lease funds and improvement donations should be sent to Rev. S. C. Riddle, White-wright; bond money should be sent to Judge C. C. Walsh, San Angelo. This applies particularly to those who have subscribed for bonds. Local chapter dues and free-will offerings for support of Field Secretaryship should be sent to E. L. McNeary, Dallas.

STATE LEAGUE CABINET.

President—A. K. Ragsdale, San Antonio.
First Vice-President—J. L. Goggin, Dallas.
Second Vice-President—Miss Josephine W. White, Dallas.
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NOTES.

A very spicy letter comes to us from Cherokee and we hope none of our Leaguers will miss reading it. This President has not much to occupy her time and for this reason finds opportunity to write to the League department. Note, in her own words, the few (?) things which occupy her attention: "I'm League president, teach the Bible class, serve as organist, cook, wash, iron, sew on buttons for John and the children. I also garden and raise chickens as a side issue, and sometimes haul wood to raise my missionary dollars."

We have received from Brother Frank Onderdonk a communication which, from our limited knowledge of the Spanish language in which it is printed, we take to be an invitation to be present at a college function. The remembrance is appreciated.

We occasionally have requests for Epworth League literature, and sometimes a subscription to the Era is sent us, but until recently it had never fallen to our lot to be mistaken for the editor-in-chief of the Advocate. A good brother now writes us that his paper has expired and he wishes it discontinued. The request is being referred to the publishers.

We learned from President R. B. Eleazer, of Nashville, during his attendance upon the laymen's meeting in Dallas in February last, that the Tennessee Conference Epworth League expects to hold a ten days' institute this summer at some central point in connection with the Sunday-school and Mission Boards. The outlook for a well attended meeting is regarded as promising.

A letter mailed last August has just reached us. It contained neither our street number nor the sender's return address, was sent from Dallas to the dead letter office, opened and returned to writer, by whom it was re-forwarded to us, this time properly directed. Touching upon our work, it is now reproduced:

"204 F St., N. W., Washington, D. C., Aug. 10, 1909.—Mr. Gus W. Thomasson, Dallas, Texas: Dear Brother Thomasson: I have the pleasure of acknowledging receipt of your Epworth Year Book, together with the badge of your League Encampment. I certainly appreciate your kindness and courtesy and have been much interested in looking through the Year Book. We are having it very hot in Washington just now, and that long, cool bathing beach looks very inviting. I see, too, that you have fine talent upon the program. Time and strength at my command would not allow me longer to continue Epworth League work for the Baltimore Southern Methodist—accordingly I shall forward the Year Book to the editor with a note of explanation. A greeting to the Texas Leaguers and many good wishes. Very truly, E. F. Brown." G. W. T.

ROAD CHANGED.

Our Methodist people over the State, and particularly our Epworth Leaguers, will be glad to learn that the contention of the Board of Trustees has been fully sustained and that the honorable Board of County Commissioners at Corpus Christi has passed an official order which forever abolishes the so-called road through the Epworth League assembly grounds. Our good friends, Judges Scott and Pope, have been exceedingly diligent, as have been other of our friends in Corpus Christi since the unpleasant affair last

summer, to bring about this result and to them and our pastor, Bro. V. G. Thomas, is due much credit. We quote the following from the Corpus Christi Caller, which explains the situation fully, viz:

Rev. Thomas presented a petition to the commissioners' court this afternoon for the purpose of having that honorable body officially declare the county road north of Corpus Christi to the reef.

Attorney W. E. Pope dug up the fact that the road west of the S. A. & A. P. tracks was definitely made the county road in 1887.

With this data before the court, Commissioner Hipp made the motion that the road west of the track be officially recognized as the county road, and that all other roads in this immediate section be discontinued. Commissioner Wright seconded this motion and it was unanimously carried.

This will be welcome news to Country Club members and Epworth Leaguers, as there has been a good deal of uncertainty as to the real road.

FIELD NOTES.

Gordon, Texas, March 2.
Our western tour commenced at Gordon, and at the evening rally of the young people we had a delightful service. It was the regular evening for the union prayer service of all the Churches of the town, and by common consent the service was turned over to the Leaguers. A very profitable hour was spent with these Leaguers, and after a talk by the Field Secretary along the lines of the department work, a round-table discussion was taken up on the devotional work of the Chapter. This discussion proved interesting and instructive to all present and we trust it may be lasting in its effect upon the Leaguers taking part. It is through these informal discussions that the real difficulties of the Chapter are brought out, and a prescription applied to them.

Dublin, March 3.
Quite a long jump from Gordon to Dublin, but on account of one or two places being unable to arrange for a League service we were compelled to make this long jump. Our Church at Dublin is doubly fortunate in that they have a splendid set of young people, a majority of whom are interested in League work, and a pastor who is heart and soul in sympathy with their every interest. The Leaguers are to be congratulated in having such a splendid worker in Brother Lloyd, and he is certainly to be congratulated in having such a fine League organization.

At the evening service we presented the stereopticon views on Epworth and the missionary views on South America. The service was a good one and we trust will result beneficially to the Dublin Leaguers. Many promised, after seeing the life at Epworth-by-the-Sea portrayed on the curtain, that they would spend their vacation at the encampment next summer and enjoy some of the many attractions to be found there.

Baird, March 4.
Two disappointments at Baird and yet we had a profitable and enjoyable evening with Brother and Sister Lee and their fine body of Senior Leaguers. In the first place the electricity wouldn't work well and sufficient light couldn't be secured to show the Epworth views, and the young people were looking for the better half of the Field Secretary, who was detained at home on account of sickness. These two disappointments were unavoidable and for a while seemed to put a chill upon the service, but Brother Lee struck the keynote of the situation by telling the audience the spirit of the F. S. was locked up in the machine and of course they were ready for most any old thing. We talked for a while on the State work and then adjourned to the parsonage where Sister Lee in the capacity of host entertained the young people of the League. It was a pleasure indeed to meet and mingle socially with these splendid young people and to learn of the good work they are doing in their local Chapter. This is one of the few far Western towns that had a representation at Epworth last summer and the character of work being done by the chapter shows the local effect of a delegation to the encampment. If every League in the State would send their pastor and president to Epworth as delegates they would have taken a forward step to greater things and would more than doubly increase their efficiency for effective work. The effect upon chapters that send delegations to this summer training school is marvelous. New inspiration is created among members, deeper interest is shown in the devo-

tional meeting, mission study classes are organized and a broader view of the aim and purpose of the Epworth League is taken by these chapters that keep in touch with the encampment work. L. E. A.

EAVESDROPPING.

Texas is doing great work with her Field Secretary and we hope God has greater things in store for them.

But if Missouri Leaguers do as well each week for their page as they did this last week we will do as well as Texas without any Field Secretary.—Miss Fannie L. McLean, League Editor, in St. Louis Christian Advocate.

The Texas State League employs a Field Secretary whose business is to visit all the Leagues of the State and report to the editor of the League page of the Texas Advocate. He is doing a great work. The League had two pages filled with news in the last issue. We cannot afford to do this, but if we who read these pages would snatch a few moments once in a while to write to our League page about what we are trying to do, how much better would our showing be in our Advocate and how much good we can do.—Miss McLean, again.

(Note.—The reporting feature is but incidental to Brother Appleby's work. We could scarcely afford to employ anyone to gather news for us. His chief work is education, agitation and organization.—Editor.)

The newly elected Field Secretary of Texas, Mr. L. E. Appleby, is making a partial tour of his field—for it would take some time to cover that State entirely—and reports his progress weekly in the Texas Advocate's League page. We quote the following opening paragraph:

"The sleet and snow materially interfered with the field work during the first week of the Southwest Texas tour, and when we got too far south for the sleet, the rain kept up and caused a cancellation of two or three engagements and decreased the attendance at several rallies. Barring these few interferences, the Field Secretary is having a very successful tour, indeed."—Miss Mable Montgomery, League Editor, in Southern Christian Advocate.

Though the Western Leaguers are far away from the centers of State League activity, they are doing a work that is right up to date.

Brother Lloyd at Dublin has a splendid Senior League. He has three good social qualifications as a Leaguer: Young, handsome and single.

Roscoe, a town of 2000 people, an average attendance of 70 to 80 in the Junior League. A hint to some of the larger places ought to be sufficient.

Every chapter that hears of the "Evening at Epworth" tour is asking for an engagement. This tour bids fair to be an epoch in Texas League history.

Nothing short of two cars will hold the Leaguers west of Fort Worth along the T. P. who are planning to spend their summer vacation at Epworth. L. E. A.

WE WILL WITH PLEASURE.

Mr. Gus W. Thomasson, Dallas, Texas: My Dear Brother—I have asked the editor of our Christian Advocate to place your name on the mailing list as an exchange. I should be glad if you will have my name placed on the mailing list of the Texas Advocate. In this way we can keep in touch with each other and keep informed concerning the work in general of the League. With kindest regards and best wishes for you in all your good work I am, Yours very cordially, R. E. ATKINSON, Conf. Pres. and Editor League Department North Carolina Christian Advocate, Davidson, N. C.

THE "FIRST" LEAGUE AGAIN.

A few weeks ago we clipped a statement from a Florida Leaguer to the effect that the "first" Epworth League society was organized in that State. At the time we referred to the beginning of the organization in California as related in the official handbook, and now comes a Texan who lays claim to a priority beyond either of those referred to! We take pleasure in publishing the letter, hoping that it will help to get the "record straight." The following is

The Letter.

Dear Bro. Thomasson: Seeing some matters in the Feb. 17 issue of the Advocate, I concluded that I would give you some more data concerning the organization of the League.

In the fall of 1888, being pastor of the Church in Beaumont, I organized a young people's society which was called the Gentilis Delphians, meaning

STOPS FALLING HAIR

Ayer's Hair Vigor is composed of sulphur, glycerin, quinin, sodium chlorid, capsicum, sage, alcohol, water, perfume. Ask your doctor about this. Follow his advice. Promptly checks falling hair. Completely destroys dandruff. An elegant dressing.

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"friends to the heathen." That organization flourished until I served my fourth year, which was 1899. I was then stationed in Orange, organizing a young people's society at that place and within a week or two after the adjournment of the General Conference in 1900 I named the organization there as directed by the action of the conference. Bros. Davies and Thompson of Orange represented our League at the first State Conference, and at that place they claimed and were granted priority of organization, according to my recollection. They are still in Orange.

But better than priority of organization, the League in Orange, during a strike of the mill operatives, paid more for the support of the poor by 52 per cent than the county.

And better still, if possible, that League has never ceased to continue its good work, as I believe every one of my successors in the pastorate of that Church will testify.

It is not honor I seek, either for myself or others, but just simply to know the truth. Doubtless many organizations were quite simultaneous. And I have never had a pastorate since where I have not organized a League unless I found one, which, if I did, I left it flourishing; but more frequently I have had to organize, and where it has been at all practicable I have organized both a Junior and a Senior League. We have two at Rusk, growing, and you will hear from them about not. G. V. RIDLEY, Rusk, Texas.

STAMFORD DISTRICT TO THE FRONT.

(The following extract from a letter written to State Secretary F. L. McNeary will be read with interest by our workers.—League Editor.)

Our district is just doing a fine work. We have a League, Junior or Senior, or both, in every charge but two or three and a few country Churches where it will be impossible to have Leagues for years, perhaps, to come. Royston just organized with forty charter members, and are doing the finest kind of work. Mr. Brown and I were out there the Sunday after they met first, and they meet in a school building, but the house was almost crowded. They are so much in earnest, and so eager to go forward. Of course, not all of these young people are Methodists, but we both offered every encouragement as to their accepting members of every denomination, for I feel that what is so good for a Methodist boy or girl will surely benefit others. Then in such places there is little for the young people, so we told them as much of the social part of the work as we knew ourselves, and they have a splendid woman at the head of that department, who I feel will do well among them and let them come to her home as often as they want to.

The whole district is doing well, but of course, as a district, we have done nothing definite other than buy the scholarship in Stamford Collegiate Institute. We expect to attempt more during this year. The Leagues all over the district, with very little exception, seem to be wide awake for opportunities to grow, and the reason we do not accomplish more, is that the district officers have to grow with the work, as none of us have every attempted such work before, but the new problems that we have to face give us strength to attempt more next time. We are growing with the progress of the district.

Brother Meadow organized a splendid Junior League at Sylvester about two weeks ago, and while here for the cabinet meeting yesterday, he was all smiles over the progress being made by the little folks. I was really feeling very much discouraged, as I seemed to be getting so little response in my district work, until Brother Appleby and the visiting Leaguers talked over the good things they were doing and planning to do. I told one of them I just had my ideal run upon the pedestal too high, leaving too great a space between the real and the ideal, so I intended drawing down my ideal nearer on the level with the real, then push up my ideal as we grew to it, for that great space is very discouraging. One can't make very much progress with all that space ahead all the time. I am learning, though, and I told Brother Appleby to be sure to tell you that the encouragement you gave us before the district was organized had meant so much to us that we hardly knew how to begin to estimate it. Our greatest difficulty is that our Leaguers are so far apart and our district officers are so far away from

the State officers. We know you are so busy that we do not go to you when we really need help, but stop and work it out by ourselves.

Our aim was "A League in every charge in the district" and we are still working to this and hope to make reports to the effect of a new League every little while. We have a student on our scholarship in Stamford, and are working out the plans we decided upon at Rule.

Mr. Brown has called a meeting of the district cabinet to meet in Rotan during the Preachers' District Conference on April 16th, when our program for the Conference at Haskell will be arranged and the dates decided upon. I just wrote our presiding elder concerning this and he has given us the day at Rotan. We have all of the preachers interested in our work now, and this is a great accomplishment, I think.

Mr. Appleby's work is the best step forward ever attempted by the State League and we certainly do appreciate him, his wife's help and his work.

Again I want to assure you of my appreciation of your suggestions, encouragement, and help in getting the district organized, and wishing you much success in our great work, allow me to remain

Yours truly,
MISS MAY RICHARDSON,
District Secretary.

Hamlin, Texas.

LEAGUERS' ARITHMETIC.

1. Am I adding or subtracting from the efficiency of my Church?
 2. Am I adding to my faith, virtue?
 3. Do I multiply the burdens of the pastor by neglect of duty or by non-co-operation?
 4. Has the Word I have received multiplied?
 5. Do I divide the work of the Church and do my share without a remainder?
 6. Do I rightly divide the truth?
 7. Do I take away the stones from before dead souls for Jesus?
 8. Are many souls added to Christ's Church by my help?
 9. Do I cancel worldly engagements for spiritual ones?
 10. Do I so number my days that I apply my heart to wisdom?
- How many Missouri Leaguers will try this examination? One hundred per cent is passing mark.—Sister Susan, in St. Louis Christian Advocate.

"If at the close of each day we would review the blessings God is bestowing upon us, we would surely be ashamed of our selfishness in rendering unto him the poor returns we do."

FREE TRIAL

Let us prove to you at our expense that BOND'S LIVER PILLS are an infallible remedy for Headache, Constipation, Biliousness and Malaria. We will send you a liberal sample by mail at your request.

Sold by all druggists—25 cents, or mailed direct on receipt of price.

Bond's Pharmacy Co.

LITTLE ROCK, ARK.

\$3.50 Recipe Cures Weak Kidneys, Free

Relieves Urinary and Kidney Troubles, Backache, Straining, Swelling, Etc.

STOPS PAIN IN THE BLADDER, KIDNEYS AND BACK.

Wouldn't it be nice within a week or so to begin to say good-bye forever to the aching, dripping, straining or too frequent passage of urine; the feverish head and back-of-the-head aches; the stitches and pains in the back; the growing muscle weakness; spots before the eyes; yellow skin; sluggish bowels; swollen eyelids or ankles; leg cramps; unnatural short breath; sleeplessness and the despondency?

I have a recipe for these troubles that you can depend on, and if you want to make a quick recovery, you ought to write and get a copy of it. Many a doctor would charge you \$3.50 just for writing this prescription, but I have it and will be glad to send it to you entirely free. Just drop me a line like this: Dr. A. E. Robinson, K-137 Luck Building, Detroit, Mich., and I will send it by return mail in a plain envelope. As you will see when you get it, the recipe contains only pure, harmless remedies, but it has great, healing and pain-conquering power. It will quickly show its power once you use it, so I think you had better see what it is without delay. I will send you a copy free—yes, you use it and cure yourself at home.

Dropsy Cured: quick relief; removes all swelling in 8 to 20 days; 8 to 60 days effects permanent cure. Trial treatment given free to all cases, nothing failed. For circular, testimonials and free trial treatment, write Dr. H. H. Sweeney, 408 S. Box Q, Atlanta, Ga.

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Our Letter From Georgia

By Rev. Geo. G. Smith

I received a long letter from an aged Methodist sister living in the country on one of the foothills of the Blue Ridge, which gave me real joy. She wrote me of how she enjoyed my homely letters to the North Carolina Advocate and of how eagerly she watched for them. They are designed for just such Christians as she seems to be. I care little for the refinements of theological thought, but living in a world of care, an invalid myself, one whose life has not been devoid of care and of sorrow, and shuddering at the thought of the perils I have escaped, and realizing how great are the comforts of experimental religion, I am heart-sick when I see a religious philosophy or a religious formalism, or an ecclesiastical ambition, taking the place of the religion of the Bible. My only reluctance in writing these letters is that I fear those who read them will over-estimate the piety of him who writes them. It is much easier to preach than to practice, and when one sticks close to the Bible he often feels rebuked for his failure to reach up to the standard he finds there, but he dare not lower the colors even though he is rebuked in common with his brethren. My daughter gave me on my birthday an edition of the Bible in eight volumes. It was an English print, in very clear, large type and arranged in paragraphs, not divided into verses. The books are of small size, such as I can easily handle, and I can read them in bed. On December 24 I passed by seventy-third year and am now fairly in my seventy-fourth. I can remember back for nearly seventy years, for I certainly can recall events occurring before I was four years old. Only those who have lived from 1836 to 1910 can realize what an eventful life is. The one great blessing of Christian life is, that after freeing one from the dominion of sin, it gives him consolation. I think I have read recently not far from a dozen times the first Epistle of Peter and I have read it with the design of seeing what the good old man, for he was over sixty when he dedicated it to Mark, said of human sorrow and divine comfort. Peter was no pessimist, but he was not a stoic. He knew there was much of trial and much of hardship resulting from trial. He could not and did not promise exemption from human ills as an inducement to Christian profession. The world, and especially the Jews, believed prosperity was a sign of God's favor, and that adversity was an indication of God's displeasure. Peter does not say that man was made to misery, but he as little says that the Christian is free from trials and sorrows. He is a stranger. Those to whom he wrote were exiles. They had fled from cruel persecutions in Judea to foreign lands, but in one sense all true believers are exiles. They are strangers and pilgrims. The world loves its own, and to keep on good terms with it you must agree with it, otherwise you may expect to be exiled from its favor. It is a sad fact that those that are decidedly pious must expect the disfavor of those who are not so. When one is not prepared to endure he is not prepared to be a Christian. I have sometimes feared for my faithfulness as a preacher when I found I was popular with the Godless. The Christian is subject to sore trials. He is often very poor and very unsuccessful in worldly matters. A man of delicate feelings, and especially a woman of refinement, who are honestly striving to be faithful servants of God, oftentimes find all things to be adverse. The mortifications entailed by deep poverty are by no means to be despised as things of naught. Perhaps if we were not human we might not feel the "proud man's contumely," but we are and we do feel it. Sometimes we are disliked because we are misunderstood. The painful fact bursts upon us that our good is evil spoken of and we are censured when we ought to have been commended. Sometimes the fact that we as Christian preachers have tried to protect our people against a real evil has aroused an opposition which has done us serious worldly harm by driving us from our charges. Sometimes our trials are apparently direct from heaven, our fields are burned up with drouth, a tornado sweeps away the labor of years, the pestilence enters our home and our loved ones are taken from us when we needed them most. The husband buries the mother of his children and thence forward leads a maimed life. The wife buries her husband and there is life-long struggle with poverty. I

remember saying to a preacher in North Carolina that I was never hungry in my life because I could not get food. "I can not say that," he said. "My mother was a poor widow and often we children went to bed hungry." Once Mrs. Wesley was asked if in all the mutations of her life she had ever wanted food. "No, my Lord," she said to the Bishop, "but my anxiety because of the prospect of want was often as great as the suffering from it." Then there are the trials which the adversary to our souls knows so well how to use. We are harassed with doubts, perplexed with questions, and assailed by fierce tempers and passions and too often our consciences rise up in just rebuke. Sometimes one's foes are from his own household. I have known a husband who threw every obstacle in the way of a wife's religion, and more rarely I have known a wife who opposed every step her husband took to making his home religious. The stake and the prison for good people are no longer used, but there are other instruments of persecution than those.

Peter recognizes all these sources of trial. He does not minimize them; he regards them as sore. He does not say, try to endure them or simply to ignore them by stoical will. He knew this was no consolation. He tells them, as Paul told them, that this trial was for their good; that these trials came to all, but that love to Jesus Christ and faith in him, that patient waiting on God, and looking toward an inheritance, undefiled, incorruptible and which would not fade away, was their remedy. They were to cast their care on God, for he cared for them. They were to look forward with a patient hope to the end. God was not forgetful; Jesus was not dead, but was a living Christ, and to believe on him and to love him was our resource.

I had a letter from a lady in North Carolina telling me of how a friend had lost an only daughter. Another friend had a deeper grief in her husband, after a debauch, sending a bullet through his brain, and another whom she had trusted had been guilty of an embezzlement, and to none could she offer consolation, for none knew the secret of the Lord. I am as dumb as she in the presence of such griefs. We who know Him can only look away from them all to Him, who says "Come unto me and I will give you rest."

We simply must get into heaven before we die. To look at the things seen is often to see nothing but woe. We must seek in the secret place of the most high a hiding place from it.

As I write these things this cold day in my comfortable study, with everything around about me to minister to me, I can but feel that my words are almost idle to some sorrowing one, and such could well say "You have so much you can well bid us cease to grieve," but I do not speak what I have not known. My parents, the best of people, had a life-long struggle with poverty, and my precious mother with invalidism. I had to give up my chance of an education because of my duty to others. I married and in ten years buried the gentle girl who had given me her young life. I had a long, hard struggle to keep an honored name and spread my table and educate children. For forty years I have been a maimed man and for two years I have not walked a step, but I have been in the main a happy man. Without my Savior I would have been a wreck; with him all has worked for good. I know I am saying much I have said before in my occasional letters, but it comes as the result of my study of "Peter, Epistle of Comfort."

FROM AN OLD READER.

It has been at least two years, if not more, since I have butted into the columns of the Advocate. I have nothing special to give out now, but as I scan its columns from week to week, which I have been doing since 1849, I see so many good things, and the names now and then of some of the old guard, which remind me so vividly of the long, long ago, that it sets my mind to meditating on the past. It is wonderful how time flies. Just a little while ago, so it seems to me, when the Church first assumed organic form in Texas—1837. Alexander, Fowler, Hoard, Palmer, Williams, Woolom, Yell, Richardson and many others who assisted in planting the gospel in Texas, were familiar faces in the homes of the people all over the then settled part of Texas. Not many people living today know anything of their labors, and not many more ever heard of them. The hardships and privations of the early fathers of Methodism in Texas will never be written—it's too late.

In my reminiscent moods I can see the old-time circuit preacher in his monthly rounds, as he approaches my father's house, the evening before he

is to preach for us the next day (and that more often than otherwise on a week day). We knew when to expect him; his coming was not a surprise; due preparation for him had been made. Some flour had been provided, so we could have biscuit when the preacher came. That little package of brown sugar, saved for special use, was brought out to sweeten the preacher's coffee. A "bee-gum" was robbed and the chicken roost raided and a shoat killed, all for the preacher. We children were all on our best behavior. Yes, it was a big time at our house that day and night.

Some of the nearby neighbors would come over after supper to see the preacher, and sit till 10 or 11 o'clock at night and talk and sing; maybe the preacher had learned a new song, or a new tune to an old song; if so, he was required to sing it until we could all "ketch the tune," and then for the next six months that new tune was made to do full duty around the family hearth, over the wash tub, and between the plow handles. Finally, at a late hour in the night, the old-time, worn Bible was opened, a chapter was read, another song was sung, and the preacher led in the devotional exercises; then another song, and maybe a kind of class meeting; then the neighbors started home, and we all retired. Next morning we were up betimes, and three or four frying size chickens were slaughtered. Such a breakfast! Biscuits, sweetened coffee, fried chicken, etc.

Long before the usual hour we were at the little old log "meetin' house;" everybody for miles around is there. More singing and praying; then the sermon; then class meeting, and the meeting was regarded as very near a failure if some of the old sisters did not get happy and shout. Then, after a hastily eaten dinner, the preacher was off, ten, twelve or fifteen miles, to his next appointment for the following day. The preacher had an appointment for nearly every day in the week.

Oh, what times we had when the Quarterly Conference time came! It beat Christmas away yonder. We killed a beef then, and divided it out among the neighbors. The visit of the presiding elder then was a matter of as great importance to us as the visit of a Bishop would be now.

The above is a crudely drawn picture of the times—sixty and seventy years ago in Texas. And yet it does not seem so long, but as I sit here in my study and think of the times and the people of that day I can not but feel somewhat lonesome. They are all gone. The good Lord has been good to me; he has spared my life to a good old age, and blessed me with vigor and health far beyond most men of my age. No longer ago than last Sunday I preached three times, and felt well after the close of the last service.

I have a small work—just two little doll house appointments. Preach at least twice every Sabbath. The people among whom I labor are good and kind to me and take good care of me, paying me all I am worth.

A few years ago I knew every man in the Northwest Texas Conference. In looking over the appointments of the last conference most of the names were strange to me. How men do come and go! How this world does change! As I read the names of those with whom I was once so familiar it excites a desire to look them in the face once more, but I guess we'll hardly meet again until we meet in our Father's house.

A little while longer, brethren, and we will see each other face to face.

When I began writing this I had no special plot in my mind; I just felt a little moody, as an old man will sometimes, you know, so I took up my pencil and began to write, and here it is; it may never get into the columns of the Advocate; if it does, and any of my old chums derive any pleasure from reading it, I am amply paid for the labor of writing. To those of you all over Texas who know me, let me say howdy to you, and God bless you. My old heart is just as warm as it can be, and sloshing over with love for every one of you. Just a little further on, just over that rise yonder ahead, and there's the goal.

JOHN W. STEVENS.

Laurelia, Texas.

CLEAN UP YOUR MORAL PREMISES.

No. Six.

Law that punishes crime is good, especially when the criminal is caught, but law that would prevent crime would be immensely better. Is it not a fact that our code of criminal law defines crime and then provides for suitable punishment for infractions of the same? This has been the same from time immemorial. As to whether crime is on the increase or not, this writer will not venture an opinion. That there were more crimes committed in the year 1809 in the U. S., allowing for the difference in population, possi-

A Poor Weak Woman

As she is termed, will endure bravely and patiently agonies which a strong man would give way under. The fact is women are more patient than they ought to be under such troubles.

Every woman ought to know that she may obtain the most experienced medical advice free of charge and in absolute confidence and privacy by writing to the World's Dispensary Medical Association, R. V. Pierce, M. D., President, Buffalo, N. Y. Dr. Pierce has been chief consulting physician of the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y., for many years and has had a wider practical experience in the treatment of women's diseases than any other physician in this country. His medicines are world-famous for their astonishing efficacy.

The most perfect remedy ever devised for weak and delicate women is Dr. Pierce's Favorite Prescription.

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bly most thoughtful people will readily allow without hesitation. If this should be found to be a fact, it would indicate that crime is on the increase. This writer is absolutely sure that the quality of crime is as diabolic as was ever committed within historic times in heathen or Christian lands. The most hopeful and consoling view of this question lies in the fact that nearly all the crime in this country is committed by two classes of people, viz: what is called the upper class, and what is known to be the lower class. That these two classes combined constitute but a very small per cent of the whole population is the saving feature of our splendid civilization. The upper class are those plutocrats whose great wealth has come by dishonest methods, practiced either by themselves or their forefathers. They buy their way into places of power, they help to pass pernicious laws and more often prevent the enactment of salutary laws. For instance, the man who buys his seat in the U. S. Senate can be relied upon to sell his vote and influence when there is any money in sight. This so-called upper class is lawless at heart, and hence ride over the very laws that preserve them and their stuff.

Take the census of widows, orphans and maimed men in mines and the lists of whole train loads of men, women and children hurled into raging torrents like rats in a trap. Bridge went down. Why? Cupidity. Why are there not enough air holes and places of escape where hundreds of men work, so if an explosion occurs in one part the men could fly to another part and get out? Railroad stockholders must have rich foods and their backs must have fine clothing. Men may not find it out here, but at that last great day, that day for which all other days were made, they will awake to the fact that they are responsible for what their money does or fails to do, whether handled corporately or individually.

Heathen Rome built bridges more than two thousand years ago that neither time nor service has changed. We celebrated recently the centennial anniversary of the railroad, and yet thousands upon thousands of men, women and children have been hurled into watery graves or worse, into mighty heaps of wreckage to be slowly or rapidly burned to ashes, solely because the money that should have made railroad travel safer, has swelled the millions of a few at the direful expense of the many. Let these samples of criminality suffice for this class. If enough law-makers could be found for State and National legislation, who could not be bought, then these mighty criminals could be rendered less dangerous.

The lower class of criminals are more numerous, more widely scattered, and if not more dangerous at least more annoying to the masses. Let us look this question squarely in the face and see if something cannot be done to reduce the ranks of this class.

The value of a good character is not appreciated by the petty criminal class. Any mode of procedure that will lead this class to aspire to and labor to establish themselves in the estimation of others, would be preventive of crimes. Just how to impress this lesson on the minds of the criminally inclined, is a matter of such importance as to engage the earnest attention of all good citizens. The first question to settle is this, "Shall we continue in the same rut our fathers pursued, or shall we try to prevent crime by insisting on the culture of good character as essential to a good reputation, and a good repu-

tation the only passport to employment and to citizenship?"

The writer makes the following suggestions: What is known in this country as the Public Good, is the highest interest to be served in civil affairs. It is understood to mean the greatest good to the greatest number of people. This impersonal self is charged with preserving its best interests, hence it should dare to do things that most good citizens will say should be done and yet all fail to do. No fact is more clearly established than the one that like produces like. For instance it is known that the stockman who breeds scrub cattle will invariably raise scrub cattle. This law holds good with humans in the same way. That thieves breed thieves is absolutely true, and has always been true, and generation after generation this process of reproduction goes on. Can this process be stopped? Not entirely. Can the crop be gradually lessened? It surely can. The writer suggests first that thieves should not be allowed to marry. How can this be prevented? The clerk should not be allowed to issue license except on certificate of good moral character from reputable citizens. That born thieves are born murderers is a fact and the only reason why such is not known to be a fact is that said thieves do not always have the opportunity or they are wanting in moral courage. The writer suggests the following as a practical way to solve many of the difficulties that beset us:

A legally constituted county and city commissioner of labor, through whom all persons seeking help might secure it and all persons seeking employment might find it—each applicant not known personally to the commissioner bringing a written recommendation from some reputable citizen and each stranger coming from outside the county and city required to bring a certificate stamped by the County Clerk of said county as to the reputation of said applicant.

Something like this would show the value of a good reputation and doubtless would cause many a man who is careless on this question to brace up. The man who could not find any reputable citizen to say a good word for him would at once deserve close watching by the authorities.

W. P. WILSON.

TAKE NOTICE.

To the Preachers of the Waxahachie District:

Please send me the names of the delegates from your charge who expect to attend the District League Conference, to be held at Italy, April 13 and 14, as early as possible, as it is necessary for me to receive this information beforehand that entertainment may be provided.

J. E. CRAWFORD, P. C.

Italy, Texas.

Fortify the system against disease by purifying and enriching the blood—in other words, take Hood's Sarsaparilla.

The hand that holds an offering is better than the tongue that says, "I wish you well." A sack of flour is a good accompaniment to a hearty "God bless you." It bestows the blessing which it invokes.—United Presbyterian.

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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.

WHY NOT?

By Mary Helm, Editor of Our Homes, Nashville, Tenn.

"Why do the women not have laity rights in the M. E. Church, South?"

When "God made them male and female" he gave no bill of rights or penalties for wrongdoing to one-half of humanity that did not apply to the other half. If, when sin came and in Adam all men died, the woman bore her part of the punishment, was she not also included in the promise that "in Christ all are made alive," and did not this redemption restore to her as well as to man the liberty of the children of God and the rights of citizenship in his kingdom?

If Paul's command that the women of Corinth keep silence in the Church and not to "teach" is made to apply to the women of to-day, who live under entirely different conditions, why not expect them to comply with his advice about marriage? And why not apply with equal literalness certain significant commands of the apostle to the men of today? Methodism does not apply the Corinthian command of silence to its female membership, but calls on them to pray and speak in the Church; to teach Bible classes and lead Leagues, where there are men as well as women; and to rule in the position of Sunday-school superintendents in schools in which there are men, and also to do much of its financial work. Why then should a Church that lays the duties and obligations of its work upon women as well as men deny to them the rights and privileges of her men? In so far as Methodism acknowledges the single standard of obligation she has gained honor to herself, but until the single standard of rights is also established she will despoil herself. As long as two-thirds of her membership are unjustly held under a restrictive rule that deprives them of legal and representative rights, the Church will continue to suffer loss at many points.

That such a law should have crept into the Church is but one evidence of many that the Anti-Christ spirit of this world has extended its baleful influence even into the Church. But the free spirit of Christianity is growing stronger, the world is growing better, and woman's place in the life of our Christian civilization is growing higher. She is now a recognized force in the educational world, whereas a hundred years ago she was given only a smattering of an education and is still in heathen countries illiterate. In the great religious, moral and social reforms and missionary movements of today she is working in the front ranks. With these facts before the eyes of even ordinarily intelligent persons, why should the men of the Church, a minority, arrogate to themselves the additional right to continue to restrain the liberty of the woman, a majority? Is it because, having come into possession of the lawmaking machinery and the official power of the Church they claim that "might is right?" If women are deemed qualified in hundreds of cases to do the official work of the Church, how much more of physical, mental and spiritual strength do they need to enable them to bear the official rights—to be legally elected to office and have the legal privilege of those offices?

It has been said that the Church "rights" we ask for would take the woman out of the home, where duty demands her presence. It is seen at a glance that this objection does not hold good for those who are already doing the work, for it will take no more time to do that work if legally elected to the office and having its privileges accorded to them. There is a class of women who are absolutely disqualified by home and family duties for any official work as well as for holding office; but should that disqualify another class of women who have no children, and possibly no home, and can both work and hold office? There is another class of women who give their time and strength to social and club life, preferably to the interest of the Church, who do not want these "rights" and disclaim against them. Should their indifference be taken as an argument to continue the present restrictive law? Do not all these objections apply to the men of the Church, hundreds of whom claim that their business affairs leave them no time to exercise the rights the Church has bestowed upon its laymen, and still others who prefer the lodge meeting to a meeting of the official board? Yet these do not disqualify those men who can and will do what these decline.

Some cling to a sentiment—a fear—that taking part in the official and representative life of the Church will make us "unwomanly." That brings to mind the story of a idle man who,

though supported by his wife, was "mighty a-feared that the way the wimin are a-goin' on they will on-sex theyselves." If women can go together with men to prayer-meeting on Wednesday night and pray or talk, why would it be unwomanly to go to a Quarterly Conference Monday night and discuss or vote on the work of the Church of which they have done a large part, and have a voice as to how the money they have helped raise shall be expended, or the Sunday-school or League they lead shall be managed? Would they be more damaged by a representative attendance upon an Annual or General Conference of Christian ministers and laymen than if they sat among them as a visitor without interest or voice in the proceedings which vitally affect their Church?

No. The difficulty lies deeper than all these objections. It has for its base "the double standard" set for men and women that has caused more injustice, suffering, and sin than any other evil that the world has accepted, an evil that in the end is more hurtful to the moral and spiritual life of men than of women.

ATTENTION, PRESS REPORTERS OF THE TEXAS CONFERENCE W. H. M. SOCIETY.

As we've not seen anything further with regard to the "Poster Exchange," we hope to inaugurate at this session of the conference in Longview, I want again to urge all of you to bring every poster you have and if you've saved programs of your open meetings, Week of Prayer sessions, etc., bring these so that we may have an interchange of thought and an exchange of work. Our walls are sufficiently large to accommodate all you may bring. Place your price on them if you would sell them or write exchange if you like. These posters are instructive and everyone may give some idea to another who needs just that to do effective work. Please, dear women, bring your posters—lots of them, so that our department may be one of the most interesting of all the session.

Mrs. A. N. Odum will find homes for all delegates who make application. Longview expects and wishes a full attendance.

MRS. J. C. LACY, Press Reporter Longview Auxiliary.

W. H. M. SOCIETY.

To Auxiliary Presidents of West Texas Conference:

Dear Sisters,—In behalf of the Children's Department I write this letter and ask you to please make it your duty to see that I am furnished with the address of the 3rd Vice-President of your auxiliary. Last year I received only about half of the third Vice-Presidents' addresses. You can readily see how this handicaps the work. I suppose by this time all the auxiliaries have elected officers for the new year; one month of the first quarter is almost gone, and I have received the address of only six new third Vice-Presidents. I know many of the old ones have been re-elected and I will continue to write to all the old addresses until I hear they have been changed.

Please see that your third Vice-President sends me a report each quarter. This is very necessary, that I may be able to make a correct report to our Associate Secretary. Of the fifty-odd third Vice-Presidents that I have written to several times and sent a report blank to each quarter, the past year, I have heard from only about twenty; of this number only ten report regularly. Now this shows up very badly for our work.

Suppose when I go to our annual meeting, which is to be real soon, I should have to answer to roll call for the auxiliaries from my report. I would have to answer "blank" many times. This would be embarrassing to me, and I am sure it would be so to your delegate to the meeting.

So, let us all resolve to do better work this year. Begin by sending the address of your third Vice-President at once. Yours in the work,

MRS. B. F. MOORE, Conference Third Vice-President, Seguin, Texas.

To the Press Reporters of Auxiliaries W. H. M. Society, Texas Conference:

This is the closing of another quarter in our work of the Woman's Home Mission Society. Soon the women of the Texas Conference will be turning their faces toward Longview for another annual meeting. How time flies! Have we made the best use of it possible? Have we accomplished all we could in the Literary Department? If not, make the best use you

have of the time left. The time is close by, but much can be done in a short time if we try. This is the last opportunity to report before the annual meeting. After this quarter I will close my books for annual report. If your auxiliary has failed to report, I implore you to do so at once. Reports are coming in slowly. I take advantage of this opportunity to thank all who have assisted me in any way in my office work. We are planning for a great meeting at Longview. I hope every auxiliary will have a representative there. You will notice on page 85 of our minutes, item 9 reads thus: "That we ask the conference to stress press work at our next annual meeting, and that the auxiliary send, as far as practical, press superintendents as delegates."

Go and become more interested. Bring your posters, charts and newspaper items. Let me ask again that you send me your reports at once.

MRS. W. A. MANLY, Garrison, Texas.

FROM GALVESTON.

The W. F. M. Society of First Church, Galveston, held their annual election of officers on March 15, 1910. The following officers were elected: President, Mrs. C. W. Peters; First Vice-President, Mrs. C. A. Fonda; Second Vice-President, Mrs. Bessie Hawley; Third Vice-President, Mrs. R. E. Ehlert; Recording Secretary, Mrs. C. R. Mercer; Corresponding Secretary, Mrs. E. J. Rycraft; Treasurer, Mrs. J. B. Woolford. Mrs. Ehlert and Mrs. Woolford were elected delegates to the Conference at Bryan.

MRS. E. J. RAYCRAFT, Corresponding Secretary

FROM NEW CASTLE, TEXAS.

We wish to have space in your good paper for our report. We have a good society considering its age, also the age of the town. Our society is only about one year old and the town sixteen months old.

Number of members, 15; dues sent to Conference Treasurer, \$14.55; money sent to Conference Treasurer for Specials, \$2.10; money spent for local charities, \$42.10; cash for leaflets, \$2.55; cash paid and in the bank on our new church building, \$200; cash paid for organ, \$60. Total, \$321.30.

Visits to sick and strangers, 273; garments to the poor, 19; subscribers King's Messenger, 1; subscribers to Our Homes, 7.

The following officers were elected for ensuing year: Mrs. Sam Hardy, President; Mrs. Bruce Casburn, first Vice-President; Mrs. J. M. Warren, Second Vice-President; Miss Mary Hardy, Recording Secretary; Mrs. A. W. Black, Corresponding Secretary; Mrs. Dover, Press Reporter; Mrs. Martin, Agent for Our Homes.

Mrs. Hardy, our President, is a faithful worker and handles the business of our society intelligently. All members are consecrated and seem anxious to do something in the Master's vineyard.

MRS. J. M. WARREN, Retiring Press Reporter.

W. H. M. SOCIETY, HICO.

The new year looked in upon us to find our heads bowed with sorrow—our hearts saddened at the loss, by death, of our beloved President, Mrs. J. A. Bryan, known to many as the daughter of Rev. J. E. Walker. For the past three years she has been President of our H. M. Society and there her untiring efforts had built our society up to the highest standard it has ever attained. She was loved by all and her absence from her accustomed place is as deeply felt as though she were bound to us by the ties of nature. We feel that her gracious influence will be as a benediction to us in this the opening of another year's work. The following officers were elected:

Mrs. C. A. Waddell, President; Mrs. J. A. Eakins, First Vice-President; Mrs. W. D. Gaskins, Second Vice-President; Mrs. W. E. Edeler, Recording Secretary; Miss Ada Ridenhower, Corresponding Secretary; Mrs. E. A. Heath, Treasurer; Mrs. Frank M. Wilson, Press Superintendent; Mrs. H. A. Byrd, Agent Our Homes.

MRS. FRANK M. WILSON, Press Reporter.

FROM MART, TEXAS.

The fiscal year having drawn to a close the following officers have been installed for the ensuing year: President, Mrs. M. E. Townsend; First Vice-President, Mrs. C. T. Wolverton; Second Vice-President, Mrs. L. J. Harder; Third Vice-President, Mrs. E. L. Wedemeyer; Recording Secretary, Mrs. L. W. Hillman; Corresponding Secretary, Mrs. J. E. Cooke; Treasurer, Mrs. H. L. Smyer; Press Reporter, Mrs. J. A. Parrott; Agent Our Homes, Mrs. C. W. Walkup. We have retained Mrs. Townsend as President of our society for several years. She is a wide-awake, consecrated Christian, who not only works, plans and studies to make our society a success, but has the ability and knows how to put each member to work, which is one secret

of success. None better than our Recording Secretary and Treasurer can be found anywhere. They are faithful to the charge entrusted to them and are worthy in every respect of the implicit confidence of the society. We have forty members in our society, eighteen subscribers to Our Homes and have raised for all purposes during the year just closed something over four hundred dollars. We have fourteen who pay the tenth to the Lord Our pastor, Brother Walker, meets with us occasionally and gives us some helpful suggestions in our work. We have work planned for the new year and hope to accomplish a great deal.

W. H. M. SOCIETY, AGNES, TEXAS.

This society was organized two years ago by Rev. J. F. Tyson, with thirteen members enrolled. Some one predicted at the time that we might survive three months, which we did and more, for we are now entering our third year. While we have not grown in numbers, we have managed to hold our own, which is doing very well for a country auxiliary with some of its members living several miles away.

At our last meeting which was held February 26, in our new church, the following officers were elected for the ensuing year: President, Mrs. J. C. Martin; First Vice-President, Mrs. Clara Gilliland; Second Vice-President, Mrs. J. W. Culwell; third Vice-President, Miss Nina Culwell; Recording Secretary, Mrs. A. E. Hodges; Corresponding Secretary, Mrs. D. G. Hobbs; Treasurer, Mrs. Ella Hoyl; Local Treasurer, Mrs. J. C. Martin; Press Reporter, Mrs. J. W. Moose; Agent Our Homes, Mrs. T. G. Hoyl.

The following is a summary of our last year's work:

Number of visits to the sick, 140; number of garments, in good order, distributed, 52; value of supplies given locally, \$33.80; amount expended for assistance of needy, \$10.15; amount expended for parsonage, \$7.10; amount expended for new church, \$96.25; amount sent Conference Treasurer for dues, \$10.30.

We hope to do more for the connective work this year than we have in the past.

MRS. J. W. MOOSE, Press Reporter.

FROM COCHRAN CHAPEL, NORTH TEXAS CONFERENCE.

Our Home Mission Society met February 15, at the parsonage, and elected the following officers:

Mrs. Amanda Cochran, President; Mrs. F. F. Taylor, First Vice-President; Mrs. M. N. Sherwood, Second Vice-President; Mrs. W. S. Taylor, Third Vice-President; Mrs. F. P. Root, Corresponding Secretary; Miss Frances Cox, Recording Secretary; Mrs. A. Latham, Treasurer; Mrs. J. T. Lively, Local Treasurer; Mrs. G. H. Cochran, Press Reporter; Mrs. Textie Thomas, Agent for Our Homes.

Our society is small, but we are doing a good work, and each member seems every ready and willing to perform any duty that she is called upon to do. We are entering the new year with more zeal and determination to do a great and better work.

MRS. G. H. COCHRAN, Press Reporter.

FROM FRANKSTON, TEXAS.

At the last meeting of the Home Mission Society we elected officers for the ensuing year with the following results:

Mrs. Mary Forehand, President; Mrs. J. D. Mauls, First Vice-President; Mrs. J. J. Parker, Second Vice-President; Mrs. Jim Jones, Third Vice-President; Mrs. Dr. Miller, Recording Secretary; Mrs. Jack Cobble, Corresponding Secretary; Mrs. J. C. Holcomb, Treasurer; Mrs. E. J. Tanner, Press Reporter; Mrs. Jno. Cools, Agent for Our Homes.

We hope to accomplish a great work during the new year. We have eleven members, but hope to have several new members in the near future. Our society did good work during the past year. We bought an organ for our new church, paid for lights and are going to try to get a bell next. May God bless all Home Mission Societies everywhere.

MRS. E. J. TANNER, Press Agent.

FROM COOLIDGE, TEXAS.

The Woman's Home Mission Society at our first regular meeting in February elected officers for the year:

Mrs. J. C. Byers was elected President, but resigned at the next meeting and Mrs. Tom Walker was elected to fill the place; Mrs. A. W. Jowers, First Vice-President; Mrs. J. B. Curry, Second Vice-President; Mrs. E. L. Hardy, Recording Secretary; Mrs. Ed. Hill, Corresponding Secretary; Mrs. Fred Hancock, Treasurer; Mrs. B. B. Brodnax, Press Reporter; Mrs. A. S. Henson, Agent for Our Homes.

We have a wide-awake society with twenty-five members and with the untiring energies and patience of Bro. Curry, our pastor, to instruct and en-

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieved such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering."

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living."

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old. Sold everywhere.

courage us we are accomplishing a great work in our little city. During the past year we have collected \$352.25; \$22 of this amount was sent to the Sue Bennett Memorial School at London, Ky., \$3.50 to the co-operative home at Georgetown, \$12 was used for local charity, \$317 for church and parsonage benefits, \$12 in money and a nice Christmas box was sent to the Orphans Home, at Waco, Mrs. J. C. Byers and Miss Janie Pyburn were our delegates in attendance at the District Conference at Rice.

On next Sunday night we will have a public installation of officers and hope to have our District Secretary with us. We are expecting a banner year and believe we will have it.

MRS. B. B. BRODNAX, Press Reporter.

FROM CARLTON, TEXAS.

February found our little society striving to help in the cause of missions and ready to put forth our efforts in doing all that we can in the work.

We have begun the new year with renewed energy and by the grace of God we hope to do more earnest and faithful work this year than ever before in our history. Our society met on Tuesday, February 8, in regular business session and after our monthly business had been disposed of we proceeded to elect officers for the ensuing year. The following officers were elected:

Mrs. W. R. McCrorey, President; Mrs. Laura Price, First Vice-President; Mrs. J. D. Clark, Second Vice-President; Mrs. C. E. Gallagher, Third Vice-President; Miss Lillian Tull, Recording Secretary; Mrs. Fannie Shockley, Corresponding Secretary; Miss Lula Curbo, Treasurer; Miss Ona Hill, Agent for Our Homes.

Falling to elect a Press Reporter in our February meeting, the matter was brought up and attended to in our March meeting. This being the reason for which our report has not reached the press sooner.

Our society has accomplished good in the past, and with our able President, her enthusiastic co-officers and loyal members, we expect to put forth the effort of our lives for the accomplishment of good. Trusting our guidance to him who is able to uphold us we are entering the work for the year with strong courage, and we feel sure of success.

ONA HILL, Press Reporter.

SESSION OF WOMAN'S BOARD OF FOREIGN MISSIONS.

The thirty-second annual session of the Woman's Board of Foreign Missions, Methodist Episcopal Church, South, will be held in Clarksville, Tennessee, April 20-26, 1910. As this session closes this quadrennium, it is important that conference societies wherever practicable, shall be represented by their Secretaries. Delegates will send notice of their coming to the Chairman of the Entertainment Committee, Mrs. W. E. Beach, Franklin Street, Clarksville, Tenn.

Let prayer be made daily at home for the session.

MISS M. L. GIBSON, President.

MRS. F. S. PALKFFL, Recording Secretary.

Kansas City, Mo.

If you are going to be an equator, you must be a fighter.

Cont will soon be sight in the preach! Th spoken of l into every h it goes it c and makes predecessor, some very a good wor school here organized tu at Mt. Zion elder organi at Liberty We are get Senior and just as soon ture. I hav cate for twe ter all th March 26.

Tenth Street We are c in our Sund S. A. Barnes work arou ford there Mission, and Bailey came work. On tember we and organiza The house v but we rent work to bui had secured. we moved i Bro. Bailey great revival sions and th Church. Our continually. present. W teachers as God and tak Superintende

Couts Memo Yesterday Memorial weather was tion large. the pastor, t quiry: "If a again?" and powerful ser the writer ha the divinity foundation o move or desi structure fal stirred as E of this preci trine. This the hearts a We have be the services; prospects are —W. R. Wit

New Boston No preach loyal and res of this char themselves to his family ve en of the Ho just spent ab at the parso to the comfor iveness of t placing a ne New Boston lighting syst place of the an additiona provided soo a growing St paid up to d collections a teller's receiv will be a nic the way, th this is the fi Conference t up for the y the above th during the ti that I have mention the my time was hibition cam are all great Now that th my collector nothing to do to study, pr meetings. A my Churches My reception has been mo brethren hav in their wor Hicks, March

Winfield Circ When we received a ve this brotherly this good ho they are the but we can s loyal Methodi class God eve been heavy I the stewards teed one hu help, and we fine shape.

NOTES FROM THE FIELD

Continued from Page 5

will soon be upon us. Bro. Aston is a sight in the pulpit. My, how he can preach! The Advocate is very highly spoken of here. We are pushing it into every home we can and wherever it goes it carries a blessing with it and makes people more loyal. My predecessor, Bro. Geo. Davis, made some very deep tracks here. He did a good work. I found one Sunday-school here when I came. We have organized two others; forty enrolled at Mt. Zion, where our presiding elder organized, and we organized one at Liberty Hill with sixty enrolled. We are getting ready to organize a Senior and Junior League at Dexter just as soon as we can get the literature. I have been taking the Advocate for twenty years. It's getting better all the time.—J. K. McMillan, March 26.

Tenth Street, Abilene.

We are enjoying great prosperity in our Sunday-school. Last year Bro. S. A. Barnes saw the need of mission work around Abilene. So at Stamford there was created the Abilene Mission, and in December Bro. R. O. Bailey came to the then organized work. On the second Sunday in December we met in a little residence and organized with about thirty-five. The house was rented from under us, but we rented another and went to work to build on some nice lots we had secured. By the first of February we moved into our own house, and Bro. Bailey held a meeting. Had a great revival, with about forty conversions and thirty-nine additions to the Church. Our Sunday-school has grown continually. Yesterday we had 160 present. We have as faithful a set of teachers as any school, and we praise God and take courage.—C. E. Conner, Superintendent, March 28.

Couts Memorial.

Yesterday was a great day at Couts Memorial, in Weatherford. The weather was fine and the congregation large. Rev. Sterling Richardson, the pastor, took for his text Job's inquiry: "If a man die, shall he live again?" and preached one of the most powerful sermons on the resurrection the writer has ever heard. This, with the divinity of Christ, lay at the very foundation of our holy religion. Remove or destroy these, and the whole structure falls. How our hearts were stirred as Bro. Richardson reasoned of this precious and fundamental doctrine. This sermon will never die in the hearts and minds of some of us. We have heard very fine reports of the services at First Church also. The prospects are good at Couts Memorial.—W. R. Witherspoon, March 28.

New Boston and DeKalb.

No preacher ever served a more loyal and responsive people than those of this charge. They have endeared themselves to their present pastor and his family very much. The good women of the Home Mission Society have just spent about \$150 on improvements at the parsonage, adding very much to the comfort, convenience and attractiveness of the place. They are also placing a new carpet in the church at New Boston, and a new, improved lighting system will soon take the place of the acetylene gas plant. Also, an additional room will have to be provided soon to meet the demands of a growing Sunday-school. Salaries are paid up to date and over. Conference collections are all paid, and I have teller's receipts for everything. There will be a nice excess on missions. By the way, the conference teller says this is the first charge in the Texas Conference to report everything paid up for the year. It will appear from the above that I have not been idle during the three and one-half months that I have been here. I might also mention the fact that three weeks of my time was given solidly to the prohibition campaign in this county. We are all greatly elated over the victory. Now that the campaign is over and my collections are all paid, I have nothing to do the rest of the year but to study, preach, visit and hold my meetings. A great revival in each of my Churches, and I will be satisfied. My reception in the Texas Conference has been most cordial, indeed. The brethren have been exceedingly kind in their words of welcome.—R. C. Hicks, March 25.

Winfield Circuit.

When we came to this charge we received a very cordial welcome, and this brotherly spirit has continued to this good hour. We can't say that they are the best people in the world, but we can say they are like all good, loyal Methodists, the best people as a class God ever let live. The work has been heavy from the beginning, but the stewards at one Church guaranteed one hundred dollars to secure help, and we now have the work in fine shape. Six Churches, with a

live Sunday-school at each, and a Junior and Senior League at Winfield. I have visited the Sunday-school at New Hope three times and am thoroughly convinced that it is the best I ever saw at a country appointment. They have over one hundred on roll, with a percentage of attendance from 88 to as high as 96. Officers and teachers nearly always all present. The schools at the other points are also good. Winfield Sunday-school delivers nine Bibles tomorrow under the Bible reward plan. Bridges Chapel, a half station, although ten miles in the country, is developing into one of the best country Churches in the conference. There are four live prayer meetings on the charge and we receive new members into the Church on every round. The Lord, our God, is with us. The people of all denominations receive us kindly, and to say that our people have been good to us does not express it. Our Home Mission Society had to be reorganized, but is now working like they have been in the business for years. We are planning for a great revival all over the entire charge. The assessments of every kind are in excess of anything ever on the charge, but expect to report in full with some nice specials. We are well pleased with the efforts of our people, and may God bless and direct us all.—C. M. Kennedy.

Boerne.

We have just closed the greatest meeting in the history of this town. Rev. S. B. Johnston, of Liberty Hill, did most of the preaching, and well did he do it. He did not compromise with sin a little bit, but held it up to the people as the most destructive influence in the world. I wish to say to those people that say that you ought not to preach against the saloon while you are preaching to the German people that it is all stuff. If you preach the plain truth to the people, I care not who they are, they will listen to you and honor you for it. There is a great deal of difference between preaching against sin and demeaning people. We had about twenty conversions and reclamations. That is simply great for Boerne. Members who have been here for twenty years say that they have never seen such crowds at church and that they have never had so many conversions at any meeting. We take courage and go forward. We feel like praising God forever for giving us this great revival here at Boerne. The Sunday-school has increased in numbers. We organized an Epworth League last night of about thirty-five members. All seemed enthusiastic over the work. We are also going to organize a Junior League. I take pleasure in recommending to anyone who wishes a Holy Ghost revival, Bro. Johnston as the man that can bring it about.—B. A. Myers, March 8.

Laredo.

This scribe arrived here November 23 from Tallahassee, Florida, a transfer from the Florida Conference to the West Texas Conference. We found the field very different from and more difficult than the one where we had been working. But faithful and persistent work for the Lord will count anywhere. And, although we have not been as faithful nor as persistent, perhaps, as we should have been, still we can report progress. Twenty-six new members have been received, congregations have been fairly good, the Sunday-school has increased some in attendance and interest, about half of the conference assessments have been paid, the presiding elder is paid in full for half year, the pastor is nearly paid up-to-date, new work has been entered upon at two mining camps and a small onion farming vicinity. Our practical, enterprising presiding elder, Rev. A. J. Weeks, was with us Easter Sunday, and preached two strong sermons that were well received. Weeks is a quiet hustler who brings things to pass, and he seems to possess special ability in reaching men. By request he preached a special sermon in the morning to the "Templars," who marched in a body. We are glad when Quarterly Conference time comes.—J. E. Woodward, March 28.

Jonesboro.

The Jonesboro charge is the best circuit in the Gatesville District—five church buildings, all paid for; good literary school at each appointment; four of the best Sunday-schools in the district; not over thirteen miles to the furthest appointment; good roads, drive to any one of them in an hour and a half. The old parsonage is now encircled with a nice picket fence. The garden fenced chicken and bug proof. For more than a week we have been relishing vegetables raised in this rich garden. We have more than \$400 in cash and good notes to build a new parsonage, putting the old in the new one. We think it will be finished by May 15, our quarterly meeting occasion. We have about 300 members enrolled. Every fellow attends to his and no one else's business. The Board of Stewards did not ask the presiding elder if he needed any money, but

shelled down \$140 first quarterly meeting. Didn't say take it in black-eyed peas, pumpkins or corn-tops. The latter, however, would have been accepted as the willow-tails look like racers and an ear of corn cost you a round copper. This month at our regular appointments we have had 29 conversions, received into the Church on profession of faith, seven; baptized five infants. On July 10, Rev. A. P. Lowrey, evangelist, will begin a meeting here in Jonesville. We are planning on taking the fence from round the tabernacle and adding temporarily to the building, that we may be able to accommodate the people. We are getting ready for the meetings and expecting the victory through Christ our Lord. Our people read the Advocate and cannot do without it.—W. M. Bowden, March 28.

DISTRICT CONFERENCE NOTICES.

San Antonio District. The San Antonio District Conference will meet at Eagle Pass April 20th at 4 p. m.

Opening sermon Wednesday, 8 p. m., by Rev. J. J. Franks.

Following are the examining committees:

License—S. H. C. Burgin, J. C. Wilson, J. M. Linn.

Orders—Theophilus Lee, E. E. Swanson, M. L. Darby.

Recommendation for Admission—Thos. Gregory, S. B. Beall, T. Y. S. Hubbard. A. J. WEEKS, P. E.

Jacksonville District.

The conference will convene in Bullard Tuesday evening, August 16th. Opening sermon will be by W. W. Armstrong, of Troup.

The following are the committees on license to preach, etc.:

For License to Preach—R. A. Burroughs, H. H. Davis, S. W. Lowe.

For Admission to Trial and Readmission—James Kilgore, D. D. Walter Armstrong, J. P. Lane.

Elder's and Deacon's Orders—J. W. Johnson, D. D. Banks, J. C. Huddleston. J. T. SMITH, P. E.

Albuquerque District.

Let the pastors of the Albuquerque District forward to me as rapidly as they are elected the names of the delegates to the District Conference, May 4, and state how many of them will attend the session. Let them also state whether they themselves will come and if they will bring their wives. In providing for homes this information will be necessary.

CHAS. L. BROOKS, Pastor. Tucumcari, N. M.

McKinney District.

The McKinney District Conference will meet at Princeton, 3:30 p. m., June 24-27. Rev. J. T. Bloodworth will preach the opening sermon, June 24, 8 p. m. Committees of examination:

License and Admission—C. B. Fladger, L. A. Burk, L. A. Hanson.

Orders.—L. A. Burk, R. P. Buck, J. W. Blackburn. J. F. PIERCE, P. E.

Albuquerque District—Third Round.

San Marcial, April 27. Magdalena, April 28. Albuquerque, May 1, 2. Gallup, May 14, 15. Moriarty, May 21, 22. Los Cerrillos, May 25, 26. Cimarron, May 28, 29. Watrous, June 1. Logan, June 4, 5. Tucumcari, June 8, 9. Puerto, June 11, 12. Cuervo, June 14, 16. Ricardo, June 18, 19. Star, June 25, 26.

Let all the preachers push the collections and work for revivals. J. H. MESSER, P. E.

Houston District—Second Round.

Brunner, April 3. Humble, April 10. Grace, April 10. Velasco, April 13. Galveston, First Church, April 17. Galveston, West End, April 17. Cedar Bayou, Crosby, April 23, 24. McKee, May 1. Trinity, May 1. McAshan, May 8. Tabernacle, May 8. League City, Pasadena, May 14, 15. Harrisburg, May 15. Columbia and B., at B., May 21, 22. Angleton, May 22, 23. Alvin, May 29. St. Paul's, May 29. Washington Ave., June 5. First Church, June 5.

ELLIS SMITH, P. E.

ADAM ALFALFA.

Adam Alfalfa was a New Mexican rooster. He was born in a box in the corner of a large alfalfa field, where his old mother had stolen a nest. Alfalfa, you know, look; something like New England clover, and the horses and cows in New Mexico think it is very nice to eat.

When Adam pecked his way out of the shell one fine April morning, he was a tiny black chicken. He grew rapidly, and before many months began to think about crowing, and one day he crowed so well that his mother said:

"If you can crow like that you must take your little sisters out to find

Classified Advertisements

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. Write for information. Phone Main 1197 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 trade.

ADVERTISING NOVELTIES.

We have a complete line of advertising novelties of every description. Write us, JOHNSTON PRINTING & ADVERTISING COMPANY, Dallas, Texas.

HOUSE CLEANING.

Madam, you need never sweep nor dust again. Rugs and furniture not disturbed—every particle of dust and dirt quickly removed, and all germs, with the Duntley Pneumatic Cleaner attached to any electric socket. Write for information. Phone Main 1197 for free demonstration. PNEUMATIC CLEANER COMPANY, 33 Gaston Building, Dallas, Texas.

MISCELLANEOUS.

An extra standard keyboard typewriter for sale at a bargain. G. F. BOYD, Kyle, Texas.

Littell's Liquid Sulphur Compound stops itching instantly, and relieves all forms of skin complaint, eczema, pimples, running sores, tetter, ringworm, chaps, roughness, redness or skin bitches. Sample bottle mailed for ten cents. RHUMA-SULPHUR CO., 468 North Second Street, St. Louis, Mo.

Wanted—To correspond with six or more preachers of character and ability who are willing to do evangelistic work in the Mangum District, Oklahoma Conference, where we have no organization. Preachers who can present Methodist doctrine in an attractive way, organize "classes," Sunday-schools, Woman's Home and Foreign Missionary Societies and who have revival power will find a wide and inviting field for usefulness.—C. H. McChes, P. E., Mangum, Ok.

We are always pleased to submit samples of our special process of typograph wedding announcements. Address JOHNSTON PRINTING & ADVERTISING CO., Dallas, Texas.

MOURNING CARDS.

We carry a full line of mourning stationery. Samples free upon request. Address JOHNSTON PRINTING & ADVERTISING COMPANY, Dallas, Texas.

PIANOS AND ORGANS.

BAIRGAINS IN USED UPRIGHT PIANOS. Prices as low as \$149, including scarf and stool to match. Such well-known makes as Weber, Fischer, Wheelock, Ivers & Pond, Emerson, Mathushek, etc. Send for list. BLOOM MAY'S & CO., The Reliable Piano House, Dallas.

Before buying a piano, no matter where you live, write for catalogue No. G2229 of the beautiful high-grade Guggan Piano, the ideal piano for the home. We have choicest selection of world's great pianos and player pianos. New pianos \$175 to \$1800. Terms \$5 monthly up. Agents wanted. THOS. GUGGAN & BROS., Wholesale Offices & floor Praetorian Bldg., Dallas.

POSITIONS WANTED.

Widow of Christian character, with child 4 years old, desires position as housekeeper in small family. Methodist or preacher's family preferred. References exchanged. Object: Permanent home. Address Box 67, Sulphur, Okla.

POULTRY AND PET STOCK.

Panhandle S. C. Rhode Island Reds. Eggs, 15 for \$2.50 for \$3; 100 for \$3. Fine stock and good hatch guaranteed. GROOM POULTRY YARDS, Groom, Texas.

FOR SALE—Eggs from prize-winning strain Barred Rocks, \$1.50 for 15. S. L. FERGUSON, Route No. 2, Mount Calm, Tex.

REAL ESTATE.

WANTED—Lots in Price's addition to Polytechnic Heights, Fort Worth. Give us lot and block number and lowest cash price. GOUGH AND SPIER, Fort Worth, Texas.

I will not give you "40 acres and a mule," but will sell you land cheap enough to save you the price of "two mules." Patented Land, \$1.50 and up; Bonus Land, \$1.00 and up. B. A. THOMASSON, Stanton, Texas.

bugs and worms. A rooster who is big enough to crow is big enough to work."

So one warm fall day, when the alfalfa had grown tall, and the peaches were turning pink, Adam and his six little sisters started away from the alfalfa field to see a bit of the world. They wandered slowly out into the street, stopping now and then to scratch for worms or to peck at an apple core or a stray banana skin. Soon they found themselves near a large yard which was almost hidden from sight by a thick green hedge.

Adam led the way into the large yard, which was sunny and bright and full of juicy worms and fat grasshoppers. The six little sisters clucked away contentedly, finding plenty of worms. Adam wandered around into another part of the yard, and by and by he heard the voice of children singing. He followed the sweet sound until he came to a broad porch, along the side of which sat a long row of tiny baskets. Adam thought the baskets looked interesting, so he went closer, and found that something smelted very good. He pecked at one basket until he loosened the cover; but as he found nothing particularly good inside, he went on to the next, and in this one he found a large, rosy pear, which he pecked until it was spoiled. In the next basket he found two little frosted cakes, and these he liked so much that by the time the big bell rang for recess, there was nothing left of the little frosted cakes but crumbs.

As soon as the big bell had ceased to ring, dozens of little girls came hurrying out on the porch. Adam strutted around the corner just in time to hear one little girl cry: "Somebody's been in my basket, sister."

"Somebody's been in my basket, too, cried another, 'and they've spoiled my nice pear.' But Adam felt sorry indeed when a little crippled girl looked into the basket which contained the dear little frosted cakes, and said:

"Dear me, my two little cakes have been eaten, and I brought them for dear Sister Anna, who is sick."

Adam looked up at the peach trees, and at the white clouds floating around in the sky, and, of course, I don't know just what he thought, but I do know, because I watched him, that he forgot to strut, and walked very slowly out to the entrance to the yard, where he found his six little sisters, and soberly scratched worms for them, until it was sunset and time to go home to roost.—Helen T. Preble, in Woman's Home Companion.

It is good, of course, to attend service every Sunday. But it is much better to be in your place before the first hymn is announced. And it is best to get there five or ten minutes earlier than that for a few moments of prayer and meditation.

There is all the difference in the world between "services" and "service" as expressions of our devotion to Jesus Christ.

"When He Giveth Quietness"

By Mrs. Margaret E. Sangster

Lord, Thou art very pitiful, or else I could not bring To Thee so oft the little things that clog my spirit's wing; The trifles which so beat me back, and keep me fog-bound here, When I would fain abide where Thou dost make the daylight clear.

Lord, Thou art very sure to see, or else I would not dare To cry to Thee so often in a whirl of wordless prayer. Thou knowest that I love Thee, and so, my tenderest Friend, The sweet of Thy compassion hath never mete nor end.

Lord, Thou art very patient, or Thou wouldst hide Thy face When my feeble faith must grieve thee, when I walk with laggard pace; But aye the trembling hand I lift, with tear-dimmed eyes I gaze, And Thou art still the same, unchanged, and with me all the days.

Lord, Thou art never tired; Thy strength is equal to my need; I thank Thee, Lord, I thank Thee, that my want I still may plead. I touch Thy garment's hem today, I bare Thee all my heart, And instant comes Thy sympathy to ease its ache and smart.

Lord, Thou art ever loving; the coldness is mine own, And yet I yearn unspeakably for Thee, and Thee alone. Withhold what earthly boon I crave, but come Thyself to me, And hourly, as I journey on, O give me more of Thee.

Lord, Thou art never absent. What mortal foe can shake The restfulness which anchored is where never tempests break? Lord, Thou art never absent, and wheresoe'er I go I find Thee waiting with the peace that but Thy dear ones know.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 150 or 160 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

EVERITT.—Mrs. Sarah J. Everitt, wife of Rev. J. F. Everitt, local elder, was born in Washington County, Ala. December 2, 1848, and died at her home in Van Zandt County, Texas, January 26, 1910, being 61 years, 1 month and 24 days old. Sister Everitt was converted early in life and joined the Missionary Baptist Church, but after moving to Texas she joined the Holly Springs Methodist Episcopal Church, South, and spent a long and useful life, working by the side of her consecrated local preacher husband and filling a place in the hearts of her family and friends which must ever remain vacant until they clasped hands on that beautiful shore of eternal rest. Truly can we say: Her life was one of service and love. Sister Everitt was married to Rev. J. F. Everitt September 28, 1865. To this union were born eight children. Four of them preceded their mother to the better world, while four remain here to comfort and cheer a broken-hearted father. The last time she was out of the community to spend a few days was to visit the Texas Annual Conference, which met at Jacksonville, Texas, last fall. This was a great feast to her soul, which rested upon her as a mantle of peace, until her sweet spirit took its flight to be with her Lord. Thus closed a life which had been spent in an humble way, but had been spent well. We shall meet again where death and parting will be no more. Her pastor, J. C. STEWART.

LAWSON.—Mrs. Margaret Ann Lawson (nee Ramey) was born in Columbia County, Ark., February 19, 1856; moved with her parents to Texas in 1863; was married to Hon. W. W. Lawson in Hopkins County, Texas, December 19, 1877. Seven children were born to them—two dead and five living. Sister Lawson professed religion and joined the M. E. Church, South, in childhood. She was a life-long Methodist of the finest type. Hardly could she have been otherwise, having come from such noble parents as R. R. and Martha Ramey, so well and favorably known in religious circles in Hopkins County many years ago. Sister Lawson lived in Annona, Red River County, Texas, from 1879 until the time of her death. She was a leader in the Methodist Church during these years, was President of the W. H. M. Society from the time of its organization until a short time before her death. She was teacher in the Sunday-school and a regular attendant at prayer-meeting and preaching. Having a strong mind and common sense, she was a safe counselor to young and old alike. She worked her religion, and was always deeply concerned about the poor or sick, either of body or soul. She was a good wife, a tender and loving mother, a true friend. Sister Lawson's illness was short, but during the last seven days she suffered intensely, and was not unconscious of the approaching end. Calm and fearless, she faced the crisis of her dissolution, fully trusting in her Lord. Skilled physicians, kindred and friends tenderly ministered to her until the last. On the morning of March 10, 1910, while surrounded by loved ones and friends, her spirit took its flight to mansions above. The struggle had ended, and all was silent except the deep sobs of the grief-stricken for a home was desolated and loving hearts were broken. The writer conducted the funeral service, assisted by her pastor. A large concourse of relatives and friends were present, and many were the tokens of sincere bereavement as we laid her body away amid a profusion of flowers to await the resurrection of the just. We commend the sorrowing soul to the all-sustaining grace of God, and pray that they may meet their loved one again in the better land. J. M. SWEETON.

TALLY.—John E. Tally was born at Okmulga, Ark., January 6, 1881; came to Texas with his mother in the fall of 1887 and lived near Honey Grove for several years; was converted at the age of fourteen and joined the Methodist Episcopal Church, South, at Pecan Gap. At the age of sixteen he was elected steward in said church. When a young man he went to Dallas and found work in Sanger's dry goods store. Such was his faithfulness and efficiency here that in a short while he was made foreman of one of the departments. He also worked for a while in the Methodist Publishing House. For a few years he was said to be one of the most efficient Sunday-school teachers in Grace Church, January 18, 1903, he was happily married to Miss May Belle Bryner, of Caldwell, Texas. She died February 23, 1904, leaving a baby boy. Brother Tally's health broke down soon after the death of his wife. From that time till his death, except a few months, he made his home with his brother, Rev. C. T. Tally. Intellectually and morally he was far above the average man of his age. With a tender conscience and a fixed purpose not to violate it, his life was one of strict fidelity to what he conceived to be right. He had a supreme contempt for shame of any kind, and was never satisfied with anything short of the best. During the last years of his life, being unable to work, he spent his time in reading and studying books and magazines. He had a very analytical mind, and always sought to know the ultimate. I was with him much during the five years of suffering, but never heard him complain. His life was a beautiful one, and he died in great peace at the home of his sister, near Pecan Gap, November 7, 1909, and we buried his remains at Ladonia to await the resurrection morn. O. S. THOMAS.

EMMA POTEET PILLEY. The death of Mrs. Emma Poteet Pilley has brought the members of the Southern Methodist Mission into the mystic fellowship of those who mourn. Mrs. Pilley was born near Lexington, Ky., January 23, 1871. Her early years were spent in Bell County, Texas, where from a child her life gave promise of a rich maturity which was more than fulfilled in the fullness of perfect womanhood, of perfect wife and motherhood. For six years she taught school in her home community at Bell Plains, where she not only endeared herself to the hearts of her pupils, but won the unstinted admiration and respect of her patrons, pupils and associates. In her early life the Macedonian call reached her, entered into her soul and possessed itself of her being, bringing with it the determination to give her life as she had given her heart and the zealous work of her hands to the cause of foreign missions. August 16, 1901, saw the culmination of her heart's desire, when she reached Kobe, Japan, where she entered immediately into her two years she labored faithfully and well, leaving it only for the higher calling of the home-maker November 4, 1903, when she was married to the Rev. Edward Pilley, of the China Mission. They reached Hunchow, China, November 17, where they lived until December 8, 1909, when she "fell on sleep," leaving to her sorrowing husband, children and friends a memory fragrant and beautiful. Intensely domestic in all her feelings, the maker of a home of beauty and happiness, she also possessed a social vision which looked far beyond the circle of her own family and friends to the wide world of misery and sorrow around her. She not only gave of her substance, but of her heart. The suddenness of her death, her illness being tragically brief, at the early age of thirty-eight years, the fact that she leaves four wee children, as also her recognized ability and usefulness in Christian and philanthropic directions all making the coming of the call to her at this time seem especially mysterious. Her whole life attested the depths and surety of her Christian faith. She would be the last person to desire eulogy, and yet we can not but say that in her we combined in a rare degree both strength and beauty of character. As in personal appearance and manner she was marked by special charms, so in her life and her actions we think of these attributes as symbols of the deeper grace and nobleness that dwell in her mind and heart and life. The "silence of eternity" envelops her and us, but it is a silence "interpreted by love"; thus through the alchemy of love and through suffering are we brought into the closest fellowship with God and man. The deepest sympathy is felt by the entire community for Mr. Pilley and the motherless little ones in this their great and irreparable loss. ANNE WALTER FEARN.

THOMAS.—I write this sketch at the request of Sister Thomas' mother-in-law. Last summer Sister Mattie Velva Thomas professed conversion; for some reason she neglected to join the Church. After being sick several days she called her mother, father, husband and others to her bedside. I am told that she gave a wonderful talk after which all promised to meet her in heaven. Some time after this she called for me, stating that she wanted to join the Church. Her desire was that all the family join with her, and that all be baptized together with her and children. I was eighteen miles away when I got the message. When I reached the home I found her very low. After consulting the doctor, it was thought best to wait till she was better, then execute her wishes. She continued to get worse. I waited a day and night, all of which was very sad to me. Death came without a murmur. Reader, the Church is glad to join when you lady Sister Mattie Thomas was born June 28, 1888, and died November 25, 1909. She was converted in August, 1909. She leaves a husband and two children, also father and mother and a number of relatives. Her last words: "Meet me at the fort. Meet me at the river. We pray that the husband may live religiously, and that the entire family live for heaven." W. P. DAVIS.

NANCE.—Madie, the nine-year-old daughter of Brother and Sister J. S. Nance, departed this life March 18, 1910. Some weeks ago she struggled with diphtheria, and had apparently recovered. But last Thursday, the 17th, a stroke of paralysis caught her and claimed her the following day. Her friends laid her body in the Leon Cemetery, but Madie, the one we knew and loved, has gone into the presence of her Savior, that great lover of children. We look not to any place on earth for Madie, but by faith our eyes pierce the dark clouds of sorrow and bereavement and we behold her in the presence of our friends and loved ones gone before. Then when we behold the beauty, grandeur and happiness of that place, we resolve anew to so live that when our summons comes we shall join the blood-washed throng. Kind friends and loving parents, look up and be not cast down, and one day God will call you to be forever with dear Madie. Her pastor, EUSTACE P. SWINDELL, DeLeon, Texas.

ROBERTSON.—Laura Gertrude, daughter of Brother and Sister R. L. Robertson, was born January 18, 1903, and died January 8, 1910, aged 6 years, 11 months and 20 days. Little Gertrude was blessed with a bright and sunny disposition, and from childhood was to be found in the home, in the Sunday-school or anywhere you chanced to see her face was bright with the shining of a glad life. How reluctantly such a dear one is given up, and how lonely when they are gone! But the Master called her, and she went up to a brighter and purer world. The father and mother are greatly bereft, but they have the comfort of God's grace, and by an unwearied faith and buoyant hope they will find their precious Gertrude in the better land. May God help them. W. R. McCARTER.

SLAUGHTER.—John Wesley Slaughter was born in Alabama January 18, 1872, and died in Houston, Texas, January 16, 1910. His parents were faithful Methodists, but he wandered far away from their training. Owing to exposure in railroading, tuberculosis took hold on him, and he was not able to resist its wasting ravages. His brothers were loyal, and freely shared with the stricken brother their means, but no remedy or change in climate would stay the disease. At the very close of life our departed brother, still perfectly conscious, sent for me as a steward of the mysteries of God. I told him of the Father's forgiving love. It was the same beautiful story he had learned in boyhood from his parents, and his heart received the old story with joy. In peaceful assurance of acceptance with God, our brother died. H. M. WHALING, JR.

PATTEN.—Opal Friede, the only child of Bob and Lydia Patten, was born October 12, 1908, and on March 5, 1910, her pure spirit was released from its prison house of clay and winged its way from a world of suffering to the haven of eternal rest. She was very bright and sunny. All was done that loving hands and skillful physicians could do, but God in his great wisdom thought her too pure for this world, looked down upon her suffering form and said: "Tis enough; come up higher." Truly, a beautiful flower budded on earth to bloom in heaven, and to be missed on earth no more, but has joined the heavenly choir to sing forever. Dear parents, your sweet little darling is resting on the bosom of the Father, and no doubt with outstretched arms, beckoning to loved ones to come this way. May the God of all grace and comfort be with you in this sad and sore trial, and may you join her in the saints' everlasting rest. J. E. SHORT, P. C.

JOHNSTON.—Mary C. Holcomb was born and raised in Cherokee County, Texas, where she professed religion at the age of fourteen and joined the Church three years later. She has ever been a faithful member and Christian. She was married at the age of twenty-one to John Johnston, with whom she lived happily for thirty-five years till the death angel came in the afternoon of March 18, 1910, and took her to her future home "over there." She leaves her husband, six daughters, two sons and a host of friends to mourn their loss. Sister Johnston suffered much grief after the loss of her husband, her suffering with the patience of a true soldier of the cross. She had Jesus to comfort her, and he never failed her, and even when the end was near he came to her aid that she might speak a word of advice to those whom she was leaving. Our Heavenly Father has provided for another one of his children, and may those whom she left be ready to say, "Thy will be done." H. HOWARD DAVIS, Palestine, Texas.

PASCHALL.—W. G. Paschall was born in Henry County, Tenn., February 22, 1826; came to Texas in 1859, settling in Long Creek community, near Mesquite, where he died March 12, 1910. Being a citizen of Dallas County since 1859, he observed and held a part in the improvement and development of the country to its present state. He had been a member of the M. E. Church, South, for many years, and he was a great champion and defender of her doctrine and polity. It is said he was a citizen of Dallas County since 1859, he observed and held a part in the improvement and development of the country to its present state. He had been a member of the M. E. Church, South, for many years, and he was a great champion and defender of her doctrine and polity. It is said he was a citizen of Dallas County since 1859, he observed and held a part in the improvement and development of the country to its present state. He had been a member of the M. E. 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Iowa Park, at B. B., 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.
Craffton, at Cundiff, May 28, 29.
Holiday, at —, June 5, 6.
Dundee, June 5, 6.
Bowie Mis., June 11, 12.
JNO. E. ROACH, P. E.

Gainesville District—Second Round.
Denton Sta., April 3, 4.
Collinsville and Tloga, 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 26, 27.
Era and Spring Creek, at S. C., May 7, 8.
Rosston, May 14, 15.
Sanger and Bolivar, May 21, 22.
D. H. ASTON, P. E.

Greenville District—Second Round.
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.
White 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.
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 30.
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.
Cellina Sta., May 28, 29.
J. F. PIERCE, P. E.

Paris District—Second Round.
Woodland and Kanawha, at K., April 2, 3.
Detroit Cir., at Fulbright, April 9, 10.
Blossom and Sylvan, at B., April 10, 11.
Depot Cir., at Milton, April 16, 17.
Shady Grove and Marvin, at M., April 17, 18.
Bagwell Mis., at Robbinsville, April 23, 24.
Rosalee Cir., at McKenzie, April 30, May 1.
Clarksville Mis., at McCoy, May 7, 8.
Clarkville Sta., May 8, 9.
Annona Cir., at Coleman Spr., May 14, 15.
Whitlock and Williams Chapel, at W. C., May 21, 22.
Avery Mis., at Shawnee Chapel, May 28, 29.
Paris Cir., at Reno, June 4, 5.
Bonham St., at B., June 5, 6.
Centenary, June 11, 12.
Lamar Ave., June 12, 13.
JNO. M. SWEETON, P. E.

Sherman District—Second Round.
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 16, 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.

Sulphur Springs Dist.—Second Round.
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 16, 17.
Yowell Cir., April 23, 24.
Sulphur Bluff, April 30, May 1.
Winnsboro Sta., May 7, 8.
Brashier Cir., at Shirley, May 14, 15.
Como Cir., May 21, 22.
Purley Cir., May 27, 28.
Weaver and Saltito, May 28, 29.
W. D. MOUNTCASTLE, P. E.

Terrell District—Second Round.
Royce Sta., April 3, 4.
Pleasant Mound Cir., April 9, 10.
Mesquite Cir., April 10, 11.
Forney Sta., April 17, 18.
Crandall and Seago, April 24, 25.
Kemp Cir., April 30.
Mabank Mis., May 7, 8.
Elmo Mis., May 14, 15.
College Mound, May 21, 22.
Chisholm Cir., May 28, 29.
Terrell Sta., June 1.
Scurry Mis., June 4, 5.
M. L. HAMILTON, P. E.

NORTHWEST TEX. CONFERENCE

Dubilia District—Second Round.
Huckabay Cir., April 2, 3.
Harbin Cir., April 3, 4.
Duffau Cir., 11 a. m., April 6.
Cisco Mis., April 9, 10.
Cisco Sta., April 10.
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.
Dubilia Sta., April 24, 25.
J. G. PUTMAN, P. E.

Cleburne District—Second Round.
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 Kopperl, at K., 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.

Brownwood District—Second Round.
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.

Abilene District—Second Round.
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.
Nugent, at N., April 16, 17.
GUS BARNES, P. E.

Colorado District—Second Round.
April 2: Loraine Mis., at Zelner.
April 4: Roscoe and Loraine, at L.
April 9: Camp Springs, at Claytonville.
April 11: Sweetwater Station.
April 16: Roby, at El Paso.
April 23: Blackwell, at Hynton.
April 30: Fluwanna, at Elkins.
May 7: Gail, at Gail.
May 14: Iatan.
May 16: Westbrook.
May 21: Soash.
May 23: Big Springs Mission.
May 28: Pride.
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.

Corianna District—Second Round.
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.
Cooldge Sta., at C., 7:30 p. m., April 9, 10.
Richland, April 16, 17.
Brandon, April 17, 18.
Irene Cir., 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.

Clarendon District—Second Round.
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.
Texline 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 St., April 29.
J. G. MILLER, P. E.

Fort Worth District—Second Round.
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.
S. R. HAY, P. E.

Gatesville District—Second Round.
Fairy 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 Chapel, April 16, 17.
Nolanville, at Sugar Loaf, April 23, 24.
Turnersville, Mt. Zion, April 30, May 1.
Pearl, at Cox Ch., May 7, 8.
Jonesboro, at J., May 14, 15.
S. J. VAUGHAN, P. E.

Georgetown District—Second Round.
Florence Cir., at Berry's Creek, April 2, 3.
Holland, at Wilson Valley, April 9, 10.
Glorietta, at Heidenheimer, April 16, 17.
Rogers Sta., April 17, 18.
Salado, at Salado, April 23, 24.
Belton Sta., April 24, 25.
W. H. VAUGHAN, P. E.

Plainview District—Second Round.
Bovina, April 2, 3.
Matador Sta., 8 p. m., April 9, 10.
Afton, at White Flat, 11 a. m., April 9.
Lubbock Sta., April 16.
Barton, April 16, 17.
Happy, at Vigo Park, 11 a. m., April 22.
Silverton, April 23, 24.
Turkey, April 25.
Spur, April 30, 11 a. m., May 1.
Jayton, 8 p. m., May 1; 9 a. m., May 2.
Hale Center Sta., May 7, 8.
Tahoka Sta., May 21, 22.
Pest City, at Draw, May 23.
Gomez, at Plains, May 28, 29.
Brownfield, at B., May 30.
Emma, at Cone, June 4, 5.
Hereford Mis., June 6.
Dimmitt, at Olton, June 11, 12.
G. S. HARDY, P. E.

Stamford District—Second Round.
McConnell, at Plainview, April 2, 3.
Sagerton, April 3, 4.
Rule, April 4.
Frankerton, 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.
Goree, at Hood, May 21, 22.
Bomarton, at Shady, May 28, 29.
J. T. GRISWOLD, P. E.

Waco District—Second Round.
Hubbard City, April 3.
Aquilla, April 9, 10.
Whitney, April 11.
Bosqueville, April 16, 17.
West, April 20.
Abbott, April 23, 24.
Lorena, April 30, May 1.
Fifth Street, May 4.
Peoria, May 7, 8.
Penelope, May 14, 15.
Preachers' Missionary Institute at Hewitt, May 17, 18.
W. L. NELMS, P. E.

Vernon District—Second Round.
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.
Estelline, April 27.
Olney 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.

Waxahachie District—Second Round.
Bardwell, at Oak Grove, April 2, 3.
Palmer, at Garrett, April 3, 4.
Forreston, at Falls, April 9, 10.
Ennis, April 10, 11.
Lovelace, at Pleasant Hill, April 16, 17.
Midlothian, April 24, 25.
Lillian, at Prairie Grove, April 30, May 1.
Britton, at Paul, May 1, 2.
Red Oak, at Boyce, May 7, 8.
Ovilla, at Sterrett, May 8, 9.
Mayerpearl, at Oak Branch, May 21, 22.
Bethel, May 22, 23.
T. S. ARMSTRONG, P. E.

Weatherford District—Second Round.
Breckenridge, at Eolian, April 1.
Wayland, at W., April 2, 3.
Whitt, at Poolville, April 15.
Ellasville, 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.

WEST TEXAS CONFERENCE.

Austin District—Second Round.
Columbus, at Columbus, April 9, 10.
Weimar, at Oakland, April 16, 17.
Eagle Lake, at Chesterville, April 23, 24.
Cedar Park, at Merriltown, 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.

Beeville District—Second Round.
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.

Cuero District—Second Round.
Nursery, at Fordtran, April 9, 10.
Port O'Connor, April 11.
El Campo, April 16, 17.
Ganado, April 18.
Leesville, 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.
Sibley, May 14, 15.
R. A. ROWLAND, P. E.

San Angelo District—Second Round.
Water Valley, April 2, 3.
Sterling City, April 9, 10.
Garden City, April 16, 17.
Midland, April 23, 24.
Eldorado, May 1, 2.
Sonora, May 3, 4.
Sherwood, May 7, 8.
San Angelo, First Church, May 14, 15.
Ozona, May 18.
WILL T. RENFRO, P. E.

San Antonio District—Second Round.
Christine Cir., April 1.
San Antonio Cir., April 2, 3.
Moore Cir., April 6.
Rock Springs, April 9, 10.
Laurel Heights, April 13.
Del Rio, April 16, 17.
District Conference will convene at Eagle Pass April 20-24.
A. J. WEEKS, P. E.

San Marcos District—Second Round.
Dripping Springs, at Fitzhugh, April 2, 3.
Harwood, at Harrison's Ch., April 9, 10.
Lockhart, April 10, 11.
San Marcos, April 16, 17.
Belmont, at Oak Forest, April 23, 24.
W. H. H. BIGGS, P. E.

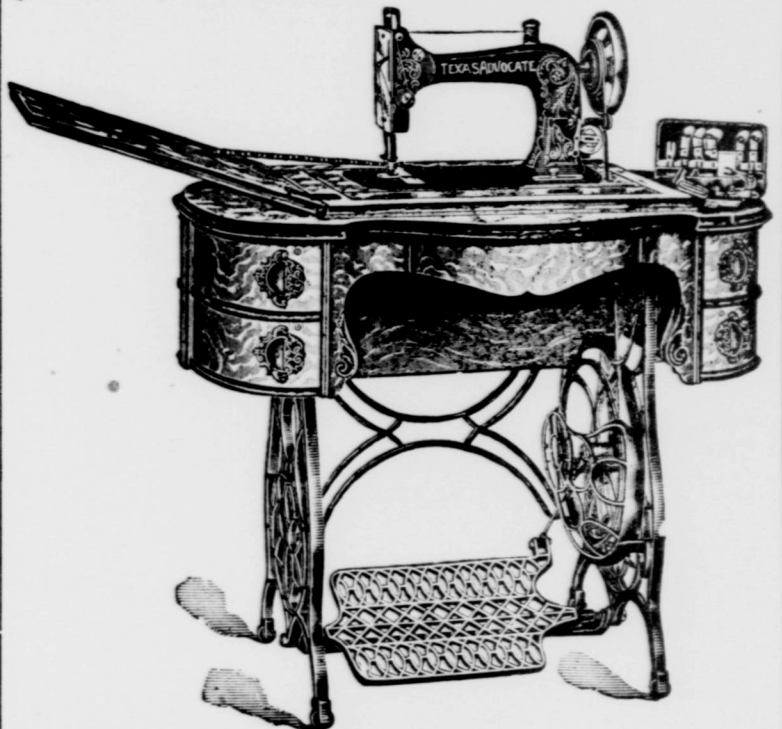
TEXAS CONFERENCE.

Beaumont District—Second Round.
April 2, 3, Port Bolivar and A., at Stowell, April 7, 8.
April 9, 10, Call Mis., at Call.
April 10, 11, Kirbyville.
April 13, Nederland and Sabine Pass, at Sabine Pass.
April 16, 17, Jasper Mis., at Homer.
April 20, Silsbee.
April 23, 24, Brookeland Mis., Brown-dell.
April 25, Jasper Station.
May 1, Kountze, at Olive.
May 8, First Church, Beaumont.
May 11, Woodville Mis., at Colmesneil.
May 15, Port Arthur.
May 18, Liberty, at Smith's Chapel.
May 21, 22, Orange.
May 22, Orange Mis., at West Orange.
May 25, Dayton.
May 28, 29, Burkeville.
June 1, Wallisville.
June 4, 5, Warren, at —.
June 8, Batson and Saratoga, at B.
D. H. HOTCHKISS, P. E.

Brenham District—Second Round.
Waller, at Lin Grove, March 30-April 4.
Hempstead, April 5.
Sealy, April 7, 8.
Wharton, April 16, 17.
Lane City, at Glendora, April 17, 18.
Richmond, April 19.
Rosenberg, at Wallis, April 20.
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.

Huntsville District—Second Round.
Crockett Sta., April 2, 3.
Augusta Cir., at Tadmor, April 9, 10.
Willis Cir., at Old Waverly, April 16, 17.
Conroe Sta., April 20.
Dodge Mis., at Riverside, April 23, 24.

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Willard Cir., at Carmona, April 16, 17.
Grapeland and Lovelady, at L., April 30, May 31.
Trinity and Onalaska, at T., May 2.
San Jacinto Cir., at Union Grove, May 7, 8.
Huntsville Sta., May 8, 9.
Crockett Mis., at Creek, May 14, 15.
Spring Mis., at Tomball, May 18.
Montgomery Cir., at Plantersville, May 21, 22.
Cold Springs Cir., May 25.
Bryan Sta., May 28, 29.
Navasota Sta., May 29, 30.
F. M. BOYLES, P. E.

Nash Cir., at Buchanan, April 16, 17.
Redwater Cir., at Red Lick, April 23, 24.
Winfield Cir., at Pleasant Chapel, April 30, May 1.
Pittsburg Cir., at Cox's Chapel, May 7, 8.
Pittsburg Sta., May 8, 9.
Mount Pleasant Sta., May 15, 16.
Winnsboro Cir., at Webster, May 21, 22.
Daingerfield Cir., at Alina, May 28, 29.
Quitman Cir., at Stinson, June 4, 5.
Hughes Springs Cir., at Avinger, June 11, 12.
Naples and Omaha, at O., June 18, 19.
JOS. B. SEARS, P. E.

San Augustine District—Second Round.
Timpson (series of sermons, March 27-April 2.
Carthage Sta., April 2, 3.
Lufkin Sta., Friday, April 5.
Burke, at Diboll, April 9, 10.
Corrigan, at Moscow, Friday, April 15.
Camden, at Hordense, April 16, 17.
Kennard, at Kennard City, April 23, 24.
Mt. Enterprise, at G. Fawn, Thursday, April 28.
Melrose, at S. Camp-ground, April 30, May 1.
Timpson, Wednesday, May 4.
Hemphill and B., at H., May 7, 8.
Nacooches, Wednesday, May 11.
Geneva, at Geneva, May 14, 15.
San Augustine, May 15, 16.
District Conference, at Garrison, May 19-22.
Garrison, at Wesley, May 28, 29.
Appleby, at Bonita, June 4, 5.
Livingston Cir., June 11, 12.
Livingston Sta., June 12, 13.
C. A. TOWER, P. E.

Tyler District—Second Round.
Colfax, at Antioch, April 2, 3.
Edom, Ben Wheeler, April 9, 10.
Grand Saline, April 16, 17.
Mineola, April 23, 24.
Edgewood and Small, E., April 24, 25.
Murchison, New Hope, April 30, May 1.
Tyler Cir., Pleasant Grove, May 7, 8.
Cedar Street, May 8, 9.
Whitehouse, at Omen, May 14, 15.
Emory, Fords Chapel, May 21, 22.
Alba, at Golden, May 22, 23.
Mt. Sylvan, at —, May 28, 29.
Lindale, May 29, 30.
Marvin Church, June 2.
C. B. GARRETT, P. E.

NEW MEXICO CONFERENCE.

El Paso District—Second Round.
Roswell, April 2, 3.
J. B. COCHRAN, P. E.

Albuquerque District—Second Round.
Cuervo, April 5, 6.
Ricardo, April 2, 3.
Star, April 9, 10.
Puerto, April 16, 17.
J. H. MESSER, P. E.

Clovis District—Second Round.
Grady, April 2, 3.
Knowles, April 9, 10.
Melrose, April 16, 17.
B. T. JAMES, P. E.

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Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

SOUTHWESTERN UNIVERSITY.

The University wishes to pay Texas Methodism a great dividend on the recent great investments. We take pleasure in offering to the best young people in our Church the following proposition, which has the hearty commendation of leaders in the Church and received the unanimous approval of the Executive Committee of the Board of Trustees.

We will give two free scholarships, one to a boy and one to a girl, in each district in the State, subject to the following conditions:

Successful applicants must be active and successful Sunday-school workers in some Sunday-school in our Church in the district from which they receive the appointment.

The scholarship provides free tuition in the Collegiate Department only. It is therefore open only to those who are prepared to enter the Freshman Class. It is non-transferable, and good only for one year, but if the applicant makes a satisfactory record may be renewed by the District Conference that gave the appointment, upon recommendation of the faculty of Southwestern University.

Applicants may be elected by the District Conference upon nomination of either pastor or superintendent after having been passed upon favorably by a committee, appointed by the presiding elder, consisting of one pastor and two lay Sunday-school workers, one of whom may be a lady.

This plan, as you will see, not only gives an opportunity to every deserving boy and girl in our Churches, but places a premium upon efficient and loyal service. It should create much interest in and attendance upon the District Conference and bring the individual Churches into closer relation to each other and to the conferences, besides sending to the University the very finest and most deserving young people in the State. They will in turn carry back to your district inspiration and a trained and practical scholarship.

Now, to secure the full success of this enterprise, we must have your personal co-operation. Will you not kindly advise me at once if you will arrange to give the matter attention at your District Conference, and in the meantime assist us by submitting the matter to your Quarterly Conferences and having the names of the probable applicants sent us? We will most certainly do all in our power to assist.

FRANK REEDY.

AN INDORSEMENT.

To Whom it May Concern: This is to certify that we have had Rev. F. G. Cox with us for nearly a week, during which he has preached some sermons to our people that we verily believe will result in good. He is humorous, pathetic and logical. We hope to have him with us this summer in a series of meetings. He is a revivalist, and will serve you well. He is the man from Sanderson, Texas, the only volunteer out of 600 to this field of labor. I commend his loyalty.

E. M. DAILY.

Hillsboro, Texas.

THEY READ IT.

People read and enjoy the Advocate out this way. I expect to try to double the list of subs. Our people are with you on the temperance issue.

C. D. PIPKIN.

Emma, Texas.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 137, South Bend, Ind.

NOTES FROM THE FIELD.

Please permit the writer to give you a few items, not so much of his work, but the other man's.

Since the first of December we have been engaged in the Sunday-school work. The Sunday-school Board of the Northwest Texas Conference at Stamford appointed me to this position. The Lord is with us and is blessing our labors.

The nature of the work is this: We go into a town or community and spend at least one week in visiting from house to house. We talk of our duties to God, home, children, the Church and Sunday-school, and often have prayers over the matter.

I see all the officers and teachers in their homes and discuss with them their duties in Sunday-school work. With these teachers and parents we work up a local Sunday-school Institute and this is held the following Sunday.

Now I want to speak briefly of the pastors and their work where I have been.

We spent part of December at my home town, DeLeon, with my pastor, Rev. C. A. Evans. This godly man is a pastor indeed. He sees after every department of his Church work in detail and almost every member in particular. He is a live wire, thoroughly consecrated. His people love him and hear him gladly. DeLeon Church is prospering under his ministry.

We spent the month of January with Rev. E. P. Swindall on DeLeon Mission. Bro. Swindall is a new man to us all. But we find him to be a brilliant, ambitious young preacher. He is moving things on that work, and his people are greatly pleased.

The entire month of February we were with Rev. M. J. Vaughn on the Desdemona work. Bro. Vaughn has a large field and six appointments. But he seems to be master of the situation. His people greatly love him and they don't mind to say so. He is certainly doing a great work on Desdemona charge.

The first two weeks of March we were with Rev. D. C. Ellis at Harbin and Green's Creek. This is one of the banner circuits of Northwest Texas Conference. Their Sunday-schools and prayer-meetings are largely attended, and family altars are numerous. See! Bro. Ellis is a strong preacher—had some fine meetings last year. He is held in high esteem by his faithful people.

I could say many more good things of these faithful men of God and their good people, but will close.

B. L. NANCE.

WORK FOR THE GENERAL CONFERENCE.

To the business of the fourth Quarterly Conference add this question:

Have the sacraments of the Church been duly administered? Also change paragraph 219 so as to read:

"The Lord's Supper shall be administered monthly on stations and quarterly to each Church on circuits and missions."

The neglect of this important duty is certainly a great evil among us. To make the above changes of course will not correct the evil altogether, but it certainly will be a move in the proper direction.

W. W. GRAHAM.

TRACTS THAT HAVE MADE TRACKS.

Sixteenth thousand. "What the Bible Teaches." A Bible reading on Methodism. Methodist doctrine in a nut-shell. Gives you the Scripture all the way long. If you have a proselyter in your country put it after him. It sure knocks him out. Unanswerable. Two to your address for 10 cents.

C. G. SHUTT.

Georgetown, Texas.

A SINGER WANTED.

Eldorado wants a good, spiritual singer to help in a revival meeting to begin about May 20. Address

H. J. HOLLAND, P. C.

REV. J. S. TUNNELL.

I wish to give a word of tribute to our esteemed friend and brother, Rev. J. S. Tunnell. Besides the great and sad loss his family and Church sustain in his death I realize with deep sorrow a personal loss of a true and greatly valued friend. Brother Tunnell was a man—a man of God—in the full sense. I have known him for quite a number of years and during that time he was my neighbor pastor and co-worker in the ministry. I have had every opportunity to know him in his home, in public and in private. He was of an equable temperament and had a kind and loving disposition. He was a man of deep convictions, unwavering in principle and of solid exemplary piety. Of the character and ability of his preaching it is not necessary for me to write—the results of his ministry speak for that. Many a heart was saddened at the announcement of his death with the thought that they would see him and hear him no more in this world. May our Heavenly Father comfort his bereaved wife and children. Dear Brother Tunnell, our pleasant interviews are ended until we meet up yonder—until then—good-bye.

B. A. SNODDY.

Graham, Texas.

A BREEZY LETTER FROM STAMFORD.

While the educational waters are being troubled from Fort Worth to Georgetown, our schools in the West are moving on with placid surface, but with widening streams of influence and usefulness.

Stamford Collegiate Institute is just entering upon the closing term of its third year under exceedingly favorable conditions. Under the principalship of Professor R. J. Turrentine, the efficiency of the work of the institution grows gratifyingly. The religious atmosphere of the institution is peculiarly helpful, and the recent revival at the college resulted in a real harvest of the good seed sown during the year. The ministry of Brother Goodrich, our pastor, brought abiding blessings to the spiritual life of the student body. Following this meeting, the college was also greatly benefited by the Adair meetings which have just closed—the most remarkable revival in the history of Stamford. The whole city has been brought into a clearer moral and spiritual atmosphere, whereat we all rejoice.

Notwithstanding the unfavorable financial conditions, the patronizing districts—Arlene, Stamford and Colorado—have entered with enthusiasm upon a campaign to secure the building of a new \$40,000 dormitory, made necessary by the rapidly increasing patronage of the institution. Brothers Barnes, Shaw and Griswold are leading the hosts and we expect by April 15 to begin work on the building. It has been my privilege to participate in the canvass with these brethren, and I have been able to note with gratification their broad grasp of the situation, and their zealous and intelligent methods of planning and planting for the development of our Church in this great western country. With the zeal and enthusiasm of apostles they are leading the spiritual and material forces of our Zion to great conquests. What has particularly impressed me is the importance which they are placing upon the spiritual efficiency of their official forces. In every Quarterly Conference I have witnessed what I believe to be the real source of their power and efficiency—an old-time Methodist class meeting conducted by the presiding elder. With such a spiritual foundation, the Church need not marvel at the remarkable reports which come from their work. With the rapid construction of railway lines throughout this western territory, resulting in increased facilities for transportation, Meth-

odism is organizing societies, building churches and parsonages and strengthening her educational institutions and by other methods making good her apostolic boast.

Stamford Collegiate Institute will close its third year's work with the commencement sermon to be preached on Sunday, June 5, at eleven a. m., by Rev. E. D. Mouzon, D. D., Dean of the Theological Department of the Southwestern University, and at night Rev. S. A. Barnes, presiding elder of the Abilene District, will preach a sermon to undergraduates. The first graduating class of the institution will receive diplomas on Tuesday morning, June 7, with appropriate exercises, and thus under the blessing of God the institution will begin to bear the permanent fruit so greatly desired by its friends—the education of our young people in West Texas under such Christian influences and according to such educational ideals as will justify the expenditure of service and sacrifice which have contributed so largely to its success.

JEROME DUNCAN.

TO THE METHODIST PREACHER WHOM THESE FEW LINES MAY CONCERN.

I have been impressed by the Holy Spirit, after my own observation and hearing Christian people talk, to write these few lines. The Bible tells us as Christians to exhort, reprove and reason with one another, and I think it is the duty of every Christian to do this when he feels impressed to do so. I will not include all ministers in what I am going to say. You can be the judge whether you are guilty or not. I will say that there are some ministers who are making a great mistake in not visiting every family, especially their own denomination. I have heard several Christians say: "The preacher has never visited me yet, and I am not going to pay him a cent, nor going to hear him preach any more." I have also heard them say that the preachers only visited the wealthy people and that they would hardly speak to the poor class of people. They also say that they don't see why preachers want to visit the Christian altogether and never go about the sinner, when the Bible says that the well need not a physician, but the sick. I have seen ministers myself whom I believed thought too much of themselves. The Bible plainly says:

"Go preach the gospel without money or scrip."

Now, brethren, if this hits you hard may God help you to be profited by it and if you have been guilty along this line, let's try to do better this year. Let us be more humble and submissive to God's will, and let's not neglect to visit our people and talk and pray with them. If we are lacking along this line, let's ask God to help us to do better. Let's make this year the best year of our lives for God, for "the wheat is ripe unto harvest and the laborers are few." O sinner, don't you want to be saved? If so, turn your back on sin, leave off swearing and strong drink. Two of the greatest evils in the world. Start for heaven today.

May God help every one who may read this to be benefited by it, is the prayer of one who loves everybody, especially lost humanity.

G. M. ELKINS.

Polar, Texas.

A TRIBUTE OF RESPECT.

Resolutions of sympathy from the W. H. M. Society on the death of Mrs. I. R. Vanoy, which occurred February 3rd, 1910:

Whereas, God, in his infinite wisdom, has seen fit to remove from our midst our beloved sister; therefore, be it

Resolved, 1. That the Church she loved so devotedly and the W. H. M. Society she served so faithfully have sustained an irreparable loss, and the community has lost a member whose sweet Christian influence will long be felt.

Resolved, 2. That we extend to her family and friends our heartfelt sympathy in this their sore bereavement.

Resolved, further. That a copy of these resolutions be spread on the minutes of the W. H. M. Society, furnished the bereaved family, and to the Texas Christian Advocate for publication.

Respectfully,

MRS. J. A. WRIGHT,
MRS. L. D. HARRIS,
MRS. J. A. GAFFORD.

MARRIED.

Payne-Richter.—At the parsonage of the First Methodist Church in Austin, Texas, Mr. Geo. W. Payne and Miss Melitta M. Richter, March 26, 1910, at 5:30 p. m., Rev. V. A. Godbey officiating.

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MONEY! We don't ask you to send us a cent before you sell this Great Liniment. We trust you absolutely. Just fill out the application blank and send to us; we will send by return express 21 bottles of the great WRANG TANG LINIMENT for you to sell at 50c. each, and add extra FREE. 3 bottles to cover express charges, which seldom amount to more than \$1. When the 21 bottles are sold send us \$3.25 and keep \$5.25 for yourself.

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